

The Gospel For Today

AN EXTENDED EDITION OF THE CERTIFIED GOSPEL

(A series of sermons preached at the Sixth Street Church of Christ in Port Arthur, Texas, October 26th through November 10th, 1937—with additional addresses on special themes on various occasions in many places.)

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FOY E. WALLACE, JR.

F O R E W O R D

The present volume includes a third printing of the original *Certified Gospel*—the first edition of which was a condensation of sermons delivered in a gospel meeting at Port Arthur, Texas, in 1937, and which were prepared each night after delivery for the next morning edition of the daily newspaper, and were therefore necessarily abbreviated. This accounts for the short chapters of the first printing of the paperback book first published by O. C. Lambert, who was at that time in an unusually successful local gospel ministry in Port Arthur.

The second printing of *The Certified Gospel* was a clothbound book of two hundred fifty pages and was extended to include addresses on Adventism, Millennialism and Instrumental Music questions, and other sermons and speeches in various places on special occasions.

The present work is a projection of subject material of the original *Certified Gospel* by lengthening the chapters to a full discussion of the subjects rather than the condensation and abridgment of the first and second printings. In addition to the extension of the original chapters, this book includes the full and lengthy discussions of the millennial movements of Russellism, Rutherfordism (Jehovah's Witnesses), and Bollism—the premillennialism that formed a beachhead in Louisville, Kentucky for an invasion of the churches of Christ, which was stopped dead in its tracks, but which has been revived in some quarters, and showing signs of life in certain forms and symptoms. If “eternal vigilance is the price of liberty” it is no less the price of truth, and there should be no complacency toward incipience of error. There are new and full sections of this book devoted to the discussion and exposure of these movements and their false doctrines. Further extensions in the contents of this volume—*The Gospel For Today*—are the sections dealing with the Neo-Orthodox Movement with its rash of translations and versions of so-called new bibles; and the section on The Mission And The Medium Of The Holy Spirit; and the section on the controversies that have

been generally labeled "The Current Issues." We do not stand alone in the conviction that the church is in a squeeze between the radical parties of *anti-isms* that have separated themselves from the body of the church and the liberal elements of *modernism* that have entrenched themselves in our colleges, high places and positions of influence among us, that will result in the destruction of the fundamental principles and the doctrinal foundations upon which the church has stood. We countenance neither the *anti-ism* of the hobbyists nor the *liberalism* of the modernists among us. In the sections of this book dealing with these controversies our sincere effort has been to clarify the issues and point out the path of truth.

The Introduction to the first printings of the smaller books, written in 1937 by my friend and fellow in the gospel, O. C. Lambert, has been retained and herein printed for its statement of basic principles that are now no less timely than when written by him in 1937. As for the present volume, it has grown from a paperback book of less than two hundred pages to this library book of nearly eight hundred pages; the contents of which cover the entire span of the author's preaching life from earlier years to his now three score years and ten; and it is again presented to the members of the church and to the general public with the fervent prayer and the ardent hope that it will serve to advance "the truth, the whole truth, and nothing but the truth."

FOY E. WALLACE JR.

NASHVILLE, TENNESSEE
OCTOBER 18, 1967.

INTRODUCTION

The following sermons were preached at the Sixth Street Church in Port Arthur, Texas, from October 26 to November 10, 1937, and were printed daily in the Port Arthur News. The News has a circulation of 10,000 which means that about 50,000 people had access to them. This was done at a cost of about \$500. To have printed and distributed them ourselves would have cost \$2,000. Just the postage on them would have been \$1200. Besides this, they were more generally read.

Sectarianism is so intrenched today that the people are kept away from our ordinary church services, so that other means must be employed to get to the people. The printing press and the radio are ideal for that purpose. Of these two, printing is far more effective. In fact, the printing press has affected civilization to a greater extent than all other inventions together. If Adventism, Russellism, Mormonism and every other "ism" can be propagated by the printing press, why not the truth? We have been so pleased with the attitude of the newspaper toward us, and the response from the public that we are planning to use it much more extensively in the future. We commend this to the brotherhood as a means for "turning the world upside down."

Brethren sometimes lament that the gospel does not seem to be as effective as in ancient times, but I am sure the gospel has the same power and human nature is the same. The cause of failure is in us. Brethren are too anxious to be popular. Business and social matters neutralize the spirit of conquest peculiar to the early church. Now the quest of church leaders is for "good mixers." A preacher's success is measured by his ability to get along smoothly with the denominations or his "super-salesmanship" in enticing attendance and so adroitly applying the proper method of approach that the unsuspecting "victim" soon wakes up and finds to his great joy that he has been made a Christian unawares. Regardless of the fancy, finely spun theories

of psychology, I am certain that the only way to learn how to preach the gospel is to go to the book that "thoroughly furnishes us to every good work" and see what was preached and how it was preached.

It was not a matter of the best psychology or the most up-to-date method of approach with Elijah but simply a matter of loyalty to God. Computed by men's standards Elijah was a consummate failure, and there are thousands of small souls who never made any impression on the world who can very confidently point out the blunders in his methods.

God's method of approach for Gideon was to go out and tear down the sacred grove of his own father and his neighbors. It is true their anger was aroused and they sought to kill him. We know that he converted his father from heathenism (and probably some of his neighbors) and this was worth more than all the world. If the approach was wrong or the psychology bad our "salesmanship" brethren will have to charge it up to God!

Josiah burned the sacred things of his father and mother and stamped them to powder. Ezekiel was commanded to "prophesy against" the errors of the people. (Ezekiel 13:2, 17) There never has been more blistering and withering verbal chastising than was delivered repeatedly by John the Baptist and Jesus to the Scribes and Pharisees of that day. (Matthew 3:7; Matthew 23) Contrasted with this the New Testament speaks of false teachers as follows: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17, 18)

Paul's instructions to a young preacher reads thus: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumci-

sion: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." (Titus 1:9-11) Psychology or no psychology, that is the proper method of approach! Paraphrasing Thayer's definition of the Greek word here translated "convince" we have: *refute, confute, convict, bring to light, expose, find fault with, correct, reprehend severely, chide, admonish, reprove, to call to account, show one his faults, demand an explanation, to chasten, to punish.* Other scriptures of similar import should be noted here.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11.)

"Wherefore rebuke them sharply that they may be sound in the faith." (Titus 1:13.)

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2:15.)

"Them that sin rebuke before all that others may fear." (1 Timothy 5:20.)

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers, have itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Timothy 4:1-4.)

Sometimes it is said that the Old Testament said, "Thou shalt not," but that it is bad psychology and that the New Testament does not say, "Thou shalt not." If that were true, it would only mean that God made a mistake for fifteen hundred years! But it is not true. Read the 13th and 14th chapters of Romans for a sample of the "Thou shalt not" method of the New Testament! To reprove and rebuke is to say in substance, "Thou shalt not." I will produce just about as many commands of the New Testament that are stated negatively as can be found in the same number of pages of the Old Testament. But if only one nega-

tive statement could be found in the New Testament, away goes the absurd assertion. Paul was chosen to do two things: "to turn them from darkness to light." To *turn men from darkness* is just as much the duty of a preacher of the gospel as to *turn them to light*.

Without all modern inventions of communication and travel, and being compelled to do everything the most expensive and laborious way, Paul could exclaim after a few years that the gospel had been preached "to every creature which is under heaven." (Colossians 1:23.) By controversy in their own places of worship (Acts 15 and Galatians 2), in the public places (Acts 17:17), and in other fellow's place of worship (Acts 6:9—7:60; Acts 9:20; Acts 13:5, 14, 41-51; Acts 14:1; Acts 17:1, 10, 17; Acts 18:4, 18; Acts 19:8), they "persuaded and turned away much people" from the false to the true, and, so their enemies said, "turned the world upside down." A contest of any kind focuses interest, and this is especially true of the contest between false religion and true religion. After a discussion that lasted for two years and three months in the city of Ephesus (the longest discussion on record) it is said, "so that all they which dwelt in Asia heard the word of the Lord Jesus." It would have the same effect today. What could Paul have done with amplifiers, radios, and newspapers?

Invariably false teachers, who are feverishly endeavoring to avoid exposure, seek refuge in a perversion of Romans 1:29 and 2 Corinthians 12:20. There, they piously tell us, debating is condemned as one of the worst of sins. Is it not a little strange that they did not find this out until they tried a few times to uphold their doctrines in public discussion? They pervert these passages who make the word "debate" mean "discussing religious questions in public," for that sort of definition makes malefactors of Elijah, Gideon, John the Baptist, Jesus, Stephen and Paul. "Debating" is condemned but "disputing" was highly indulged in by all the preachers of the Bible, therefore, I am very much in favor of disputes! Bigger ones and more

of them! Let all Christians learn how to lead their neighbors out of darkness into light, and not confine this matter of teaching to a part of the church sometimes called "preachers." Why not make every Christian a preacher as in the Jerusalem church (Acts 8:1-4)? I once helped to tear a big hole in my neighbor's roof, not because I wanted to harm my neighbor, but because I wanted to do him good. His house was on fire! When a Christian endeavors to discredit his neighbor's religion, he is attempting to do him a favor, just as if he were rescuing him from a burning house or a sinking ship. A Christian's love will not allow him to stand idly by and see his neighbor drink poison by mistake.

This, my friends is the spirit of the New Testament preaching and we feel that this volume of sermons conforms to this ideal. With a prayer for all honest seekers for the old paths we send it forth on its mission.

O. C. LAMBERT

November 11, 1937.

CHAPTER I

THE CERTIFIED GOSPEL

TEXT: *But I certify you, brethren, that the gospel which was preached of me is not after man.*—(Galatians 1:11)

We are living in the day of certified things. We demand certified food and certified clothing, and sometimes, certified checks. But I wonder if people think as much of their religion as they do a bottle of milk?

Along the highways we read the billboards, advertising certain products, warnings against substitutes and frauds and such as, “watch for the trademark” and “take no substitutes.” But in religion the masses yield to the flimsy sentiment that it makes no difference what one believes just so he thinks it is all right. As well say that it makes no difference what one eats or drinks so long as he thinks it is all right. Would it be safe to eat rat poison if one should believe it to be salad dressing or dessert? It is not eating that imparts and sustains life, but what one eats. So it is not believing that saves the soul but what one believes. The One who knows what it takes to save said: “Ye shall know the truth, and the truth shall make you free.” Error cannot be made a substitute for the truth in the saving plan. You had better look for the trademark on your religion.

I. THE INHERENT FEATURES

Has it ever occurred to you that your religion may not be certified? Let us examine the marked peculiarities of this gospel which Paul certified to be not after man, but of God.

(1) It Is The Original Gospel.

Paul marveled that some had so soon removed from Christ’s gospel “unto another gospel.” So there are many gospels today, but they are not the original, and they cannot save. The certified gospel is the ancient gospel. Anything in religion that has had its origin this side of the

New Testament, or outside of the New Testament, is a human product and is not the certified gospel. Every creed written by man or any set of men falls under this indictment. Men are engaged in a nefarious business who write a substitute creed for the original apostle's creed—the New Testament.

What do these men think they are doing? Do you who have subscribed to various creeds, believe in your hearts that these men have improved on the New Testament?

But we are living in a world of changes. The world demands something new. No longer do the masses ask, Is it true? but rather, is it new? Thus the church so-called, has come to be looked upon as a sort of a cult to keep people attracted by novelties and entertained with innovations. But the true gospel is of necessity the old gospel. It has an unmistakable trademark.

Heed the warning and take no substitute. If already you have had such imposed upon you, cast it away, lest it cost you your soul.

(2) It Must Be The Pure Gospel.

He who certified it said: "But there be some who trouble you, and would pervert the gospel of Christ." A perverted gospel is an adulterated gospel. It cannot save.

Did you ever hear a preacher pray for God to send down Holy Ghost saving power upon sinners? It would be just as sensible to pray for God to send down power to quell the hunger or quench the thirst. If one so ignorant, should so pray, a child could show him a loaf of bread or a glass of water. And why preachers who pray for direct saving power do not have the plain intelligence to tell men terms of the gospel which Paul declares to be "the power of God unto salvation" is mighty strange to me. Therein, my friends, you may all at once be instructed in what to do to be saved.

But we were speaking of perversion. Power can be perverted. Bread is God's power to satisfy hunger, but a measure of poison intermixed will destroy its power. Water is God's power to quench thirst, but a portion of salt will

destroy that agency. The gospel is God's power to save the soul but when men's doctrines and human opinions are mixed up with it, the adulteration destroys its agency. It takes the truth preached, the truth heard, the truth believed, the truth obeyed, to make a Christian. Error preached, error heard, error believed, error obeyed, cannot make a Christian. No man can accidentally obey God. And the man who adulterates the gospel is a far greater enemy to your soul than the man who would pollute a drinking fountain or poison the source of food to society. Paul said: "Let him be accursed."

(3) It Is The Adequate Gospel.

It is adequate for all time, every tongue and clime. The inspired man who certified it continues to say: "If any man (though we, or an angel from heaven) preach any other gospel unto you than that which we have preached unto you, let him be accursed." What a curse! This gospel was delivered for all time to come. It was not made subject to alterations and changes. The pattern was perfect. The cloth out of which it was made was divine and Divinity cut it. Human hands dare not change it. The man who does perishes under the curse.

(4) This Certified Gospel Is The Glorious Gospel.

With all his human learning and attainments, Paul was not ashamed to preach it. "I am not ashamed of the gospel of Christ," he said. He had preached it in Athens; he was ready to bear its glad news to Rome. He would pit it against the consolidated power and pomp of Rome and Athens. He was unashamed of the message and its Author, and never afraid to preach its rigid but righteous demands. It is sad that such cannot be said of all preachers today—even some who profess to be gospel preachers but who halt and hesitate, falter and fail, in preaching all that the gospel demands in the charge "reprove, rebuke and exhort." To preach truth (part of it) but not the whole truth (all of it) is a poor alibi for men who call themselves preachers.

When Paul declared in 1 Corinthians 2:1 that "I came

unto you not with excellency of speech" he had no reference to oratory and rhetoric, but to the Grecian philosophy, and the literature of their philosophers, which the Greeks regarded as the paragon of all excellence. "Not with excellency of speech" but "Christ crucified" was a contrast between human philosophy and divine revelation—between Athenian literature and the glorious gospel. The first chapter of Corinthians is an inspired apostolic estimate of the human value of the one and the divine importance of the other. The second chapter refers to their human philosophy as "the wisdom of men" and to revelation as "the power of God" upon which faith stands. In the third chapter the apostle exhorted any man in the Corinthian church, who had come out of the Grecian world of paganism into the church, but who yet "thinketh himself to be wise" in heathen philosophy, to "become a fool that he may be wise"—that is, to lay aside his human philosophy and accept divine revelation which is the wisdom of God and not of man. Thus the apostle of Jesus Christ pitted the simplicity of the gospel of a crucified Christ, as a glorious gospel and the divine plan for the salvation of man, against the mysteries of heathenism and the systems of pagan philosophy. The sum total of the gospel is Christianity in its pure New Testament form, and it towers above all the philosophies of men ancient or modern.

(5) The Certified Gospel Is The Saving Gospel.

The apostolic declaration of Romans 1:16 that the gospel is "the power of God unto salvation" differentiates saving power from all other manifestations of power. All the laws of nature are the powers of God for various physical purposes in the natural world, none of which is "the power of God unto salvation"—the gospel only is God's power to save.

First of all, there was creative power, for the creation of man and the world in which he lives, as described by the apostle in Colossians 1:16-17: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or

principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.”

Second, there is physical power, motion, gravitation, cohesion, adhesion, magnetism, electronics, and the whole realm of physics—all these laws of nature are the powers of God. The inspired Psalmist of Psalms 150:1 referred to “the firmament of his power”; and the inspired apostle of Romans 1:20 affirmed that “the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead”; and with the same inspiration he declares in Hebrews 1:3 that the God of all creation is even now “upholding all things by the word of his power.” All the laws of the universe are the powers of God, but not for salvation. Each of these physical powers operates within its own sphere. Not one of them is the power of God to save the soul of man.

Third, there is saving power, the power of God to save sinners, the souls of men. The apostle of this gospel in Ephesians 1:19 declares it to be “the greatness of his power” and that the salvation of the believer of it is “according to the working of his mighty power.” Therefore, the preaching of the gospel is the means of connection. There must be a distinction made between the thing to be moved and the power to move it. In the locomotive there is steam, or in the automobile and the diesel engine and the aeroplane other forms of power, to move the respective objects—but there must be connection between the power that moves with the thing to be moved. The gospel of Christ is the power of God to move men out of sin into the blessings of salvation. The connection must be made in hearing, believing and obeying. He who will not let God save him by the gospel is doomed.

The apostle Paul pictures a class of persons in 2 Timothy 3:5 as “having a form of godliness, but denying the power thereof.” This is a fitting description of religionists who lay claim to direct converting power and call the gospel a dead letter. If the gospel has no power it would be worse

than worthless to preach it—it would be ridiculous. One would not put gas in an automobile if it had no power.

Others who hold a form of godliness but deny the power, are preachers who insist that there is no efficacy in baptism whatsoever, yet they will not receive people into their churches without it. They deny the power of what they practice by asserting that it has nothing to do with salvation. With them baptism becomes a form only, a mere rite, a means of entrance into a church, neither of which, according to their own claims, is necessary. This is holding a form but denying the power.

Again, there are those who claim that salvation is not of works, but who work harder to keep everyone from doing what they call works. With this class *works* means *baptism*. But Paul said to Titus, in 3:5, “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 Spirit.” The “washing of regeneration” is baptism according to the admission of all the scholars—the washing that accomplishes regeneration, that belongs to the dispensation of regeneration. So it reads: not by works, but by baptism, he saved us according to his mercy! He saved us—not by, but by—not by *works*, but by *baptism*. Therefore, baptism is not classified as works—it is a condition of pardon, an act of God which takes place in the sinner’s obedience to the gospel. Claiming that baptism has no efficacy is “having a form of godliness, but denying the power thereof.”

We may close this point with two statements which epitomize the relationship between God and man in both the natural and the spiritual worlds. First, God has never punished man either in nature or in grace except in man’s non-submission and disobedience to his will. Second, God has never blessed man either in nature or in grace except in man’s submission and obedience to his will. These principles are set forth in both the old and the new testament passages, such as Deuteronomy 11:26-28 and Hebrews 2:1-3, and examples of their application are abundant. In the natural world the laws of nature are inviolate and inexor-

able, and it is no less true of the spiritual realm. The gospel of Christ is the power of God to save sinners.

The certified gospel is the saving gospel, friend, and your only hope of salvation lies in obedience to its commands.

II. THE ESSENTIAL ELEMENTS

Having discussed the outward characteristics of the gospel Paul certified, let us now take a look inside its principles. What are its elements? Let Paul define it.

(1) The Being Of God.

It is the gospel of God versus evolution. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." (Romans 1:1.) There is the very first principle stated—the being of God; yes, God versus evolution. Who wants the gospel(?) of evolution? The evolutionist would have us suppose that life originated in the depth of the sea, a primordial protoplasm, and through millions of years developed (probably) into the sea mammal, which chanced one time to be left out on shore (perhaps) when tides receded where he was, and in new environment he squirmed for survival (supposedly) in process of which friction developed four warts in the right places to make probable legs; and while that was being done the sun also (very likely) created a friction on the upper side that started two freckles in just the right spots to make eyes which supposedly they probably did; and when this animal, after no telling how long could perhaps see and walk, it had also developed a caudal appendage (known to us as a tail), which somehow got twisted around a limb or bough of a tree and the forest became the home of this animal for a thousand millenniums or so, and his diet was coconuts (being most likely that kind of an animal); but when the spirit of adventure possessed this animal of the trees, he one day left his forest home, descended to the ground and in process of time, lost his tail—so we are here!

Read the textbooks of evolution, their "outline of history" and their "science of life" and see that their ground-

less theories are just that wholly unintelligible and absurd—yet they boast of “knowledge” and sneer at credulity! Who would accept such consummate and unmitigated nonsense as that in exchange for the majestic and sublime first sentence in the Bible—“In the beginning God.”

The apostle of the Hebrew epistle lays down a divine premise in chapter three, verse four: “For every house is builded by some man; but he that built all things is God.” A textual analysis of this passage would necessarily follow the law of causation—that every effect must have an adequate cause. This premise is an axiom, as true in the spiritual realm as it is in the natural world. And it is the Gordian knot to skeptics, infidels and atheists, for the law of cause and effect eliminates the possibility of chance. Every building must have a builder, every product a producer, every plan a designer. “Every house is builded by some man, but he that built all things is God”—the text says “all things” and affirms that God is the *cause* of *all* things. He who built the World, wrote the Book. The whole universe bears the unmistakable evidence of design, and it eliminates the possibility of the probability of chance.

The legend of the Gordian knot originated centuries before the advent of Christ. It involves a mythical story which became attached to a fragment of authentic history. It relates that Gordius, who became the king of Phrygia was a peasant farmer, a plowman of the field. One day an eagle alighted on the yoke of his oxen, and he regarded it as a sign, an omen, of his own royal destiny. Later the ox-cart became sacred, and the oracles of the Phrygians decreed that their future king would be the occupant of an ox-cart. When Gordius himself afterward arrived in the capital in the lowly vehicle, the ox-cart, he was at once applauded as the object of the sign, and fulfillment of the prophetic omen of the eagle alighting on the oxen in the field, and he was proclaimed the king of the Phrygians. Soon thereafter the crude cart was enshrined in the Acropolis of Gordium, and was dedicated to Zeus, their deity. The yoke was discovered connected to the pole of the cart, fastened by a rope in a mysterious tie, a secret knot,

which no one was able to undo. The Phrygian oracles then decreed that anyone whosoever accomplished the unravelling of the mystery by the undoing of the knot should by acclamation become the sovereign of all Asia. The legend was mingled with history when three centuries before Christ, Alexander the Great, aspiring to be world monarch and planning a universal empire, desired the prestige that the accomplishment of the feat would bring to him among the Phrygians, allegedly attempted to unloose the knot and reputedly failed, and in baffled anger drew his sword and severed it.

From this legendary fable has come down through the centuries the aphorism of the Gordian knot, applied to that legion of unravelled problems, unsolved questions and unanswerable enigmas that challenge the minds of the intellectuals.

The Gordian knot of the skeptic, the infidel and the atheist as repudiators of God, deniers of Christ, and critics of the Bible is to be found in the problems of the Universe, of Man, and of the Bible, which with all of their human reasoning they cannot unravel. The enigmas of atheism cannot account for the problem of the universe, how it came to be; nor for the nature of man, his origin, character and destiny; nor for the Bible, its supernatural revelation, based on the prevalence of sin and the need for redemption; nor for the deity of Jesus Christ, his incarnation and bodily presence in this world.

The only solution of these otherwise inexplicable enigmas is the Bible itself and its revealed religion, known to the world as Christianity. It affirms that God is universal Sovereign, Lawgiver and Judge, and the Creator of man; it offers the Book which possesses the proven claim to ultimate authority in doctrine and duty; it presents a Saviour for man's sins, and reveals the means of pardon and salvation. These basic elements of Christianity and essential ingredients of the certified gospel may be propositioned into four arguments against atheism and infidelity.

1. The Universe is the argument for design. On the principle and declaration of the text, "every house is builded

by some man," every plan or design must have a designer. It cannot be reasonably denied that the universe exists and operates by mathematical law, and that is within itself the proof of an engineering Intelligence. The precise and exact conditions which are essential to life on this earth could not exist in proper relationship by chance. The solar system bears unmistakable, indisputable and incontrovertible evidence of engineering plan unaccountable on any other premise than intelligence and design, which when established eliminates chance. The facts of the solar system supply the evidential proof: the rotation of the earth on its axis at the equator at approximately one thousand miles per hour, accompanied by the awesome fact that to slow it down or speed it up would be destructive of all life on the planet; the distance of "the eternal fire," the sun, from the earth affording a radiation of ten thousand degrees Fahrenheit for warmth to make all life possible; the slant of the earth of twenty-three degrees for seasons and for control of the vapors, which rising from the seas and moving north and south would turn continents to ice; the location of the moon in relation to the earth and the ocean, which if less than its actual distance would allow enormous tides to submerge continents and immerse the earth twice daily; the depth of the earth's crust, if deeper and thicker by a margin of a few feet would have such effect on oxygen that animal life on the earth would be impossible, and if the depth of the ocean were greater both oxygen and carbon dioxide would be absorbed, and vegetable life could not exist; the mixture of the atmosphere with a precision that consumes in space the meteors which leave their orbits and hurtle toward the earth, otherwise they would fall to the ground and set fires all over the face of the earth. These facts of mathematical design remove the chance that the universe and the earth, and the life that dwells in it, could exist by accident, and is evidence therefore of the existence of the eternal Creator.

Added to the evidence of mathematical design and precision is the fact of the inherent powers of life to accomplish definite purpose, a proof of all-pervading intelligence. Life

is invisible, has no dimensions and has no weight—it cannot be seen, weighed or measured—but it has force, the force of a growing seed to form a root that can remove the clods of the earth from his path, force that can split a plank and crack a rock. This invisible, immeasurable and weightless life conquers the water, the land and the air, masters the elements and dissolves and reforms their combinations. Life—as a sculptor, it shapes every living thing; as an artist, it designs the leaf and paints the color of the flower; as a musician, it teaches the birds to sing with notes of inimitable melody; as a chemist, it has imparted taste to fruits and spices, perfume to the rose and fragrance to the blooms. Who put this inherent and indwelling life here? There is not the possibility of a probability that it exists by chance or accident.

A further substantiation of design and purpose in the universe as a proof of an all-wise Designer is available to the honest mind in the economy of nature, particularly in the instincts of animals and insects. The beehive is a miniature city, with thousands of insect-citizens working in perfect precision and accord in the construction of passages for streets and cells for houses; and if cracks appear in the construction it is instinctively repaired with wax for cement. The mayor of this miniature city of busy inhabitants is the queen bee, who never permits a rival to take over until the thriving hive becomes over-crowded and another municipality is formed by swarming. Did the bee design the hive? It is obvious that the bee only executes a design—and there is an all-wise and infinite Designer.

Other illustrations of design in the economy of nature in the realm of instinct are the spider, the ant and the wasp. The web of the spider is constructed on the principle of a suspension bridge, with threads so slender that no machine could manufacture it, yet it holds the weight of the spider as it is woven into the house of webs. The ant hill is modeled by these arboreal ants on the principle of masonry and carpentry. The wasp stings the grasshopper in the right place and proper degree to render it unconscious but not to kill it in order to provide live meat for her

young. The answer that it is mere instinct is not sufficient. Whence comes this instinct? The bees working without interference in cementing cracks, waxing cells, all in geometrical and economical precision, with every atom of space utilized, swarming to form another hive when necessary, stinging to kill the new queen bee upon its emergence from the cradle to avoid the conflict of rival queens, until the time for a new colony; the suspension bridge of the spider; the carpentry and masonry of the arboreal ant; the methods of provision flying insects and birds for their young—it is *instinct*, yes, but whence cometh it? The economy of nature affords the proof of Infinite Intelligence.

Extending the argument for purpose and design as a proof of Divine Intelligence, all the laws of nature may be called to testify—the law of kinds, that like begets like, and that every seed produces after its kind; the law of correlation, that between all created things is a mutual fitness, and things related may be brought into systematic arrangement. The law of kinds decrees that there can be no transmutation or crossing of the species. The law provides for variation of species but not for the development of one species of life into another—there is no example of transmutation. Within this law of kind is a system of checks and balances essential to and protective of all forms and phases of life, without which the world of living things would be turned into monstrosities. Imagine an eagle with the trunk of an elephant, with which to kidnap a child and fly away; feature a mosquito with its boring mechanism supplied with the poison of a rattlesnake.

In the husbandry of nature's laws certain insects feed exclusively on certain growths to hold them in check, with this system of checks and balances at work to prevent insect domination of the earth. The natural science of insects, known as entomology, provides the information that insects having no lungs breath through tubes, and as the insect grows the tube does not grow, the life of the insect thereby shortened, otherwise a hornet could grow to be as big as a lion! And in reference to the law of correlation—which is the systematic arrange-

ment of things related—wherever there is a need or a lack of any kind nature is designed to supply that need and to meet that lack. The entire adaptation of creation to its purpose is the solid proof for the existence of an adjusting Intelligence. This adaptation and fitness of things is universal, and there is no accounting for it other than the God of all creation. Call it “the reign of law,” but the question remains—who is the Lawgiver? Who designed this law of order—the general plan or pattern to which everything in the universe is made to conform, with each particular end accommodated to its place and fitted to its sphere?

Consider in further connection the law of motion, with forces centripetal and centrifugal balancing orbs, weighed in astronomical scales, measured in determined dimensions and specific gravity, all of which are balanced with exact precision, and without which order in nature the cosmos would be chaos. It was said by someone that “order is heaven’s first law,” and a greater than whoever said it declared, “I am the first and I am the last; and beside me there is no God; and who, as I shall call, and shall declare it, and set it in order for me.” (Isa. 44:6-7) It is incredible that any man of ordinary reason can contemplate the consummate order with its special and perfect adaptation, and not be able to see the Divine Mind.

There are other laws of nature the discussion of which at this time and place would involve too much detail—the law of embryology, the origin of life, which adds perplexity to the problem when the Divine Lifegiver is denied; and even the law of minutiae, or the perfect design in little things, which distinguish the work of God from the works of man; and last of all, but by no means the least, the law of conscience, or the realm of moral sense—it is a court always in session, imperative in its summons, the accusations of which no man can evade or silence: a judge on the bench which cannot be bribed, a witness stand for testimony from the whole territory of past life, a jury ready to give verdict to guilt or innocence, a sheriff with the whip of remorse to lash the convicted soul—the nearest thing in this world to the bar of God is the court of conscience. If

there is no God there is no account for conscience. This moral sense of the inner man has an inward correspondence to the outward faculties known as the five senses. There is the inner *eye* that sees right and wrong and discerns the difference. Put in the words of Paul it reads, "having the eyes of your heart enlightened." The inner *ear* is sensitive to the call of moral obligation. In the sayings of Solomon it is phrased, "the hearing ear, and the seeing eye, the Lord hath made both of them." The inner *touch* feels the sense of duty. Couched in scripture phraseology it reads, "and their thoughts the meanwhile accusing or else excusing one another." Thus possessed of reason, affection and conscience, man is lifted above the creature of automatic instinct and is the proof of creative Intelligence.

Physically man is "fearfully made" and the adaptations of the human frame show the workmanship of his Creator, as "the heavens declare his glory and the firmament showeth his handiwork." The hand at the extremity of the arm is the servant of his body, and with the arm comprises half the length of the body, can reach its every part. The fingers are as pliers and the thumb as a Stilson wrench for the performance of mechanical service. The eyes have brows to turn aside the perspiration of the forehead, diverting it to the furrows of the face, and lashes to protect the sensitive retina membrane, and in the perfection of its structure it is set beneath the cranium as a window under a dome, shielded in the socket of bone for the protection of its delicate mechanism, cushioned by muscles for turning in every direction. The lids open and close to moisten and soothe, and the tear ducts wash away extraneous substances. The eye of man embraces the whole science of optics and is the pattern from which the lens of kodaks and cameras were designed. The ear is the funnel which receives the sound, and the drum produces vibration. These and other countless vibrations of the human body cannot be the result of chance but are the product of divine workmanship. "Know ye the Lord that He is God, it is He that made us and we are His." The highest order of creation is man, with the powers of thought, of love, of volition, of

reason, of conscience, of speech, exalting him immeasurably above all other forms of earthly life. Any system appropriating the name of science which ignores and rejects the Personal Creator and Divine Designer has not even a clue to the origin of life and the destiny man.

At this point we reach the third postulation in the body of truth being presented, which concerns the Person of Jesus Christ, whose divine existence and incarnation form the pivot upon which all revelation turns, and which is the next essential element of the certified gospel in the order and homiletics of this discourse.

(2) The Deity Of Jesus Christ.

We have heard much of Jesus of Nazareth, the Galilean, the moralist, the teacher, his methods, ethics, and examples—but what is needed is more of Paul's first sermon as recorded in Acts 9:20: "And straightway he preached Christ in the synagogues, that he is the Son of God." And that fact depends on his virgin birth, his vicarious death, his victorious resurrection, his triumphant ascension and his glorious coronation. The God who created Adam and Eve and placed within the pair the potentiality of reproduction, could transfer that power to one person instead of two—and that is the meaning of the virgin birth. It is just a matter of believing that God could send his Son into the world through the instrumentality of human motherhood without a human father, and that he did.

The further fact is that Jesus Christ died for our sins—the innocent for the guilty—He, the Son of God, the unoffending victim of man's transgression, died to save the race. His cross declares God's infinite hatred of sin, and God's infinite love for the sinner. It took the sinless soul of the Son of God to atone for the sinful soul of fallen man. God so loved the world.

Then, there is the mighty arch of the Christian's faith—his resurrection from the dead. He arose from the dead as a bodily fact—raised for our justification—and by his resurrection "declared to be the Son of God with power." (Romans 1:4.)

He ascended to heaven. The coronation ceremonies were held—and he is King, not to be, but now, in act and in fact, and he offers full citizenship in his kingdom, the church, to all earth's denizens who will take his yoke (government), and learn of him (obey his will), with all the blessings belonging to such as inherit his kingdom. The certified gospel is "the gospel of Christ."

As the Universe is the argument for design offered as evidence of the Divine Designer, so the Person of Jesus the Christ is the argument for deity, as the proof of his co-existence with God and his pre-existence in heaven. A philosopher referred to "the lengthened shadows of great men," and here is the one great Person in the Man of Nazareth and Galilee whose shadow has fallen lengthwise the whole world of mankind over two thousand years of time. The question, "What think ye of Christ?" is posed before intelligent people of all positions and professions among men. Let us consider first the prediction of his advent into the world.

1. The primal prophecy concerning Christ.

The Genesis record introduces "the seed of woman"—one who was not to be the offspring of man. Here is the germ of all prophecy. As the oak is in the acorn and the eagle in the egg, all Messianic prophecies are here in germ. It is the divine anticipation that the birth of Jesus Christ would be a biological miracle, as foretold by Isaiah in chapter 7:14, the fulfillment of which is recorded by Matthew in chapter 1:22-23. It was prophesied that the place of his birth would be Bethlehem of Judea. The virgin mother lived in Nazareth. Near the time of the primal sorrow and suffering to which woman is heir in the incidence of childbirth, a mother would not ordinarily attempt the journey from Nazareth of Galilee to Bethlehem of Judea. But the Roman decree for world tax registration required this journey, and thus created the circumstance necessary to the fulfillment of this prophecy. The events brought the mother of Jesus to Bethlehem at the precise time for the fulfillment of Micah's prophecy. The magi

from the east, in the land of Daniel, knew these prophecies of the coming Messiah and Ruler in their relation to both time and place, and in expectance they were ready for the guiding star. "For thus it is written by the prophet, And thou Bethlehem, in the land of Judah: for out of thee shall come a Governor, that shall rule my people Israel."

2. The regal prophecy concerning the Christ.

The record of the first regal prophecy of the Ruler who should come is also in Genesis, chapter 49:10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

When Jesus was born Judah was there, and though subject to the Caesars, Judah had her kings, the Herods, and the sceptre had therefore not passed from Judah until the Ruler of Jacob's prophecy appeared. It was then that the sceptre passed to Judah's Shiloh, and it is recorded in Hebrews 1:5-8 that when Jesus Christ ascended to heaven God the Father handed to Christ the Son the sceptre of His kingdom. "But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

This regal prophecy is repeated by Isaiah in chapter 9:6-7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and he shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." This passage is known to be a prophecy of Jesus Christ by its quotation in the New Testament. The expressions "child is born" and "son is given" refer respectively to his human birth and his divine character in the order expressed. The "government upon his shoulder" is descriptive of kingship; the appellative "Wonderful" describes his supernatural birth, and "Counsellor" defines his superhuman teaching. The name "Mighty God" re-

fers to his extraordinary works and "Everlasting Father" to his pre-existent deity; and the title "Prince of Peace" designates his mission of reconciliation. These regal prophecies concerning Jesus the Christ are combined forecasts of his humanity, divinity and kingship, and it is the climax of all incredulity assert that these predictions were uninspired, without reference to the One who came, and that He was not the Son of God.

3. The doctrinal prophecy concerning the Christ.

This is the prophecy of Isaiah fifty-three and reaches the sublime heights of all prophetic utterance. In its twelve verses there are as many doctrinal declarations. The chapter overflows with the scheme of redemption completed in Jesus Christ, its object and subject. There can be no question regarding whom the prophecy forecasts as it is fully delineated in Philip's sermon to the eunuch of Ethiopia according to Luke's narration in the eighth chapter of Acts.

From Moses to Malachi the Old Testament foretells the deity of the Son of God, and from the manger of Bethlehem to the cross of Calvary these prophecies find their fulfillment. The evidence is preponderant. Of the old scriptures, Jesus said: "These are they which testify of me," and "beginning at Moses and all the prophets" he "expounded unto them in all the scriptures the things concerning himself."

The list of Old Testament references to Christ cited in the New Testament by various quotations and allusions number more than three hundred. The prophetic preview of him set forth that he would be of the Hebrew race, of the Jewish nation, of the Davidic family; he would be the seed of woman, of virgin birth, in a Bethlehem manger, a child of peasantry; he would initiate a Galilean ministry which would culminate in an ignominious death, climaxed by a glorious resurrection and triumphant ascension to an exalted throne not on the earth, to reign in a spiritual kingdom not of the world. Such a delineation is impossible on any other explanation than divine origination in the minds

of the messianic seers "who prophesied of the grace that should come unto you," when by "the Spirit of Christ which was in them" they "testified beforehand of the sufferings of Christ and the glory that should follow," and "unto whom it was revealed that not unto themselves but unto us they did minister these things."

Beginning from Moses it was foretold, as in Deutronomy 28:15-19, that the One to come would be vested with unique authority as a mouthpiece for God, with a certain likeness to Moses who was typical of him, and the rejection of his utterances would bring judgment upon his hearers. This one prophecy sums up the messianic mission of Jesus the Christ fifteen hundred years ahead.

The prophecy of Daniel 9:24-25 foretold "the Messiah the Prince," and reckoned the time for his appearance in heptades "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince," with a calculated chronology which includes the birth and crucifixion of Christ and the confirmation of the gospel covenant to Jews and Gentiles together. The prophetic forecast blends into the earthly ministry of Christ, his death on the cross, the day of Pentecost, the end of Judaism and the proclamation of the blessings of the gospel to all the world. No human foresight could deliver these utterances.

The prophecy of Micah 5:2 foretells with specific details the entrance into the world of the Ruler of Bethlehem: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be a ruler in Israel, whose goings forth have been from of old, from everlasting." In the context of the second chapter of Matthew, when Herod the king "gathered all the chief priests and scribes together" and "demanded of them where Christ should be born," they answered him with the quotation from Micah 5:2, saying: "In Bethlehem of Judea: for thus it is written by the prophet And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel."

Thus centuries ahead it was foretold that the Judean village would be the place of the Ruler's birth, yet his goings forth were not from antiquity alone but from eternity to eternity. There can be no question concerning the One whom the prophecy forecasts. These Old Testament passages are among the prophecies to which Jesus referred when he said, "these are they which testify of me" and when he "expounded unto them in all the scriptures the things concerning himself." The Lord not only had knowledge of these scriptures, but he also knew *in himself* his relation to God his Father. The references which he made to himself in his teaching during his earthly life reveal clearly that Jesus knew his origin. An example is in the statement recorded by John, chapter 8:23: "I am from above: ye are of this world." He had come from another world, and he knew it. Another example is in the context of Luke 2:40-50, when the child Jesus was missing from the company of his parents on the return trip from Jerusalem to Nazareth, he was found in the temple "sitting in the midst of the doctors, both hearing them, and asking them questions." When gently rebuked by his mother for what he had done, his amazing reply was: "Why have ye sought me? Wist ye not that I must be about my Father's business?" At this age of twelve Jesus knew who was his Father, that God, not Joseph, was his Father. The text states that "they understood not the saying which he spake unto them," but at this stage of his childhood Jesus knew in himself that he was the Son of God.

4. The pillar and ground of the truth.

The whole structure of the scheme of redemption rests upon the deity of Jesus Christ. It is defined by Paul to Timothy in a set of principles, three couplets of truth which form "the pillar and ground of the truth"—the base upon which the whole system of redemption stands and the principles that support it and the pillar that upholds it. The passage from 1 Timothy 3:14-16 reads: "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest

to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

It is a well known fact that there were no punctuation points in the original scriptures nor in the manuscripts which have come down to us. The punctuation points of our English text are not, therefore, a part of inspiration, but serve to interpret the sentence according to the translators' view of the sentence structure; but the context itself must determine the meaning of the text. The sentence in the above passage should end with the phrase “church of God,” and the new sentence should begin with “the pillar and ground of the truth,” in which case the passage will read: “But if I tarry long that thou mayest know how to behave thyself in the house of God.” The next verse will then read: “The pillar and ground of the truth, and without controversy great, is the mystery of godliness: God was manifest in the flesh, justified in the Spirit; seen of angels, preached unto the Gentiles (nations); believed on in the world, received up into glory.” These correlated couplets are the embodiment of the great system of doctrine here designated “the mystery of godliness” which embraces the whole plan of salvation, and is here predicated the pillar and ground of the truth. The phrase “and without controversy great” is parenthetical and may be compared with the parenthesis of 1 Peter 3:21: “The like figure whereunto even baptism doth also now save us (not the washing away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.” Comparing the parenthesis 1 Timothy 3:16 reads: “The pillar and ground of the truth (and without controversy great) is the mystery of godliness: God manifest in the flesh, justified in the Spirit; seen of angels, preached among the nations; believed on in the world, received up into glory.” The “mystery of godliness” is epitomized in three dual clauses as the ground upon which the whole structure of

the divine plan stands and the pillar of truth that supports and upholds it.

Another comparison is seen in 1 Timothy 4:7-9: "Exercise thyself unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation." The expression "faithful saying" means a saying full of faith, full of doctrine—a saying expressing faith: i. e. that godliness is a scheme of redemption which promises not only the life that we live here but the life that is to come hereafter. And this is explanatory of the next verse in order, verse 10: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of them that believe." God is the Saviour of all men with reference to the life that "now is"—a general salvation that belongs to the temporal life, the blessings of which are universal without regard to belief of the gospel; but the special salvation is spiritual and its reception and blessings are conditioned on the recipient's faith in the gospel.

Reverting to 1 Timothy 3:16, the *mystery of godliness* is the whole gospel plan, and it is connected with "the faith which is in Christ Jesus" in verse 13. The *pillar* is the central support, as the pillars of a building, and when taken away the structure falls. The *ground* is the base, the foundation upon which the pillars rest. The statement is doctrinal—the *pillar and ground* of the truth are the central, basic principles of the *mystery of godliness*, or the redemption scheme, which are recapitulated in the three dual declarations of the text: God was manifest in the flesh and justified in the Spirit; He was seen of angels and preached to all nations; He was believed on in the world and was received up into glory. These statements are the codicils of the gospel and embody the whole gospel plan. Remove them, and as the temple of Dagon collapsed when Sampson pulled its pillars from beneath it, the whole structure of redemption will fall. The church itself, instead of being the pillar and ground of the truth, stands upon that

ground and is supported and upheld by the pillar of truth embodied in the principles predicted.

What, then, are these stated principles and their significance? They affirm the incarnation, resurrection, and ascension of Christ, and the promulgation of his gospel. It is a creedal statement and begins with his incarnation. First: "God was manifest in the flesh, justified in the Spirit." This affirms his virgin birth, and the entire testimony of the Holy Spirit in the prophets and the apostles which vindicate it. The word "manifest" here means that his deity was revealed. The people who saw Jesus saw only the man; it was when his supernatural words and his superhuman works swept aside the robe of flesh that his deity was recognized and known. He was "justified in the Spirit" by his resurrection from the dead, thus vindicating the prophecies spoken long in advance of his advent into the world. The entire canon of the Old Testament scriptures closed four hundred years before Jesus the Christ appeared on the earth. This collected body of scripture was in the hands of the Jews two hundred years before Christ was born. He came in fulfilment of it all, lived and died, arose and ascended, to accomplish "all the things . . . which were written in the law of Moses, in the prophets, and in the psalms," concerning him. This is the mighty prophetic argument from Moses to Malachi for the deity of Jesus Christ.

Second: "Seen of angels, preached unto the Gentiles." The word *Gentiles* here means the nations, and the word *angels* means messengers. The incarnation, death and resurrection of Christ were all essential to the salvation of mankind, and messengers were necessary to preach. These angels, or messengers, were men who had *seen him*. "Seen of angels, preached unto the Gentiles (nations)" only means that he was seen of the emissaries who preached him among the nations—they had first-hand testimony; they were witnesses to what they preached. The words "preached unto the Gentiles," or nations, are in reference to the commission to the twelve in Galilee after his resurrection, to preach the gospel to all nations, and this is the

record of its execution. The word *angels* in the prediction of Matthew 24:31, that after the destruction of Jerusalem God would “send his angels” to “gather his elect from the four winds, from one end of heaven to the other,” was a reference to the emissaries of the gospel and the expansion of the gospel message throughout the known world. The use of the word *angels* in 1 Timothy 3:16 has the same connotation—those who preached him, were the ones who had seen him, and they professed the proclamation of a firsthand information in the category of facts concerning the life and death, resurrection and ascension, and all the facts surrounding the deity of their Lord and Saviour, Jesus Christ. No event in all the history of the world has ever been more abundantly established than those facts that compose “the pillar and ground of the truth.”

Third: “Believed on in the world, received up into glory.” Here is the climax of this doctrinal declaration and the culmination of the redemption plan. The expression “believed on in the world” has a present significance as well as a past application. Those who had seen, heard and believed while he was in the world were themselves yet in the world, and he was therefore yet in the world in his believers. He is here as well as there in the hearts of all believers. Reference to numerous passages on this point could be made, showing how Christ dwells in the heart by faith and is in every true believer on him.

The climactic statement of “the mystery of godliness” is in the words “received up into glory.” This is the crowning declaration of his coronation. It is the grandest event from his incarnation to his ascension. It is the consummation of all the work of redemption. If there were ever a thing that Satan would have prevented it is this. This is the victory which the Lord had contemplated since the first engagement with his adversary, the devil, on the mount of the Temptation. He had conquered the foe, the victory was complete. The triumphal procession is described by Paul in the words of Ephesians 4:8-10: “Wherefore he saith, When he ascended up on high, he led cap-

tivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." This is a military imagery. The quotation from Psalms 58 refers to the triumphal procession of a conquering king, elevated at the head of the procession and leading the captives behind him in military parade. By his descension to the realm of the earth, the regions lower than the highest heaven from which he had descended, even into the bowels of the earth in the tomb of death; by his resurrection from the grave he conquered the hadean world and destroyed the diabolical power of its head. A further statement of this victory over the devil is made by the same apostle in the epistle to the Hebrews, chapter 2:14-15: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." This is what is portrayed in the military imagery of the Ephesian passage of taking the entire captivity of Satan and leading away the captives in a procession of victory.

The description is augmented in the Colossian epistle, by the same apostle again, in chapter 2:15: "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." Having accomplished the defeat of the devil, the Conquerer of sin and Satan, of death and its hadean domains, having descended to perform this mission, he "ascended up far above all heavens" and gave the gifts of redemption unto men. All of this applies to the resurrection and ascension of Jesus Christ when he was "received up into glory."

These are the cardinal facts concerning the deity of the Lord Jesus Christ—his resurrection from the dead and his ascension to heaven. Without the resurrection the death of Jesus would mean no more than any other death; but without the ascension the resurrection would have been no more

than the raising of Lazarus. Concerning the facts of his death, his resurrection and his ascension there can be no doubt. He died. Pilate knew it, for he handed over his body to his two disciples to bury. The rulers knew it, else they would not have delivered his body at the cross; the soldiers knew it, for they did not break his legs, but pierced his side instead, because he was already dead; Nicodemus and Joseph knew it, for they gave him a royal burial with many pounds of costly aromatic spices; the women knew it, for they stood weeping in sight of the cross and afterward in gentle tenderness wrapped the linen cloths around him. The infamous Jews, the brutal soldiers, the secret disciples, and the loving women all together say—he died. But Jesus Christ lives. The witnesses who all knew him in his life saw him after his resurrection, “above five hundred at once,” and they all testified to its fact. To be sure, it was beyond the bounds of human possibility, but there is no reason why it should be considered beyond the power of God, by which the once unbelieving Saul of Tarsus and Paul the apostle declares, in Romans 1:1, that it was done. The historicity of the occurrence depends on two things: The power of God to do it and the credibility of the witnesses in their testimony that it was done. The power of God to do it is not subject to argument, then it is solely a question of God’s will to do it. The credibility of the witnesses has long been established—they were men and women acquainted with him, the men of the gospels and the men of the book of Acts, and there were no motives for deception or schemes for fraud. They were men and women of diverse temperament and nature, but united and concurrent in testifying to the fact of his resurrection. In declaring the fact that “Jesus Christ is risen from the dead” they obtained no profit and received no honor, but instead of profit and honor they were the victims of poverty, disgrace and torture. But they stayed with their text in the preaching of the risen Christ. It was not a myth for it takes centuries for myths to grow, and the Pentecost proclamation of his resurrection was made in the city of Jerusalem, in sight of the hill where he died, and within fifty days of its occurrence

many thousands were convinced of its truth, and believed it.

But Jesus Christ not only died and arose from the dead—he ascended. The same witnesses saw him ascend as recorded at the end of Luke's gospel narrative. The two heavenly messengers saw him ascend, and they were not strangers, for they had stood beside the tomb at the time of his resurrection, as mentioned in Luke 24:1-7, and they testified to the facts of his resurrection, ascension and future return "in like manner as ye have seen him go into heaven," according to the record of Acts 1:9-11. Without further questioning of the messengers the disciples "returned to Jerusalem from the mount called Olivet," from which their Lord had ascended, according to the record of Acts, added to which is the statement at the end of Luke that "they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." The resounding message of the gospel of the crucified and risen Christ was soon to be heard "into all the earth, and their words unto the ends of the worlds."

The redeeming element in all of the gospel facts is that in Jesus Christ we have a representative. First, he is our representative in *death*—he died for all. Caiaphas, the high priest, uttered a truth, in John 11:50-52, in a prophecy "that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." Second, he is also our representative in *resurrection*, as he assured Mary and Martha beside the grave of their brother Lazarus, in John 11:25, saying to them: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die"—and he said to them, "believest thou this?" We may well ask ourselves this question. Third, he is our representative in *ascension*—he is our forerunner to heaven. This truth so full of hope is best expressed in the assuring words of Paul in the verses of Hebrews 6:17-20, closing with the language of verses 19 and 20: "Which hope we have as an anchor of the soul, both sure and stedfast, and which

entereth into that within the veil; whither the forerunner is for us entered, even Jesus." As a forerunner, he announces our future arrival there, possesses the glories of heaven in trust in our behalf, invites us to come where he is, and bids us welcome.

The majesty of these truths is far beyond finite contemplation, and their range exceed the limitations of time and space for their further discussion now, so we shall proceed to the next element of the certified gospel.

(3) The Church Of Christ.

The certified gospel is the gospel of Christ and the church versus men and their movements. Christ cannot be separated from the institution purchased with his blood—so the certified gospel is that of Christ and the church. It is God versus evolution; Christ versus modernism; the church versus denominationalism.

If we have traveled together this far, friends, let us not separate now—the church, one church. With me it is *the* church, or no church. Remember, the one who certified the gospel—Paul, the apostle—said that “there is one body” (Ephesians 4:4), and that the body is “the church” (Ephesians 1:22), and that there is “but (only) one body.”

That is putting it plainly enough—one body, but one body; one church, only one church. Scripturally considering the matter, I would as soon have one ask me what God I worship, or what Christ I believe in, as to ask me what church I belong to. Considering the fact that Christ built one, died for one, purchased one, and is the head of but one—deep down in your heart, what church do you, yourself, think one should belong to, friend? Leaving out everything but this inside honest question—what is your answer?

There are several hundred religious organizations in the world now which are called churches. A better designation for them would be *fraternities* for they bear little resemblance to the church revealed and described in the New Testament. The church as defined in the New Testament is the spiritual body of Christ, of which he is Head and over

which he exercises all authority. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places . . . and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all"—Ephesians 1:20-23. The church is here declared to be the "fulness of Him"—the fulness of Christ. That being true one cannot be in Christ and out of the church. The whole church is composed of all the saved in the aggregate. "And the Lord added to the church daily such as should be saved"—Acts 2:47. In the local meaning the church is composed of all the saved within the geographical term of limitation. "Unto the church of God which is at Corinth"—1 Corinthians 1:2. "Unto the church of the Thessalonians which is in God"—1 Thessalonians 1:1. "The churches of God which in Judea are in Christ Jesus"—1 Thessalonians 2:14.

It is evident that a denomination does not fit this definition of the church either in the whole sense or the limited sense. No denomination makes the claim of having all the saved within it, for they teach that one may be saved out of the church as well as in it. A denomination therefore is a religious organization smaller than the whole church, but larger than the local church, and for that reason alone, if for no other, a denomination cannot be the church in any sense at all.

The spiritual and organic unity of the church is set forth in the New Testament under the metaphors of oneness. It is called the *body* of Christ, and the apostle Paul declares "there is one body"—Ephesians 4:4. No explanation can change the meaning of this statement. To claim that all Christendom is one church organized under different heads, presents a picture of a body with hundreds of heads projecting! But to make the claim that many bodies are under the one head, Jesus Christ, does not improve the picture, for that would be hundreds of bodies dangling from one head—thus making the church a monstrosity.

In another metaphor relationship with Christ is set forth in John 15:1-6 under the parallelism of the *vine and the branches*—the same in origin, in kind and in fruit. Denominations differ in origin, in kind, in doctrine and in practices, and denominationalism destroys the Lord's illustration. Jesus exhorted his disciples to abide *in him*, as a branch, not in a denomination, and he said "if a man abide not in me, he is cast forth as a branch"—showing clearly that it is the person, not the denomination, which is in Christ.

The third figure of spiritual relationship is in the illustration of the fold and the shepherd. Referring to the church which he had declared he would build, the Lord said "there shall be one fold and one shepherd"—John 10:16. This was fulfilled in uniting the Jews and the Gentiles in one body, the church. "That the Gentiles should be fellowheirs, and of the same body"—Ephesians 3:6.

A fourth representation of the oneness and sameness of the church is found in Paul's reference to "the whole family in heaven and earth" in Ephesians 3:15—one Father and one family. Some have preceded others to the eternal state, but whether here or there as stated in Hebrews 12:23 we belong "to the general assembly and church of the firstborn, which are written in heaven."

On the same principle that God has located all forms of physical life in certain spheres, of fishes, fowls and animals—in the water, the air and the land—God has placed spiritual life within the sphere of the church. In whatever realm life exists, it cannot be enjoyed outside its sphere. Salvation is therefore in the church "which is his body, the fulness of him that filleth all in all" and "he is the Saviour of the body."

(4) The Gospel Plan Of Salvation.

The certified gospel is "the gospel of our salvation"—the gospel plan of salvation versus the sensationalism of modern "revivals."

For years every union evangelist has had his patent method of conversion. Billy Sunday shouted "hit the saw-

dust trail." Gipsy Smith pleaded "sign a decision card." But Jesus said: "He that believeth and is baptized shall be saved" and his keynote speaker of Pentecost, who had the keys of the kingdom, imbued with the Spirit, infallible in all his utterances, declared to several thousand inquirers: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Spirit." What preacher today can do better than tell unsaved people to do these things? The divine plan is the same—faith to change the heart, destroying the love of sin; repentance to change the will, destroying the habits of sin; and baptism to change the state (or location), seeing that such a one is baptized into Christ; by baptism translated from without to within, and thus destroying the guilt of sin.

It is not uncommon to hear preachers declaim against salvation by a plan, declaring that we are saved by a Person, not a plan. But it is impossible to separate the divine Person from the divine plan. The revelation of the saving plan is the subject of verses 25 and 26 of the sixteenth chapter of Romans: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." The word "mystery" simply means a divine scheme, the gospel plan of salvation which was unrevealed in the Old Testament but "made manifest" in the New Testament and made known by the preaching of the gospel for obedience to it. In reference to this great scheme, the divine plan, Paul said in 1 Corinthians 2:7: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." And in Ephesians 5:32, as a climax of his argument on the importance and pre-eminence of the church, the apostle said: "This is a great mystery: but I speak concerning Christ and the church." The church is the divine mystery or plan and cannot be

separated from Christ in salvation. The saying that we are saved by a Person and not by a plan is meaningless and is an effort to make a distinction without a difference.

III. THE DIVINE LAW OF CAUSATION

It is axiomatic that every effect must have an adequate cause. In Heb. 3:4 the apostle declared that "every house is builded by someone but he that built all things is God." This is the spiritual premise and conclusion based on natural law, and is applied to salvation.

In this divine plan of salvation there are the related causes. First, God is the primitive, original cause of salvation; he willed it, purposed it and decreed it. "All things are of God who hath reconciled us unto himself by Jesus Christ"—2 Corinthians 5:18. Second, Christ is the sacrificial, vicarious cause of salvation. "Who gave himself for us, that he might redeem us from all iniquity"—Titus 2:14. Third, the blood of Christ is the procuring cause, the purchasing element of salvation. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot"—1 Peter 1:18-19. Fourth, the Holy Spirit is the revealing cause of salvation, for having been both purposed and purchased it must of necessity be revealed to man. "Unto whom it was revealed that not unto themselves, but unto us they did minister these things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven."—1 Peter 1:12. Fifth, the gospel is the instrumental cause of salvation, for after the revelation to the apostles it still must be instrumented or conveyed to man, and the gospel is the vehicle of conveyance. "I declare unto you the gospel which I preached unto you, which also ye have received, wherein ye stand; by which also ye are saved"—1 Corinthians 15:1-2. Sixth, faith is the appropriating cause of salvation. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by

faith into this grace wherein we stand”—Romans 5:1-2. Seventh, baptism is the consummating cause of salvation, the act in which faith obeys and primary obedience is completed. “Know ye not that so many of us were baptized into Jesus Christ were baptized into his death.? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”—Romans 6:3-5. Eighth, hope is the sustaining cause of salvation, for salvation is a continuing state for the saved, the final attainment of which depends upon continuing faith and obedience. “Wherefore gird up the loins of your minds, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ”—1 Peter 1:13. This “grace” which shall be brought to us at the “revelation”—or coming—of Christ is salvation in heaven, the ultimate goal of life, which if we should miss it would have been better if we had never lived.

The law of causation decrees that every effect must have and adequate cause. Salvation is an effect in the soul and the divine law of causation operates in the plan which the grace of God has designed to save sinners. Men cannot reject it and be saved. The disobedient will be damned. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” This gospel declaration plainly points out who shall be saved and who shall be damned. It may be disbelieved but it cannot be misunderstood.

This is the certified gospel. We ask you to receive it, obey it, and stand upon its promises.

CHAPTER II

WHO WROTE THE BIBLE?

TEXT: *"I have written to him the great things of my law, but they were counted as a strange thing."*—(Hosea 8:12).

The Bible needs no defense and the purpose of this sermon is not to defend the Bible; it is rather to promote faith in your hearts for the sake of your souls. We live in a skeptical age. Time was when most everybody would say, "I believe." Now they say "Do I believe?" Once nearly everybody said, "This is true." Now nearly everybody says "It it true?" In school and in society our young people are being sneered out of their faith. A campaign of sneering and scorn and ridicule far beneath the ethics of education is being waged against the Bible by certain professors of science and philosophy in our colleges today, even in our high schools. But Christian young people, "Let no man despise thy youth" nor thy faith. If it be grounded on the Bible, it is well grounded. Stand firm and waver not.

I. THE GROUNDS OF FAITH IN THE BIBLE

The language of Hosea was a rebuke to Ephraim, but it may with equal force be addressed to us. God has also "written to" us "the great things" of his law. The passage may be applied, without violence to text or context, to the Bible, its divine authorship, its contents in proof of its claims, and its common treatment today.

The antecedent presumption that man is in need of divine guidance is prefatory to consideration of the Bible. If well-disposed earthly kings will put signboards and guideposts to aid their subjects through the dense forests and perplexing crossroads of their domains, the King of kings will not do less. If a wise and loving earthly parent will provide for his child the knowledge needful to his earthly welfare, an omniscient and beneficent heavenly Father would surely withhold nothing that involves the eternal destinies of his children.

The Bible is just the kind of a revelation to be expected of the God such as the Bible affirms our God to be.

Hosea, speaking for God, says: "I have written," This is the claim of divine authorship. The Bible claims to be the word of God. And not that only; it claims to be the inerrant word of God, (the infallibly and verbally inspired word of God.) "All Scripture is given by inspiration"—*Theopnustia*, God-breathed words. "Unto us God revealed" these things "through the Spirit . . . Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (1 Corinthians 2:10-13.) Divine thoughts and divine words to convey them is Paul's statement, with emphasis, of the verbal inspiration of the Bible.

Who says it is not the inerrant word of God? The devil (Genesis 3:3, 4) and worldly-wise men of today (Romans 1:22); but we are warned against such and should shun them, for they cannot be converted (2 Thessalonians 2:10, 11) and may destroy faith in you "through philosophy and vain deceit" (Colossians 2:8).

The Bible claims that God is its author. If that is not true, then the Bible is the greatest fraud every perpetrated on the human race. Its claims are true, or the Book is false—which do you believe? We shall examine its claims.

In what sense does the Bible claim to be the Word of God? Not in the sense that all the words in the Bible were at the time they were spoken the words of God, for the devil said some of the things recorded in the Bible; and bad men said some things that are recorded in the Bible. Disputes between teachers of truth and of error arrayed one against the other are recorded in the Bible. So not all of the words of the Bible were the words of God when spoken—but it is all nevertheless the Word of God from Genesis to Revelation in the exact sense that God caused to be written everything that is in the Book; it is an inspired record in all of its statements, and everything in it from Genesis to Revelation is the object of belief in the exact setting in which the statements occur, and the circumstances to which they are attributed.

Paul the apostle counselled the young man Timothy to continue in the “holy scriptures” which he had known from childhood, for the knowledge of the old scriptures, the prophetic writings, led to faith in Christ, and are “able to make thee wise unto salvation through faith which is in Christ Jesus.” Then, comparing the old and the new scriptures, he declared that “all scripture is given by inspiration.” The “holy scriptures” referred to the scriptures of the Old Testament prophets, and “all scripture” referred to the scriptures of the New Testament apostles. There was no difficulty in convincing the Jews that the prophetic scriptures were inspired of God—they believed the prophecies. But it was difficult to convince them that the teaching of the apostles bears the same inspired credentials as the writings of the prophets. The statement of the apostle Paul that “all scripture is given by inspiration” is his affirmation that the apostolic scriptures possess the same inspiration as the prophetic scriptures, and therefore “profitable for doctrine, for reproof, for correction, for instruction in righteousness.” It is this relation between the old and the new scriptures of the apostles and the prophets that form the basis for belief in the Bible as the word of God, and this viewpoint leads to several conclusive considerations.

(1) The Background Of Belief In The Bible As Inspired Scriptures From God.

We believe that “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” (2 Timothy 3:16, 17).

The first ground of my faith was parental—my parents believed and imparted their faith to me. My mother read the Bible to me. She prayed with her children, and the sweetest prayer that ever ascended to God’s throne was hers. In the words of a popular song, “My Mother’s Prayers Have Followed Me.” My mother believed it and my father before

me preached it, but there are other reasons now—other grounds of belief.

The character of my teachers could be named as a vital and definite factor in the growth of the faith that dwells in my soul. In early years, thanks to a wise and benevolent father, I went to school to Christian teachers. They were not infidels, nor even doubters. But they were scholars. I am glad infidels cannot lay claim to all scholarship. Impressed with their integrity and their ability to remove the objections and answer the cavils of infidels, my faith was anchored and it held. But I do not believe the Bible tonight merely because my parents and my teachers believed it.

The further ground of my faith is personal and independent—a knowledge of its contents, the scope, the breadth, and the depth of which could not have been ancient wisdom in its writers, but Divine Revelation that guided their tongues and pens.

(2) The Supernatural Character Of Its Contents.

“The great things” of God’s law are the proof Hosea offers for its claims. The honorable William Jennings Bryan, in a climax of eloquence, exclaimed: “I know that no man made the rose or painted the heavens, because no man can do such things.” As wonders of nature proclaim a divine Creator, the contents of the Bible declare its divine authorship.

From Moses in Genesis to John on Patmos about forty writers go into the making of the Bible. They lived in different countries, spoke different languages, wrote on a vast variety of subjects, and their writings covered a period of sixteen centuries. Yet, when these writings are collected and bound into one book, it is a book that yields *one consistent whole* without clash or conflict. Man cannot do it. It is difficult for one man to be consistent with himself, much less forty men to be consistent with each other.

The combined simplicity and incomprehensibility of the Bible is proof of its inspiration. So simple in its demands that all may see and know. “Write the vision, and make it plain upon tablets, that he may run that readeth it.”

(Habakkuk 2:2) Yet it is so profound that philosophers cannot fathom its depths or exhaust its truths. "O the depth of the riches both of the wisdom and the knowledge of God!" (Romans 11:33.)

The world looks back to the law of Moses for its standard of right government and to the Sermon on the Mount for the standard of personal conduct. Our Constitution in its very fabric is permeated with the teachings of the Bible. Its superior civil and moral code is recognized in every civilized land, and the advancing intellect of the centuries has not improved it.

The newspapers frequently carry in large headlines, "Another Preacher Gone Wrong." Why? Did you ever see in any paper such streamers as, "Another Infidel Caught in the Meshes of the Law"? When a preacher goes wrong, it is the unusual. Such is not expected of one who professes to follow the Bible, and it furnishes a sensation. But if an infidel goes wrong, it does not even furnish a news item for the paper.

If the Bible is false, Christianity is a ruse, and we have the anomaly of a gross deception and a huge delusion having done more for humanity than all the truths in the universe put together.

The phrase "the great things of my law" in the text of Hosea has a marginal rendition of "the ten thousand things of my law"—the vast range of its contents. It is impossible to properly epitomize them, but a summing up the unlimited scope of the scriptures will serve as specific illustration of the meaning of the prophet's language.

First, the unquestioned *antiquity* of the Bible is evidenced in the fact that no historian in all the annals of time has ever been able to antedate its first sentence "In the beginning God."

Second, the marvellous *modernity* of the Bible is seen in its anticipations of scientific discovery, by which God "declareth unto man what is his thought" as stated in Amos 4:13.

Third, the unaccountable *unity* of the Bible is shown by the continuity of its contents in the writings of its forty

composers from the prophets to the apostles as stated in Hebrews 1:1-2: "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." This text declares that Christ is the heir of all things spoken by the prophets, that revelation has unbroken continuity from its beginning with Moses until its culmination in Christ. The Bible is therefore the longest thread of thought ever woven in the loom of time.

Fourth, the unusual *versatility* of the Bible is demonstrated by its treatment of every branch of literature and sciences. We turn to the books of Moses for law; to Kings and Chronicles for history; to Genesis and Job for science; to Ruth and Songs for romance; to Psalms for poetry; to Proverbs and Ecclesiastes for philosophy; and to Paul the apostle for dialectics. Aside from inspiration, the Bible is the greatest source book of the ages.

Fifth, the majestic *judgments* of the Bible are beyond the level of the nations of the earth then or now and are beyond human origination. Moses said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"—Deutonomy 4:5-8. David also said: "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether"—Psalms 10:7-9. All the legislative congresses of all the nations of the earth combined have never been able to improve

the statutes, laws and judgments given by Moses from God to the nation of Israel. They are an evidence of divine origination and a proof of the inspiration of the Bible.

Sixth, the unimpeachable *integrity* of the Bible is established by its unerring references to the facts of history and the incidents of time and of undiscovered science, and reveals an inspired veracity. The Psalmist said: "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever"—Psalms 119:160. An example of this biblical integrity is seen in the case of the conflict between the historical statements of Moses and Herodotus, in which Moses made reference to the growing of grapes and the making of wine in the land of Egypt, whereas Herodotus asserted that grapes did not grow in Egypt and that the Egyptians did not make wine. But archaeology uncovered the evidence buried in the archives of the earth in the form of tablets, plates and murals which vindicated Moses and repudiated Herodotus. Another example is found in the case of Belshazzar who ruled in Babylon, according to Daniel in chapter five of his book, whereas the historians affirmed that no king by his name ever occupied the Babylonian throne. Archaeology unearthed the evidence by producing the buried records of the time containing the information that Belshazzar reigned in the stead of Nabonidus, his father, who had been exiled for misconduct, and the spade answered the critics of the Bible. A further example is in the historical facts of the books of Kings and Chronicles the records of which make reference to more than forty kings whose names are nowhere else found in all the annals of history pertaining to the times and the people of those centuries. On this disputed point the infidel historians branded the Bible as being unreliable in that its records in such instances were legendary. Again, archaeology settled the argument by the excavation of buried tablets containing the names of all the disputed kings. In every instance where archaeology and the Bible have been together involved, the integrity of the Bible records have been vindicated. It is no wonder that the inspired Psalmist exclaimed: "For ever, O Lord, thy word is settled in heaven."

Seventh, the *theophany* of the Bible in its miraculous manifestations from the flaming sword of Eden to the virgin birth of Jesus constitute infallible proofs of inspiration. The sword of Eden with the Cherubims beside it, of Genesis 3:25, were the symbols of mercy mingled with justice, that though man and his mate were justly banished from God, it was not without remedy, and it was there that the remedial system began the unfolding that reached culmination in the Redeemer and the redemption that is in Christ. The burning bush of Midian, of Exodus 3:1-10, meant that the wrath of Pharoah, from whom Moses had fled, could no more consume him than the fire could consume the bush, and that the people of God in Egypt were as imperishable as the bush was impervious to the fire that was burning it. The imprisonment of Jonah within the belly of the whale was declared by Jesus in Matthew 12:40 to symbolize his own captivity in the bosom of the earth three days and three nights. The incarnation of Jesus Christ by miraculous conception and virgin birth, prophesied in Isaiah 7:14 and fulfilled in Matthew 1:22-23, meant that God was stooping down to man and heaven was bending down to the earth. The theophanies of the scriptures are unanswerable; no man or generation of men could have devised the symbolical and typical system of the Old Testament nor have made it to fit into the future historical events of the New Testament.

Eighth, the universal *influence* of the Bible, according to the recognized criterion, stated in Matthew 7:16, of being known by its fruits, becomes a mark of divinity. This influence of the Bible in personal life and national life among the peoples of the earth imparts to the Bible a character not possessed by any book of human authorship.

Ninth, the indestructible *endurance* of the Bible, as declared by the prophet in Isaiah 40:8 bears evidence of inherent divine power. "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Through ages of hostility it has withstood the oppositions of the Darwins, the Spencers, the Voltaires, the Ingersolls, the Paines, the Hobbs and the Darrows, and it is indeed and in truth, what Prime Minister Gladstone of England entitled

it—"The Impregnable Rock"—in his classic book which bears that name.

Tenth, the simplicity of the *plan of salvation* revealed in the Bible is the proof of the saving power of God in the hearts of men, for "it pleased God by the simplicity of preaching to save them that believe"—1 Corinthians 1:21. The commands of the gospels, such as contained in Mark 16:16; Acts 2:38; Acts 22:16, cannot be misunderstood without help.

The prophet Hosea rebuked Ephraim because the great things of God's law "were counted as a strange thing." The first evidence of a hardening heart is in the way one treats the Bible. It should be learned, believed and obeyed. Someone put this sentiment to verse in the lines:

"I do believe the Bible, the precious word of God.
It marks the path our people all have trod.
The story of creation, all through to Revelation,
Gives proof of inspiration, and I believe."

An inspired poet, greater than the author of these lines said in the ages before Christ: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

The contents of the Bible bring it outside the range of human production and vindicate its claims to be the inerrant Word of God.

(3) The Foreknowledge Of Its Contents.

It is repeatedly charged that the Bible is unscientific. May I revise the term and say that the Bible is not unscientific, but pre-scientific? It anticipates scientific discovery long before the mystic, magic word science was coined. Really, the word "science" means to know—and there is not anything that any man can prove that he knows that contradicts the Bible. But does the Bible anticipate science? Yes, with wonderful preconception and divine foreknowledge.

I will specify a few items. Take first, what is known as the five facts of science: Time, Space, Matter, Force, and Motion. Were these facts known to men of ancient day? No, they were unknown as scientific factors; they belong to the parlance and vocabulary of modern science and not to ancient wisdom. Yet the first sentence in the Bible, penned by Moses, recognizes in principle these unknown facts. Hear the passage: "In the beginning (Time) God created the heaven (Space) and the earth (Matter) . . . And the Spirit of God (Force) moved (Motion) upon the face of the waters." Hidden in the first sentence of the Bible, to await the development of human knowledge, is the definite proof that man never wrote it unaided. Moses by ancient wisdom could never have written such a sentence enfolding such knowledge, yea, foreknowledge. God wrote it, my friends, through Moses, his amanuensis. And Moses did not confuse the order of origination. Scientists declare that the "heavenlies" (the constellations) were first in order, before the earth—and Moses so said and recorded it. He did not write "the earth and the heaven," which would have confused the order, but he wrote "the heaven and the earth" in the exact scientific order. How did Moses know it? Only by Divine revelation.

References to things then unknown to man are numerous in the first chapters of Genesis. Moses referred to the "waters under the heaven" and called them seas when as a matter of fact he knew only one sea; and he said that God gathered the seas (plural) into one place (bed.). The seven seas of the earth, unknown to Moses, are all connected with their own mighty waters and are thus literally in one place, or bed. Such instances of divine foreknowledge even in the writings of Moses are too numerous to mention in this sermon.

But take another witness. Job lived before the law of Moses was delivered—he was a patriarch, of the patriarchal age. He knew nothing of what we now know as gravity, nor did any other man of his day. Yet he said in an amazing sentence bearing the marks of inspiration, "He that stretcheth out the north over the empty place, and hangeth the

earth upon nothing.” (Job 26:7). Ah, my friends, there is science before there was any science. There is gravity before men knew gravity. He hangeth the earth upon nothing—the earth posed in space, a matter of science, a fact of the solar system that men, all men, never knew until centuries after the Bible was written. Did Job possess such ancient knowledge, or shall we not rather ascribe it to divine revelation?

Then, the accompanying facts of the solar system, the rotundity of the earth and its rotation on its axis, are also set forth before their scientific time—in the Bible. Referring to the shape of the earth, Isaiah said, “He sitteth above the circle of the earth.” (Isaiah 40:22.) Jesus referred to the three divisions of the day, stating that his second advent would occur at the dawn, in the day and in the night (Luke 17), which would be utterly impossible if the earth is flat, but Jesus knowing the scientific fact of the earth’s rotundity, a thing the world did not know, was able to make a statement scientifically accurate, but which his hearers were unprepared by limited knowledge to receive. It brings his teaching outside the range of human knowledge also.

Referring again to Job, he said: “Canst thou send forth lightnings, that they may go and say unto thee, Here we are?” (Job 38:35.) The human voice can girdle the globe today in a second, as fast as our words can be spoken. All forms of electricity, telegraph, radio, are lightnings. Job did not know that men’s voices and words could be transmitted across continents in flashes of lightning speed—but it can be done, and he said it before he knew it, another proof of inspiration.

Again, he said—Job the patriarch, said this—“Who shut up the sea with doors . . . and marked for it my bound . . . and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.” (Job 38:8, 11.) All the rivers run into the sea, yet the sea is not full. We are told that 280,000 cubic miles of water flow into the seas every year—yet thus far and no farther, they go. Their bounds are appointed, their proud waves are stayed.

Evaporation carries the clouds to the mountains, the rivers carry their waters back to the seas, again they rise, and again they return. Before such matters were within the range of human knowledge, before men had access to such sources of information, the divine writers freely mentioned them with amazing, yea, inspired accuracy.

Other instances of the foreknowledge of the Bible on matters of science and invention are such statements as made by Isaiah: "Who are these that fly (through the air) as clouds, and (settle) as the doves to their windows?" There is modern aviation, even beyond its present advancement or perfection.

Paul anticipated the atom theory in Hebrew 11:3, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Paraphrasing this passage it reads: By faith we know that the universe was framed by the word of God, so that things visible did not evolve from invisible atoms or entities. Paul thus answered the infidel evolutionist.

Paul discoursed to the Athenian philosophers on the much discussed subject of modern evolution as related to what is known as Anthropology, when he said, "And he hath made of one blood all nations of men for to dwell upon the face of the earth, having determined the times before appointed, and the bounds of their habitation. (Acts 17.) This is purely a scientific question, so far as human knowledge goes, which Paul introduced. Scientists admit that without the aid of modern instruments for blood analysis, Paul could not have known the truth of such a statement. It is a known fact that blood analysis reveals the difference between the blood of animals and that of human beings but cannot distinguish the blood of various human races, whether Anglo-saxon, Caucasian, African or Mongolian—it is just human blood! How could Paul make a statement which only the instruments of modern science could have demonstrated—except by divine revelation?

Moses gave instructions to Israel in the wilderness along

lines of prophylaxis, sterilization, and sanitation, even ahead of present day conditions, and his instructions indicate the knowledge of the germ theory which only in recent years has been determined by medical men of down-to-date information. (Leviticus 13 et. al.)

Though the Bible is not a text-book on science, all that it says on the subject is scientifically accurate; though it is not a text-book on geology, when it touches that subject its statements are geologically correct; though it is not a text-book on astronomy, when it refers to that branch of science, what it says is astronomically true. Such facts cannot be accounted for on any other basis than the integrity of its claims to be the inerrant Word of God—verbal inspiration.

(4) The Prehistoric Range Of Its Contents.

Did you ever know of a man who could write history in advance? Can men record the history and destiny of nations before they are founded? Can men mention the names of men, and foretell what they will do before they are born? Can men pronounce certain destruction and desolation upon cities centuries ahead? Men have no such omnipotent vision and power—yet the Bible is replete with instances of all such.

Moses wrote the history of the Jews before they became a nation, while they were yet only an emancipated race of slaves in the wilderness of their journey to Canaan. Their type of government, and its many changes, timed to their history; the character of their kings and the events of their administrations, good and bad; their final conquering by the foreign nation that subdued them; and their permanent end as a nation in their scattered state, yet not a mongrel race, for they would not be consumed, though their name should ever be a hiss and a byword. The fulfillment of it all is so obvious that no argument is needed to sustain it, yet some of these events were named by Moses as far as fifteen hundred years before they even began to take place.

The prophets of the Old Testament predicted the destruction of certain cities—Tyre and Sidon, Nineveh, Ava-

lon, Babylon—centuries ahead, and with the boldness that only an inspired man of God can give to the touch of the pen, they predicted that certain of these cities should remain in utter desolation. Their destruction came according to the word of these prophets—and to this day they remain in the dust of their ashes. Besides all this, God's prophets called the names of kings and rulers before they were born. Isaiah named Cyrus, the Persian king, a hundred years before he was born and cited his proclamation liberating the Jews from their Babylonian captivity, and even referred to his benevolence in supplying the money and material with which they should lay the foundation for the rebuilding of their temple in Jerusalem. (Isaiah 44 and 45.) These and other similar facts are the indubitable evidences of the divine inspiration of the Bible. No amount of perverted genius or diabolical ingenuity can overturn such a bulwark of proof and authenticity.

But in matters of prophecy, the Messianic prophecies excel—those referring to the coming of the Redeemer, the Saviour of man. From Genesis to Malachi, in the Old Testament, these prophecies occur, and from Matthew to Revelation, in the New Testament, their fulfillment is recorded. Every event of his life from Bethlehem to Nazareth and from Nazareth to Calvary, are matters of Old Testament prediction and New Testament fulfillment. It furnishes the climax of all evidences that the Bible is the Word of God, and is the most bewildering array of inspired documentary evidence that ever an unbeliever or infidel has attempted to disprove. Why should men oppose God? "Hear, O heaven, and give ear O earth: for the Lord hath spoken."

(5) The Utility Of Certain Passages.

Let me say that infidels and unbelievers are not the only ones who need to be convinced that the Bible is right. The infidel is not the greatest enemy of the Bible—rather it is the professed believer.

There are the abominations of Rome—the long history of Roman Catholicism—on the one hand, and the discords and contradictions of Orthodox Protestantism on the other hand, that have paralyzed the faith of nations today, and

have made infidels of countless millions. Men have pledged the Bible to these human systems—but the Bible is against them all. A further evidence of its inspiration lies in the fact that it has foretold and anticipated all of these forms of error existing today with ample warnings against their fatal deceptions.

Every cardinal doctrine of the Roman Catholic Church has been anticipated and divinely refuted in the Bible. Likewise the creeds of the Protestants have been relegated to the devil by the inspired apostles.

The Catholics dote much on the Primacy of Peter, but the New Testament is very specific in its various statements exposing this fallacy which has papal assumption as its only proof. Their doctrines of papal infallibility, the inspiration of the pope's encyclicals, their pagan ordinances, and everything that identifies their worse than human organization, are matters of foreknowledge and forewarning in the Word of God.

As for the Protestants, all their denominations being "plants which the heavenly Father hath not planted," they too, shall be rooted up, and the Bible does the work in advance. If you chance to be, by misguidance and delusion, a member of such, we beg you in the name of all that is divine to "come ye out from among them and be ye separate."

II. THE BIBLE THE BOOK OF TRUTH

(1 Thessalonians 2:13)

The inspired king of Israel delivered a dual avouchment for the everlasting stability and the eternal integrity of the words of the book of God. "Forever, O Lord, thy word is settled in heaven." The word "settled" is a sublime assertion of transfixed stability—the Bible has stood the test of time. "Thy word is true from the beginning." The word "true" is a definitive declaration of immutable integrity from the first word—the Bible has stood the test of truth.

(1) The Bible and Science.

The revelation of science is not the purpose of the Bible. Its object is the revelation of the origin and destiny of man,

and to reveal the will of his Maker to him. If the Bible had been a revelation of Science, it would have been in the nature of it a premature announcement of scientific discovery, and a direct communication to men of matters in the realm of human knowledge which are left for man to ascertain for himself. But the Bible is *truth*, and though its language is not *scientific*, in the academic sense of the term, every reference in the Bible to science is scientifically accurate; every mention of things geological is geologically correct; and every word in it touching things astronomical is astronomically true. Thus while science searches and revises its findings, the word of God is settled and fixed. It is by reason of this fact that the Bible though not a revelation of science anticipates the discoveries of science. Therein lies the incontrovertible proof of inspiration. The scientific truth and accuracy of the Bible are witnesses to its divine origin as the inspired word of God.

In the cosmogony of the Bible it never mistakes fables for facts. For instance, the delusions of astrology are not confused with the researches of astronomy. The former is superstition, the latter is science. In all the writings of men certain errors and misconceptions of the times in which they lived are found in their books. What kept these errors and superstitions of the times out of the Bible? No indorsement of such is to be found in it. To the contrary, in times of such misconceptions the Bible anticipates with scientific accuracy the truth in whatever realm the reference is made. The examples of this fact are numerous. Time was when men believed that the "firmament" was solid. But in Psalms 19 the Spirit of God had David to use the Hebrew word "expanse" for our word "firmament" in that passage, thus anticipating science. When men thought the earth rested on some sort of a foundation such as huge rock pillars, Job declared that it was hanging "on nothing" (Job 26:7) poised in space—and thus anticipated discovery of gravity.

(2) Genesis and Geology.

The same is true of the geology of the Bible. The geological order of the scientist is the exact creative order of Moses. Geology teaches that a vast watery waste existed;

Moses said the earth was void and without form, and that darkness was upon the face of the deep. Geology claims that watery vapors were lifted and formed into an expanse; Moses ascribes the same procedure to the creative act of God. Geology asserts that the earth pushed itself up from below or beneath the waters, and vegetation followed; Moses wrote that the dry land appeared and yielded grass, herb and tree. Geology says that the heavens then were cleared of the dense atmospheric expanse hanging over it, and that the luminaries of the heavens began to shine on the earth; Moses records that on the fourth day of creation God made these luminary bodies of the heaven *to give light upon the earth*, to divide the day from the night, for seasons, for days and for years.

In the order of animal creation geology gives the order from the lower to the higher—fish, reptiles, birds and mammals, which the geologist lists according to the “proportion of brain to spinal cord.” But Moses records this exact order of animal creation. What did Moses know about comparative anatomy, that fish are lower than reptiles, and reptiles lower than birds, and birds lower than mammals, of the geological discoveries? The record of creation in Genesis, centuries before science was born and ages before geology was known, tabulates the order without a geological error or a scientific blunder. This undeniable agreement between the Bible record of creation and the modern discoveries of science is indisputable proof that He who made the world wrote the Book.

The efforts of some of the critics to create contradictions between geology and the Bible on the basis of the age of the earth and the date of fossils have proven presumptive and futile. Geology cannot date the age of the earth, and the Bible does not date it. How can there be disagreement over a *date*, when the one cannot fix it and the other does not set it. Neither biology nor geology can set dates. Nobody knows the date of a fossil. But it is known that fossils have formed in ocean beaches within a half-century; and fossils of Indian tracks made no earlier than the Civil War are in evidence here in the U.S.A. Even the Dinosaurs

(of the Sinclair Oil Company's advertisements!) are about to be identified as of pre-Columbian Indian origin, which perished when geological catastrophe cut off the source of food supply, causing them to perish by starvation, and when the section of the country where their skeletons have been found was raised by volcanic disturbance, causing the ocean to change its shores, and when the shifting sand and silt turned to stone, the carcasses became fossils—a process which could occur within a few centuries. Actually, it is now a demonstrated fact that artificial fossils can result from chemical action in a short time. Why should it be judged incredible that the natural conditions, such as geological upheavals, crustal disturbances and volcanic eruptions, could cause a chemical process that would produce the same result naturally in far less time than the aeons that geological speculation arbitrarily decree. Once we were told that the earth was a few million years old; later we were re-advised that it was a billion; only still later to be re-instructed that the age of it is ten billion; again, one hundred billion; once more, three hundred billion—and now comes one who avows that the rocks, the formations and the fossils all prove it to be not less than five hundred billion years—perhaps! Those are “New Deal” figures—excuse me, I cannot figure there; this latest tabulator would make a good candidate for a federal office in the Democratic party!

One thing we may know, and of that we can be assured—that the science of geology will never read into the records of the rocks a layer of strata, nor find from the fossils a skeleton of fact, that contradicts a syllable of the word of God. It remains that the question of origins is philosophical, not scientific.

After all is said, the genesis of the Word of God does not deal with the question of antiquity, but rather with the matter of origins. Nor does the genesis of geology settle the question of antiquity. Harry Rimmer said, when a geologist is asked how he knows the age of the rocks, he will reply that he knows the age of the rocks by the kind of fossils in the rocks. But when he is asked how he knows the age of the fossils, his answer is that he knows the age of the fossils by

the kind of rocks the fossils are in! So the fossil tells the age of the rocks, and the rocks tell the age of the fossil—then which was first the rock or the fossil, and how does anybody know they are telling the truth?

But the propaganda of pseudo-science shows itself everywhere. Official guides for the parties of tourists at Carlsbad Cavern and the great Grand Canyon are turned into teachers of evolution. They lecture their parties on the million-year geology of the stalagmites and the stalactites of the Caverns, and the one hundred million years that it supposedly took the river to cut the Canyon. Everyone who has ever visited these resorts has heard the guides prattle their story. But their tale does not allow for earthquakes, crustal disorders, volcanic eruptions, and other geological upheavals, which could shake the earth and loosen the strata, so that the river could and would obviously cut its way far more rapidly than their 100,000,000-year schedule. Such upheavals could, in fact, cause such changes in the conditions of rocks and strata as to destroy all the time-tables and calculations of the computer who seeks to upset the Bible. The fact remains that rocks have no anniversaries and fossils are not dated. There is actually no science of origins.

(3) The Bible and Evolution.

No one who is informed will array the Bible against science. It is pseudo-science, not science, that contradicts the Bible. The proper statement of the correct thesis would be: *The Bible and Science versus the theories of evolution.*

The theory of evolution teaches that matter made mind. But the truth holds to the absolute power of mind over matter, and the facts show that matter was made for mind and kept for mind. The world is full of illustrations of these facts. By the inventive genius of man lightning has been chained; the power of steam has been controlled; the strength of the beasts is made weak; the energy of the atom is being utilized—all by the power of the mind. If matter made mind, then matter created something greater than itself. Who is the scientist that believes that?

Evolution teaches that out of something without sex, things that have sex gradually developed; and though the sexes do not connect in any way except to propagate their kind, without any forethought on the part of the non-sex thing out of which they evolved, all the sexes sprang from it—the single non-sex cell. Where is there a scientist who can believe it?

Evolution teaches that inorganic matter became at once organic matter, and that organic matter evolved into man. This means that inorganic matter became vegetable life; vegetable life became animal life; and animal life became man. As well say that the magnificent granite capitol of Texas, which was once in the granite hills of Llano county, “without outside help,” and “by forces resident in itself,” and “unaided by external force,” formed itself into the stately capitol building; and some future day this domed and marble-columned mammoth building will become legislators and governors of the states and finally the presidents of the nation.

On this hypothesis we may develop a theory of the evolution of an automobile vehicle. The first two-cylinder Thrash sprang into existence from a junk pile, which evolved from mineral substances, and gradually developed into a 4-cylinder Ford, then a 6-cylinder Chevrolet, an 8-cylinder Buick, a 12-cylinder Cadillac, and finally a 16-cylinder Rolls-Royce—but all this “without outside help,” and “unaided by external force,” and by “powers resident in itself”! That would be what evolution teaches in reference to the single cell theory, the origin of species, and the descent of man.

Let the evolutionist find a start on a change from the inorganic to the organic; from the vegetable to the animal; then from the animal to the man. From the beginning of history all of these have been the same in their respective classifications, with man created as man, existing as man, and with power over all flesh.

It is a known fact that animal cells and vegetable cells are radically different in structure. A simple illustration shows this to be a fact. Organic nourishment will destroy animal cells. For an example, put rotted manure from the

stable in a potato hill and it will produce better potatoes; put it in the cow to produce better butter, and see the result! On the same principle, feed raw meat to a dog and it will make him fat; but put it on a cabbage plant and it will die.

If animal life comes from vegetable life, why is the life in the vegetable kingdom the same in all examples, but in the animal kingdom this is not true. The tiny blade of grass and the giant oak tree are nourished in exactly the same way; but it is not so of the ant and the elephant, or of a doodle-bug and a man.

These simple facts of nature show that the theory of evolution violates the law of cell structure. And it violates the law of kinds—the law that “like begets like.” If animal life comes from vegetable life, explain why hair grows on the cow and the horse, wool on the sheep, and feathers on the goose—they all eat the same food. And what became of the law of development? If animal life came from vegetable life explain why and tell us when the development became static. What power started the incline and prevented the decline?

Then, what about the law of resistance—chop on a tree and there is no resistance, but try it on a mule—pick out his hind leg for the first test—and see, or *feel*, the result, and experience the difference. Remove the skin from the hand and it will heal; but remove the bark from the tree and it will die. Also there is the law of absorption. The tree and the plant drink the rain and the sunshine and grow; the rain on the earth refreshes it; but let it rain on a horse, a dog or a man and there is no like result. The theory of evolution violates these simple laws of nature, the law of resistance, the law of absorption, the law of kinds, the law of development, and the law of cell structure.

There is also the law of mutation. This law of mutation operates only within the species, or kind. There are many examples of this law, take for instance the chicken world—but there is no example of a chicken being developed into something that is not a chicken. That would be transmutation or crossing over the line of species, a thing for which

not one example has ever been produced. When the evolutionist finds a cat that lays eggs and hatches a litter of kittens, and a hen that gives birth to a brood of chicks, that will be a start toward the task of proving the possibility of the transmutation theory. This one fact stands in the way of the evolutionary theory.

With reference to kinds and varieties, there are only a few kinds, but there are many varieties. In the feline family, besides the common cat, the cougar, the jaguar, the panther, the pumas, the lynx, the leopard, and the lion. In the canine family are dogs, wolves, foxes and jackals. In the equine family are horses, zebras, quagga and the like. To the mastodon belong the elephant, rhinoceros and hippopotamus. Infidels carp at the idea that two of all the animals on earth were housed in the ark, but the Bible does not say that. It says two of each *kind*. It does not say varieties, it does not even say species—it says *kind*. There are many varieties, but few kinds. There are five races of mankind, all of which can be crossed in marriage, and the product continue to bear seed after its kind. This is not true of animals. The *mule*, for instance, is a hybrid and cannot produce its kind, but he is a stronger animal than either ancestor. If all animals are from the same parent stock, there is no explanation for these and many other examples in the laws of nature. It is proof that Intelligence, not fortuity, was the guiding principle in creation of all forms and phases of life.

(4) Questions Evolution Does Not Answer.

The principle of adaptation by law is against the idea of fortuity, establishes Intelligence, and proves that animal life did not spring from vegetable life; and that human life has not evolved from animal life. On the supposition that all life has developed from the same aboriginal parent, the evolutionist finds himself without any explanation as to how certain shifts took place and when the changes occurred. It will not be amiss to list a few of such questions that the theories of organic evolution do not answer.

1. If all examples of the animal kingdom are from the same animal insect or stock, why do the progenitors of some have two legs and others four? And why do we not find birds with four legs and men with *wings*? It might be added that the last named will be in the *next* world, but the evolutionist does not believe in the future life!

2. If fortuity and not Intelligence is the guiding principle, animals should naturally be expected to appear with all manner of deformities: Eyes where ears should be; nose behind and ears in front; a horse with the head of a cow; and a cow with the horns of a rhinoceros. And since the cow will kick, the same as a horse, why do not horses have horns like a cow? The horse thus has only one defensive weapon, while the cow has two, and that looks like discrimination! Let the evolutionist infidel account for the neck of the giraffe, the trunk of the elephant, the eye of the eagle, and the hand of a man. And it may be added that if man had used his hand only to feed himself, would he just have retained his front legs, like his supposed monkey ancestor?

3. If evolution is true, and the tendency is upward, why has not a new species of mankind developed—an angelic species, with a higher sphere of existence and abode? But there is actually more difference between the highest in the ape and the lowest in man (which is next in order in the supposed ascending scale) than there is in the highest in the ape and the lowest in the monkey family. Why are there no examples of a series of intermediates?

4. If man descended from the animal, why is the animal grown so much sooner, the monkey, for instance, in two years? But man has lived to a much older ending, according to both history and the Bible—why, if he came from the animals of so much shorter life. If thousands of years ago man came from such short-lived animals, but lived so long himself, why does he not live longer now? If evolution is true the development would be the same in all nations, and the tendency being upward, why has there been a decline?

5. Moses said, "male and female created he them"—in the beginning. In all animals the male is better formed, is more graceful and attractive, in plumage, in carriage, and in beauty. But this is not so of man. If the animal and man are from the same aboriginal parent, when and where and how did the shift take place? And when and how did the change begin?

6. The fact that there are no means or methods by which to change or convert inorganic forces into living forces cannot be answered by the evolutionists. There is no greater chasm in nature than that between dead matter and the first living being. That changes have occurred in both the dead and the living realms through the ages of earth's history no informed person would deny—but *change is not evolution*.

7. The hypothesis of evolution offers no explanation for the origin of life. With all their speculations from research the origin and essence of life have eluded their grasp. All life comes from life, and attempts to demonstrate spontaneous generation have proved fatal to the evolution theory. There is general agreement among scientists that the theory of spontaneous generation has not been proved and that there is no hope of proving it. In view of this fact the very basis of organic evolution as a science has thus been eliminated. It is not a science; it is rather a philosophy based on assumptions.

8. The gap between the mind and the highest animal is immense and cannot be spanned by the evolution process. The act of special creation alone can bridge the gulf. There must be an originating and controlling Mind. Within man alone is there that inner world of thought, the power of the spirit to act in the realm of free will. The mind and the will of man are as the mainspring to the watch, as the drive wheel to the engine. The faculties of the human will defy the assumptions of evolution. Only man is the child of God.

9. The great gulf between the moral nature of man and the instincts of animals remains unbridged. There is

no possible method by which the *conscience* of man could have been evolved, its powers being so essentially different from the faculties of all animals.

10. There is no *law of evolution*. The existence of *law* presupposes a *lawgiver*. Whose law is evolution? Who is the lawgiver? Where is this so-called law declared and defined and authorized? The theory of evolution is neither a law nor a science—it is a human philosophy. It should be *honestly* classified—that is, as *a theory*, not as law or science, and its academic acceptance should not be required by the text books nor its rejection ridiculed.

These are only a few of thousands of examples to prove by the law of adaptation that neither fortuity nor evolution is the process, and that nothing short of Intelligence can be the cause of all forms and phases of life, and that by creation.

The Bible affirms direct creation, that God created man as man. Moses said that man was formed out of the dust of the ground. Darwin said that man evolved out of certain influences from the bottom of the sea. So Moses said *dust*, and Darwin said *wet dirt*—just a difference between “dry” and “wet” dirt. So the only idea Darwin had in the direction of being correct, he borrowed from Moses!

The Scripture account of man’s origin is simple and rational, and agrees with geology that each species created was perfect in kind at the first. Man was physically, mentally and morally pure at the first, and corruption came by sin. The infidel socialist says that immorality is due to man’s struggle to maintain life; but his infidel evolution theory says that out of the struggle to maintain life comes morals and clean living—in which is he correct? How could moral force in man develop out of a great struggle for life, and then be lost by the struggle to maintain it?

If improvement is the law of nature, then perfection is the end, and it follows that if there is no God, there will be, when that perfection is reached. Why not accept the God of revelation: *In the beginning God created.*

These are just a few of the many illustrations and examples that thwart the theories of transmutation, and that show the doctrine of organic evolution to be unscientific and untrue.

III. THE DIVINE ORIGIN OF CHRISTIANITY

An inspired spokesman for the Oracles of God said: "For we have not followed cunningly devised fables . . . but holy men of God spake as they were moved by the Holy Spirit"—2 Peter 1:16-21.

The existence of Christianity is a near proof of its divinity, and its prevalence is a baffling fact to all who would deny its superhuman origin. It is an existing reality. If it is human, how account for it? If it is divine, what are the proofs of it? We believe the evidences of its divinity are abundant and convincing, and submit here a few among the many lines of proofs which may be adduced to support its claims.

Consideration is here directed to five words which form an impregnable defense of Christianity.

(1) Revelation.

Christianity is a revealed religion. (1 Corinthians 2:10-13.) It is co-extensive with the Bible in claim and in proof. If the Bible is inspired, Christianity is divine. Sustain one and you prove the other. Both are of divine origin. The following facts will serve to introduce the line of evidence on the divine authorship of the Bible: First, the unity and harmony of its teaching; second, the united simplicity and incomprehensibility of its contents; third, its superior code of morals and ethics; fourth, its ameliorating influence upon society. If the Bible is untrue and Christianity is false, then we have the anomaly of two lies having done more for the world and humanity than all the so-called "scientific truth" put together!

(2) Prophecy.

We share the conviction that no uninspired man could accurately interpret unfulfilled prophecy. But the fulfill-

ment of prophecy is an important witness to the super-human authorship of the Bible. God uses prophecy and history to prove his Book. Prophecy was not meant for interpretation. It was meant for fulfillment, and in its fulfillment and apostolic averment that "we have not followed cunningly devised fables . . . but holy men of God spake as they were moved by the Holy Spirit" is shown to be true. There are literally scores of Old Testament prophecies which history has so obviously fulfilled that one who would deny it is at once convicted of ignorance and stupidity. The rise and fall of earthly kingdoms and the desolation of ancient cities; the history of certain nations written before those nations existed, and their destiny with detailed accuracy definitely forecast; the names of men chronicled a century before they were born, and their lives and fortunes with unflinching prediction depicted. They are too numerous to list in limited space. But the study of fulfilled prophecy will bring the truthseeker in amazement to the inevitable and only conclusion that "holy men of God spake as they were moved by the Holy Spirit."

(3) Progress.

The material and social progress of the world can be attributed only to the influence of Christianity, and, hence, proves the divinity of its character. Materially, an improved civilization, with homes, schools, business, and all that forms a part of an enlightened community, is directly traceable to the influence of Christianity. Socially, the Sermon On The Mount "put philanthropy into the heart of the world." Societies, hospitals, orphanages and asylums are the result. Not even the Jews ever had such. And who ever heard of the philanthropy of atheism! "By their fruits ye shall know them."

(4) Triumph.

The triumph of the church over all opposition proves its inherent power and divinity. Prejudices, superstitions, philosophies, learning, wealth, politics, pride, pomp and power have all been pitted against it. In extolling Christianity in elegant language an eloquent historian wrote: The

fires of persecution were kindled. The sword was unsheathed and bathed in the blood of its victims. But all opposition was vain. Its subjects increased; its boundaries enlarged; and in less than three centuries Christianity had not only conquered Rome, but had converted Rome's citizens and enlisted her rulers. In A. D. 312 Constantine renounced paganism, acknowledged Christianity, and became a vassal of the King of kings; and in A. D. 324 the Roman senate abolished paganism and decreed Christianity the religion of the state.

The emperor Constantine erred, of course, in declaring Christianity to be the religion of the state. Herein lies both the error and the menace of Roman Catholicism. And it was this union of church and state that sent Christianity into the eclipse of the Dark Ages. Albeit the pages of history testify to its triumphs over all of the hostilities of its foes and the mistakes of its friends, and from conquest to conquering Christianity holds sway in the allegiance not of a state but in the adherence of its subjects to the inherent principles that give evidence to its divine character. Christianity is embraced by the individual, not the state, and a Christian is a person.

(5) Monuments.

The imperishable monuments of Christianity are the climax of all proof and evidence that is not of man. The birth of Christ reversed the calendar of the world and has established Christianity as a fixed truth in every nation among all mankind. The Lord's Supper is a simple institution, composed of material elements that "perish with the using," yet a monument that endures the centuries, and which is as real and full of meaning, devotion, promise and hope as when first observed in the memorable upper room on that eventful night two thousand years ago! To this may be added the Lord's Day, the monument to the Resurrection by which he was "declared to be the Son of God with power, according to the spirit of holiness" (Romans 1:4); and baptism, in which the believer is buried with Christ "in the likeness of his death" wherein also to be raised from this

burial "in the likeness of his resurrection." (Romans 6:3-5.)

Christ an imposter, his disciples deceivers, the Bible a falsehood, and Christianity a farce? Then give the world more imposters, deceivers, falsehoods and farces!

IV. THE SUPERHUMAN BOOK

It has been previously postulated in these discourses that the Universe is the argument for Design, eliminating the possibility of chance as an explanation for the existence of the world and the life that is in it. Concurrent with that proposition is the postulation that the Bible is the argument for Inspiration. Briefly stated, this Book was produced by good men or angels, or by bad men or the devil, or by God Himself. Good men or angels could not have produced a book which would impose on the world a fraud in a claim to divine origin. Bad men or the devil could not have produced a book so far above the level of their own moral and spiritual principles and teaching. The alternative is that the Bible is the Book of divine origin and authority, and that it is the Word of God. Admit the claims of the Book as the product of the divine Author and the Gordian knot is untied.

It has been stated as an initial premise that the need for revelation is the antecedent presumption in favor of the claims of the Bible; that a well disposed ruler would not leave his subjects without guideposts and waymarks to lead them through the rugged paths of his domains; and the Creator of the world, Ruler of the universe and Father of man, would not withhold the revelation essential to the welfare of mankind and involving the eternal happiness of the soul. The Bible meets in character and content the standards and specifications of such a revelation to man. It claims to be the word of God in both the Old Testament and the New Testament. Through the prophets of the former he said, "I have written"; through the apostles of the latter he said, "Unto us God revealed these things." It claims to be the inerrant word of God. In the Old Testament it is repeatedly affirmed that "God spake these words," and in the New

Testament it is said with emphasis, "we speak these things not in words which man's wisdom teacheth, but which the Holy Spirit teacheth." In the Old Testament God said to his prophets, "I have written" and in the New Testament the Son of God said to his apostles, "It is not you that speaketh, but the Holy Spirit that speaketh in you." Who, then, says that it is not the word of God? The answer is, the devil and degraded men. The devil was the first to deny it in the garden of Eden, and degraded men described in Romans 1:22 have denied it ever since.

"Within this ample volume lies, the mystery
of mysteries.

Happiest they of human race, to whom God has
given grace,

To read, to fear, to hope, to pray; to lift the
latch and force the way;

And better had they ne'er been born, who read to
doubt, or read to scorn."

The claims of the Bible are abundantly sustained by its contents. The word of God in his prophet, Hosea 8:12, said: "I have written unto him the great things of my law"—the great things of the Bible vindicate its claim to be the word of God.

First, its unquestioned antiquity as containing the oldest line of history—"In the beginning God."

Second, its marvellous modernity in its anticipation of all sciences, "declaring unto man what are his thoughts," and its adaptation to all the centuries of time.

Third, its unaccountable unity, in the continuity of its contents as one consistent whole; a unity that is unique as the product of forty writers who lived at different times and places, in a universal variety of treatises, historical, biographical, ethical, prophetic, poetical, combined into one book yielding one consistent whole as if all of its parts had been hewn of the stone and the timber to make one building, and as bones, muscles and ligaments combine in one body—a unity that is structural in that it is built to a definite plan, and organic as an organized body of truth,

and a unity that is historical and personal in bringing the history of the world and mankind to the One Divine Person who was the ultimate object of all the forty writers of its sixty-six books.

Fourth, its unusual versatility in the range of its treatises—the *law* of Moses, the *history* of Chronicles, the *science* of Genesis and Job, the *romance* of Ruth and the Songs, the *poetry* of Psalms, the *philosophy* of Proverbs and Ecclesiastes, and the dialectics of Paul. The one Book that deals with every subject of human interest for time and for eternity.

Fifth, its majestic judgments in the annunciation of statutes which bear the credentials of divine authority (Deuteronomy 4:5-8) and laws that are so inherently right (Psalms 19:1-5) that they have never been disputed and from which there has never been an appeal.

Sixth, its unimpeachable integrity in that it is not primarily a book of history and sciences, yet every statement in it touching science, history, geology, astronomy are all scientifically correct, geologically accurate, astronomically exact and historically true, fulfilling literally the declaration of the Psalmist, "Thy word is true from the beginning, and every one of thy righteous judgments endureth forever."

Seventh, its miraculous manifestations of signs and symbols which constitute the theophany of divine revelation, in such typical symbols as the sword and cherubim of Eden, the burning bush of Midian, the passage through the Red Sea, the crossing of the Jordan, the captivity of Jonah and the virgin birth of Jesus Christ.

Eighth, its universal influence as the recognized criterion of personal and national life and the source of the rule of ethical conduct in doing unto others as one would have others do unto him together with the standard of correct judgment, "by their fruits ye shall know them"—and being judged by that standard, the Bible is what it claims to be.

Ninth, its indestructible endurance under all opposition

through the centuries, fulfilling its own declaration that "the grass withereth, the flower fadeth: but the word of our God endureth forever."

Tenth, its simplicity in the promulgation of the plan of salvation so plainly announced "that he may run that readeth it," the commands of which cannot be misunderstood without help. The only reasonable conclusion from all the premises is that the Bible should be accepted at face value on its claims, to be studied, its facts believed, its commands obeyed and its promises enjoyed.

CHAPTER III

CHRIST AND THE CHURCH

TEXT: “*Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number.*” (Jeremiah 2:32.)

The world hears so much of the denominational in religion, both in pulpit and press, such as Methodist, Baptist, Presbyterian, Lutheran, Catholic, Episcopalian, Protestant, Evangelical, Reformed Orthodox, Nazarene, Seventh Day Adventist, Latter Day Saints, organized and re-organized, and a whole legion of other religious bodies called churches, that it must be wondering if Christ himself ever had a church, and if he has one today, where is it? How could one find it? Out of the many churches that are in the world today, which church is right—which church did Jesus build?

There is no arbitrary manner or method of settling such questions. It is a matter of identity, and can be determined only by marks, or *characteristics*. If an automobile is lost, it can be identified by make, model, and number. If the church is lost, it may be found only by identification based on New Testament description. The church is a New Testament institution, and hence a perfect description of it is therein set forth.

I. THE QUESTION OF IDENTITY

Being a question of identity, similarity will not do. A thing may be similar, yet not identical. In order to establish identity with the New Testament church, the church today must be Scriptural in every essential feature.

(1) It must be Scriptural in origin.

Everything began in miracle, but continues through law. First creation, then procreation. God created the first man and woman, and then placed within them the potentiality of procreation. Likewise, God created the church (Ephesians 2:14-16), and then provided for its perpetuity through the potentiality of the *seed* of the kingdom, which is the word of God” (Luke 8:11). So long as the seed exists,

the power of reproduction is present. Therefore an unbroken line of church succession is unnecessary to be argued. The church today is produced by the word of God, and exists wherever men and women have obeyed it.

(2) It must be Scriptural in doctrine.

The great commission represents the constitution of the church. The law of pardon, or terms of admission into it, are clearly and unmistakably set forth. Matthew says "teach and baptize"—not baptize and teach. Mark says "preach, believe, baptized, saved"—not believed, saved, and baptized. Luke says "repentance and remission of sins." The order of these items, both Scripturally and psychologically, then, is preaching, faith, repentance, baptism, salvation. On Pentecost, Peter first executed this commission. He preached. The hearers believed, repented, and were baptized "for the remission of sins." The Lord added them to the church. There is no other way to get into it. The same thing it took to make Christians then, it takes to make Christians now. All who teach or practice to the contrary are unscriptural in doctrine, and that destroys identity.

(3) It must be Scriptural in worship.

Paul reminds us to keep the ordinances as he delivered them unto us and warns against "will worship," or self-devised worship, "after the commandments and doctrines of men." (Colossians 2:22, 23.) Scriptural doctrine is no more important than Scriptural worship. A rigid adherence to correct doctrine and an "expediency" policy in worship is inconsistent. A "Thus saith the Lord" is no more imperative in one than in the other, and the New Testament requires it in both. Therefore, in the worship, the teaching of the apostles and the practice of the New Testament church must be our teaching and practice. The limit of their teaching must be the limit of our practice. And to introduce innovations, such as instrumental music, "which the Catholics foolishly borrowed from the Jews," is but to destroy identity in worship with the New Testament church. That the Jews used it is a fact, but that Christian Jews did not use

it is another fact; and why they ceased to use it, as they did other Jewish observances, has a significant bearing on the issue, and is reason enough for its nonuse by Christians today. As well add to the doctrine of the New Testament as to its worship, and as well affiliate with those who do one as with those who do the other.

(4) It must be Scriptural in work.

Christians are commanded to "work out their own salvation." For this purpose we have set forth in the New Testament a divine arrangement, the local church. Its organization is simple, not complex. As a perfectly framed, living, working organism, with elders, deacons, and members, it provides all the organization required to do the work that God has commanded the church to do. "Unto him be glory in the church by Christ Jesus throughout all ages." (Ephesians 3:21.)

The work of the church consists in the spiritual edification of the body through teaching (Matt. 28:20—Eph. 4:7-16); the preaching of the gospel to the world (1 Thess. 1:8); and ministrations to the poor or needy within the limits of collective duty, obligation and responsibility, or of opportunity as a medium through which to reach the subject of benevolence with the gospel (2 Cor. 9:13—Gal. 6:10—Jas. 127). The range of this benevolence is circumscribed by the words *duty* and *opportunity*. The functional or operational details of the performance have not been prescribed. In the matter of caring for an orphan, whether in a private home or an orphan's home, there can be no valid issue, for the principle is the same.

The claim that the orphanage is a benevolent society and is parallel with a missionary society will not stand scrutiny and comparison, and the claim is not followed to its logical conclusion by those who make that claim. The proof is in the fact that they admit the right of an individual to contribute to the orphanage, but deny the right of the individual to contribute to the missionary society. With this admission the claim that the "orphan home" is parallel with the "missionary society" falls flat.

The difference in the organizational structure of the two is really not difficult to discern. The Christian Church denomination *does* operate a benevolent society in the form of a general "Benevolent Board" for the entire denomination. This general benevolent board receives the benevolent funds from all the Christian Churches, and the general board decides how to apply the funds and apportion the funds to the various charity institutions of the denomination. Thus the "benevolent society" operates between the churches and the various fields of benevolence. There is no such an institution supported by churches of Christ and no such practices prevalent among them. Nothing operates between an orphan home and the contributing church any more than between the contributing church and the private home. There is no middle agency between the contributing congregation and the benevolent end, or field—the orphan home *is the field*, precisely as the private home is the end, or field, in the same benevolent need or circumstances. In either case the contributing church employs the structure of the home in the administration of benevolence whether a private or a public home.

It is evident to anyone not biased and blinded by efforts at theorizing that an orphan home is not parallel with either the Missionary Society or the Benevolent Board of the Christian Church, and to create and press an issue on such a functional and operational medium is factionalism at its worst. Actually, there is no potentiality for the corruption of the church in an orphanage. Preachers who make an issue of homes for the orphaned and domiciles for the aged are off the trail of corruptive errors in doctrine and practice. It is a fact well known to hunters that a good bird dog does not chase rabbits!

(5) It must be Scriptural in name.

The *church of Christ* is not a name; it is a *thing*: and since that is what it is, why call it something else? We are willing to call the church by any Scriptural name or title, but by no name or title not found in the Bible. The Bible is latitude and longitude enough on both names and things in religion—Bible things by Bible names.

Reverting to the question of identity, when you find a body of people today who are Scriptural in origin, doctrine, worship, organization, work and name, you have by identification found the Bible church.

Mankind is eternally prone to forget. We forget the things that should be remembered and we remember the things that should be forgotten. And the tendency is to drift away from those things that have anchored us to the right and shielded us from the wrong. Politically there is a definite trend away from our true and tried constitution. Socially there is a casting down of sacred standards. Religiously the drift away from the Bible has turned into a tide. Things once sacred are being forgotten and abandoned.

Remember—that is a word of frequent mention in the Bible. Moses said to the children of Israel when he brought them out of Egypt—remember. Through forty years of wilderness wanderings he lifted up his voice of tearful pleading against their departures—but they were forgetful, and drifted. God raised up prophet after prophet to call them back through all their national life—yet they wandered. And today God calls upon the church to remember.

II. THE BROKEN CISTERNS

If history repeats itself in the rise and fall of empires and in the destinies of nations, it is none the less true in the development and the declension of the church. This antecedent thought dates back to Israel, God's Old Testament church, whose mistakes have been repeated in the history of the church of his Son through the ages of its existence. Israel's was a history of gradual departure, the end of which was rebellion against God's way. Moses lifted up his voice of tearful warning against any deviation from the oracles of Sinai, but the feet of Israel wandered from the way. God raised up prophet after prophet to guide their wayward feet, yet Israel wandered. The end of the story was national decline, captivity and exile, forfeited promises—and rejection.

This Biblical record is not mere ancient history. It was written for the learning and the admonition of those upon whom the ends of the ages are come. The lesson is aptly put in the words of Jeremiah: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jeremiah 2:13.)

Israel's improbity was compared to the bride's infidelity. "Can the maid forget her ornaments or the bride her attire? Yet my people have forgotten me days without number. How trimmest thou thy way to seek love! "Therefore hast thou also taught the wicked ones thy ways." (Jeremiah 2:32-33.) No virgin forgets the ornaments that adorn her; a bride, no matter how long married, never forgets her wedding attire. But in her conduct Israel had cast off and forgotten the righteous ways that adorned her as God's bride. When women gad, it is the outward sign of an inward inconstancy, of changing desires, of a capricious attitude, in short, a seeking of interest other than in the palace of her own home and in the connubial contentment of matrimony.

That was Jeremiah's diagnosis of Israel's trouble. She was gadding about. She had gone after strange lovers. She said, "I have loved strangers and after them will I go." (Jeremiah 2:25.) In Israel's folly God's people had "changed their glory for that which doth not profit" and in their unexampled backsliding the prophet's only hope for them in their extremes was that "thine own wickedness shall correct thee and thy backslidings shall reprove thee." (Jeremiah 2:19.)

Has the church, like Israel, gone gadding about? Is it not possible that some of the trouble we are having with certain issues is due to a general attitude of softness toward all questions of doctrine? Any weakness in the attitude of the church toward sound doctrine, or a let-up in its defense of the truth, is but a repetition of Israel's folly. It is going after strange lovers. "Hath a nation changed its gods, which yet are no gods? But my people have changed their glory for that which doth not profit." (Jeremiah 2:11.)

Jeremiah, the weeping but brave, lion-hearted prophet, struck the vital cause of Israel's exile. God touched the prophet's mouth and his message flamed forth: "My people have committed two evils." In their idolatry Israel had not committed one evil merely, like the heathen idol devotees who knew no better. Besides the evil of idolatry Israel added the sin of forsaking the living God whom they had known. Forsaking God, "the fountain of living waters," for idol nonentities was like taking cracked and leaky cisterns, hewn out by men, in preference to the everflowing supply of fresh waters that a natural fountain could give. In turning from God to idols, Israel had abandoned fountains for tanks—man-made, broken cisterns that could hold no water.

Can we not see the application in our own deviations? The denominations, like the heathen idolaters, know no better; but in our departures from the way, the church like Israel commits two evils: first, the evil of the thing done; second, the evil of forsaking what we have known in the doing of it.

(1) Autonomy—The Church As A Divine Organization.

The provisional organization of the New Testament church was the order of supernaturally endowed men, for the guidance and edification of the church while the will of God was in the process of revelation and completion. This order of apostles, prophets, pastors, evangelists teachers, was designed to safe-guard the church against error in the absence of the revealed word, that the church be not "tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." These endowments were to continue only until the church should "attain unto the unity of the faith and of the knowledge of the Son of God." (Ephesians 4:1-16.) The word of God was then in the man—the supernaturally endowed man—and not in the book; and being in the man was what Paul called "knowing in part," as no inspired teacher revealed the whole of God's word; it was fragmentary. But when "that which is perfect" (1 Corinthians 13) was come, that is, when all the parts and the fragments of

God's revelation were put into the perfect whole—the New Testament—then that which was “in part” ceased—the supernatural provisional order ended.

The permanent organization of the church is that of elders, deacons and members. Elders, with the qualifications set forth by Paul to Timothy and Titus, to rule by enforcing the teaching of the word of God; deacons, as assistants to the elders, to serve the church in benevolent ministries; members, subservient to the divine arrangement, to work out their salvation, God working in us “to will and to do” as we keep ourselves useful. As for preachers, their humble God-fearing task is to faithfully proclaim the gospel of Christ, leaving the executive administration of the affairs of the church with the elders where God put it. If this divine plan fails to function, the fault is not with the plan, but with our failure to respect it and work it. The plan is perfect because it is God's, and any substitute will prove a failure because it is man's.

The organization argument has been concisely stated in one sentence, which is eminently true, and is a safe rule of action, namely: Any organization larger than the local church or smaller than the local church is an unscriptural organization through which to do the work of the church. Indeed, there are methods of doing what is commanded, but they must be the church's methods, and within the scope of the thing commanded. The church has no right to do anything, as a church, that God has not commanded the church to do. Nor does a Christian have the right to do through another organization that which God has commanded the church, as such, to do. Organizations are not methods. The missionary society is not a method; it is an institution. A Sunday school, a class or classes on Sunday, may be a very effective arrangement for teaching; but they often extend into organizations. It seems that nothing can be done these days without being overdone. It is not infrequent now that we find classes in the churches organized; children's classes, young people's classes, women's classes, men's classes, all with their presidents, secretaries, treasurers, operating as organized groups in performing the precise functions of the

church. This perverts the very purpose of a class from that of teaching to a financial auxiliary, a miniature organization. It becomes an infringement upon the divine arrangement. As a matter of fact, if one group has a right to so function, every group has the same right, which if exercised would destroy the oneness of the church and its unified work. For the same reason that there can be no outside organizations to vie with the church, there should be no inside auxiliaries of like nature to function in the same way from within. The church, like the human body directed by its head, should function in unison.

The right of a congregation, through its elders to make a collective contribution to the work of caring for the aged and the orphaned, in a private home or a public home, does not contravene the oneness of the church in congregational autonomy, as observed in detail in the previous comments in this discourse in reference to the work of the church.

The autonomy of the local church—its free, independent, self-government—is opposed to all forms of ecclesiastical control. Nor can congregations be scripturally tied together by inter-organization. If churches of Christ were so tied together, the mistakes and errors of one would affect the whole body. But in the autonomy of the local church, the mistakes and errors of one church affect only that church, and the others remain free. The wisdom of God so ordered it. The fallacy of man changes it.

(2) Teaching—The Church as the Custodian of the Truth.

So important is sound doctrine that Paul told Timothy to preach it “in season; out of season.” That evidently means all of the time for it is either in season or it is out of season all of the time. There is doctrine, or teaching, that fits every occasion, and while its application should be made according to the fitness of things, the preacher who preaches on baptism at a funeral is to be preferred to the one who does not preach on it when he should.

Indifferentism is the order of the day. People are unconcerned about doctrine. They think that gospel preaching

is only "questions about words and names" (Acts 18:14, 17), and like Gallio, who "cared for none of these things," they are indifferent. This sentiment not only prevails in the world, it gains currency in the church. When Paul said "the time will come when they will not endure sound doctrine" he did not refer to the world; but to those who "having itching ears, will heap to themselves teachers after their own lusts." Who heaps the teachers? That is evidently the church. Then Paul forecast conditions in the church, when the ears of the members would itch for something other than sound doctrine, who would seek teachers whose teaching would have the same soothing effect on their desires that scratching has on the spot that itches.

The strength of the churches of Christ has been in the fact that all error to us has looked alike, from infidelity to every false way. Owen, the infidel; Purcell, the Catholic; Rice, the denominationalist, all looked alike to Alexander Campbell. And he took them all in their turn.

Do we unchristianize people? We cannot if they be Christians nor can we make Christians of those who are not by merely recognizing them. To recognize as Christians those who have not obeyed the gospel is but to break down the very barrier that exists between the church and the world. The church is undenominational, because it is not of them; and it is anti-denominational because it is against them. The idea of Christian unity implies that those united are Christians. Imagine one becoming a Christian and entering a denomination at the same time by the same act—and it will be no more than a mere imagination!

It requires the same thing to become a Christian now that it required in the New Testament era—the same faith, the same confession, the same baptism, by which one is added to the same church. Denominations are not backdoors nor side entrances into the church of Christ.

When God touched the mouth of Jeremiah, he said, "I have set thee over the nations and over the kingdoms, to root out, to pluck up, to throw down, to destroy, to build and to plant." Yet there are those who cry for "affirmative" preaching and decry "negative" preaching. Go back and

read that verse again. God set Jeremiah over the nations in that kind of preaching and that kind of preaching will still influence nations.

If the noncombative policy some brethren urge in the pulpit and press should be generally adopted—where would the church drift within a single generation? The Christian Church furnishes an example. They got where they are by pursuing that very course. And who wants to be where they are?

The need of the hour is straight live-coals-from-the altar gospel preaching, with the fire of Stephen, the boldness of Peter *and* John (John still had thunder then)—and with the invincible spirit of Paul; preaching that will start people to talking, even arguing. The people will hear it, if the brethren will bear it. Let us do it.

(3) Ordinances—The Church as a Temple of Worship.

Contrary to the general idea, worship is divine, not human. The object of all true worship is God; its acts are the commandments of God. To the woman at the well Jesus announced the two elements of acceptable worship. “God is a spirit: and they that worship him must worship in spirit and in truth.” (John 4:24.) There must be first, the right manner—in spirit; there must be second, the right act—in truth. Neither without the other is acceptable to God. The wrong act in the right manner is void. The right act in the wrong manner is vain. To worship truly, one must perform the right act in the right manner.

Ask an innovator, Why do you want instrumental music in the worship? Did one ever reply, “Because it pleases God”? They have said everything except that.

Some say that it is enjoyed at home, why not in the church? But there are any number of things that are morally right, to be utilized at home, which would be religiously wrong. Anybody can name them.

And some have not quit saying that there are instruments of music in heaven. They are uninformed, not only on the nature of the church, but also on the nature of the place called heaven, that it is a spiritual realm. What could

a spiritual being do with a material harp? Really, does anyone think that there are, or ever shall be, actual mechanical instruments of music in heaven? The argument is too far-fetched to even be interesting.

Still it is argued that the use of them was permitted in the Old Testament, which can only be taken as an admission that proof for them in the New Testament is lacking. Occasionally yet, some will turn so visionary as to see its use foreordained in the prophecies, another admission of the lack of a single plain precept or example.

If it is thought to be only an expedient, it must first be shown to be lawful; then expedient. (1 Corinthians 6:12.) Nothing is expedient that is unlawful and some things that are lawful are not expedient.

If it is to be adopted as an aid, let it be known that God's commands are not crippled and need no crutches.

If an attempt is made to class it with lights, seats, and song books, be advised that in those articles of equipment no element is added to any item of worship, but in the use of an instrument another element of music exists. They are, therefore, not parallel.

If the final effort is made to "psallo" the instrument into the church, the fatal question is why the one hundred and forty-eight translators, the world's ripest scholars, did not know that the word had any such meaning.

Who wants the instruments—and why? Those who have gone gadding about so much as to "change their glory for that which doth not profit."

Instrumental music in the worship is the relic of an abrogated age. The Catholics borrowed it from the Jews; the Protestants borrowed it from the Catholics; the Christian Church borrowed it from the Protestants—but the New Testament church did not use it.

(4) Nomenclature—Designations of the Body and the Members.

In the religious nomenclature of the day one hears a volume of terms and titles which are wholly foreign to Bible parlance. There is every sort of a church—Catholic, Episcopal, Methodist, Presbyterian, Baptist, Evangelical, Re-

formed, *Ad Infinitum*—the world must surely wonder whether Jesus Christ ever had a church or not. While making and taking names for the church—why not call it after the Head of it?

The most dramatic occasion in the life and experiences of Paul is the scene of Paul before Agrippa—a prisoner preaching to a king! And more than dramatic is the fact that the king was moved by the power of the prisoner's appeal, and voiced his conviction with the exclamation that must have thrilled the audience room: "Almost thou persuadest me to be a Christian."

It is the contention of some that this unusual and unexpected declaration of Agrippa was an outburst of derision. But the circumstances do not even suggest, and certainly do not justify, such a conclusion. In the climax of argument and eloquence Paul had made his appeal to Agrippa direct and personal. "King Agrippa, believest thou the prophets?" Not waiting for the king's reply, Paul answered his own question: "I know that thou believest." Surely Paul was not making a grand-stand play for the psychological effect on his hearers. Paul was not that kind of preacher. He must have seen conviction written upon the king's countenance. The answer to his question was in the king's face. Paul *knew* that Agrippa believed. And in the fervor of conviction the king confessed his faith. Accepting the king's confession of faith at face value, which is an added proof of its sincerity, Paul answered with pathos: "I would to God, that not only thou, but also all them that hear me this day, were both almost, and altogether such as I am, except these bonds."

The name "Christian" was divinely given. "And the Gentiles shall see thy righteousness, and all kings (or nations) thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isaiah 62:2.) The language of the prophet is too clear to admit of a doubt. It was not until the Gentiles had received the gospel, and the special apostle to the Gentiles, Saul of Tarsus, had been called and sent as "a chosen vessel" to bear the name of Christ to them, that "the disciples were called Christians

first in Antioch.” (Acts 11:26.) To remove all doubt that the giving of the name “Christian” at Antioch was the name and occasion foretold by the prophets, we have but to refer to the speech of James in the conference at Jerusalem, in the fifteenth chapter of Acts. It was in behalf of these Gentile Christians at Antioch that Paul and Barnabas sought the counsel of the elders and apostles at Jerusalem. Addressing them, James said: “Brethren, hearken unto me. Simeon hath declared how that God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called.” (Acts 15:14-17.) It was these same Gentile disciples who “were called Christians first in Antioch.” Isaiah said that the “mouth of the Lord” would name them; Amos said that God would “call upon” them his name. And James, the apostle at Jerusalem, said that when these Antiochian Gentiles were called “Christians,” it was in agreement with the “words of the prophets.” What further proof is necessary that the name was of divine origin and calling?

But that proof may be superabundant and the gainsayer convicted, we further observe that the name “Christian” was divinely accepted.

Peter accepted it. “If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf (or in this name).” (1 Peter 4:15, 16.) Would Peter sanction a name given in derision and record such for the comfort and consolation of Christ’s followers in their sufferings through all ages?

Paul accepted it. When Agrippa said, "Almost thou persuadest me to be a Christian," Paul promptly espoused the name, announced himself to be, and exhorted his hearers to become, what Agrippa fain would be. Do you think Paul would countenance a human name, originating in the black hearts of the enemies of Christ, while urging the divine claims of Jesus Christ, the Son of God, upon his royal audience?

Disciples of Christ were called "Nazarenes," "Galileans," and "sect" by their enemies, but where did any apostle sanction or accept such epithets of derision? The fact that the name "Christian" was divinely accepted is of itself proof that it was divinely given.

Some will say that it sectarianizes the church to call it "church of Christ"—but can it be sectarian to call the church what it is? It would not help that problem any to call it "Christian Church." Besides, the term Christian is used only as a noun in the New Testament, applied to the individual, and never as an adjective, applied to the church. That fact alone should restrain its use as a proper name for the church.

If it be asserted that the expression "church of Christ" is not in the New Testament, try Romans 16:16 on any other name. For instance, the "Baptist churches salute you." Or, "The Christian churches salute you." Would that constitute a designation? It is a weak attitude that assumes it to be sectarian to designate the church as the church of Christ, and it indicates a fear of unchristianizing someone who is not a Christian.

If Christ is jealous of the purity of the church (2 Corinthians 11:2-3), and if he is solicitous for her unblemished glory (Ephesians 5:23-27), the unspotted life must be worth attaining. If like the nation of Israel, the church has been gadding about seeking strange spiritual lovers, it is time to heed the prophet's exhortation: "Go and proclaim these words to the North, and say, Return thou backsliding Israel, saith the Lord; I will not cause my anger to fall upon you; for I am merciful, saith the Lord." (Jeremiah 3:12-14.)

The fearful consequences of forsaking God and turning from his way in the history of Israel should serve as a perpetual warning to us.

III. THE GADDING BRIDE

In the Old Testament Israel was God's bride. God loved and cherished Israel—but Israel forgot God and became an unfaithful bride. Jeremiah rebuked her infidelity. "Why gaddest thou about so much to change thy way?" he said. "Why trimmest thou thy way to seek love?" he asked.

One of the most forbidding things a woman can do is to gad about. Everybody knows that a gadding, skylarking woman is bound to lose interest in her husband and her home, and not satisfied with domestic interest and family affection she trims her way to seek love in new adventures. Beware of the gadding bride! She is up to no good thing.

So it is with the church. Has the church gone gadding—left God for worldly things? As Israel was God's bride in the Old Testament, the church is Christ's bride in the New Testament. Paul says, for Christ, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Corinthians 11:2.) Jeremiah charged that God's bride had forgotten him. Can the maid forget her ornaments? Never did. Does a flapper forget her vanity case? Does a bride forget her attire? Who ever heard of a woman, no matter how long married, who has forgotten her wedding dress. She may want to forget the man she married, but she does not want to forget the dress in which she married. When does the church forget her attire—in fact, what is the attire of the church? Why, friends, the attire of the church consists of those characteristics that make a scriptural New Testament church. The church forgets her attire when she by gradual departure abandons these New Testament characteristics. Let us name them.

(1) Divine Organization.

We are living in a world of organizations. In religion they are called denominations. But in the New Testament

the church is the one and only divine body. Christ is the Head and all the saved in the aggregate, those who have been baptized, who have obeyed the gospel, are the members.

The church is referred to in the New Testament in two senses: first, the whole church is composed of all the saved on earth—"Upon this rock I will build my church" (Matthew 16:18); second, the local church, composed of all the saved in a certain place—"Unto the church of God which is at Corinth" (1 Corinthians 1:2).

Now, a denomination cannot qualify for either of these definitions. A denomination has been properly defined to be a religious organization smaller than the whole church but larger than the local church. Now, is that not correct? No denomination claims to have in its fold all the saved. They tell us that there are saved people in all the denominations. Well then, the denomination is smaller than the whole church. But the denomination is made up of all the local churches of its particular faith and order. One Methodist church would not be called the Methodist denomination. It is rather made up of all the local Methodist churches tied into the General Conference. The Presbyterian denomination is likewise made up of all Presbyterian churches tied into the synod or General Assembly. The Catholic ecclesiastical order is made up of all Catholic churches the world over tied into the Vatican. And the Baptist fraternity is made up of all such churches of like faith and order holding affiliation with the Association.

Thus a denomination is larger than the local church and smaller than the whole church; and since the New Testament presents the church only in the whole sense or the local sense, and the denomination is not the church in either sense, it must follow that the denomination is not the church in any sense. It is both too large and too small to be scriptural.

The church is not a denomination—they (denominations) are human organizations unknown in the New Testament. They are "plants which the heavenly father hath not planted" and they shall be "rooted up."

A preacher was heard to say one time that there is more than one church because the Bible mentioned "the seven churches of Asia." Can you feature a preacher that ignorant? Who does not know, even a mere tyro in scripture knowledge, that the seven churches of Asia were but congregations of the same faith and order, one in each of the seven different cities of Asia that were named. Yet, friends, there are preachers, yes, actually, preachers (and they are still running loose) who would have people believe the seven churches were seven denominations.

I rode through a mountain town in Tennessee some time ago and observed a large placard in the windows of the stores announcing a "union meeting" with the slogan printed in large letters: "JOIN THE CHURCH OF YOUR CHOICE AND BE BAPTIZED AS YOU PLEASE." And that in the name of religion! Join the church of your choice—as though God has neither church nor choice! Be baptized as you please—as though Jesus Christ never said a word on the how or the what of baptism!

Such as that is religious profanity. It is a rebellious declaration of independence against the revealed will of God. Yet it is the spirit of denominationalism.

The church is the divine organization founded by Jesus Christ. Denominations are human organizations founded by men. The man who wants to be a Catholic needs the Catechism; if a Mormon, the Book of Mormon; if an Episcopalian, the Thirty-nine Articles; if a Presbyterian, the Confession of Faith; if a Methodist, the Discipline; if a Baptist, the Standard Manual. But the man who wants to be only a Christian needs only the New Testament. Let us remember the "bride's attire" in the matter of organization—there is only one in the New Testament.

(2) Sound Doctrine.

There is a light, flimsy sentiment that somebody put into circulation, that it makes no difference what one believes just so he thinks it is all right—just so his heart is right. It is about as rational as saying that it makes no difference what disease one has so long as his health is good! It is not

even rational, much less scriptural. According to that, let one be a Mohammedan in Turkey, a Lutheran in Germany, a Catholic in Italy, a Protestant in America—anything according to country or clime. What a religion! Yet that is the essence of protestantism—it is the definition of nothing. Orthodox Protestantism is nothing.

Jesus said, “Ye shall know the truth and the truth shall make you free.” It takes the truth to make men free; and more than that—it takes the knowledge of the truth, for “ye shall know the truth.” Then it takes the belief of the truth, and the love of the truth and obedience to the truth.

Friends, error will not do—it cannot save. That is why we condemn it so stoutly. A brother said to me, one time, that we should apply the principles of salesmanship in preaching (he was a salesman) and never “knock” or “pan” the other fellow’s product, for instance an automobile or a refrigerator, but rather sell the particular one we represented. So he thought we should not condemn other doctrines and things—but just preach the gospel! But he loses his illustration—because the other automobile will run, the other refrigerator will refrigerate and the other stove will cook—but a false doctrine and a human church cannot save. The illustration breaks down.

Paul told Timothy to “reprove, rebuke, exhort”—two-thirds of what Timothy was commanded to preach was negative—against what is wrong. Reprove error and rebuke the one who teaches it, is the divine charge, and it takes a preacher with more than a jellyfish’s backbone to do it.

Sound doctrine means that it takes the same thing to make a Christian today that it took in the New Testament. Jesus said, “He that believeth and is baptized shall be saved” (Mark 16:16; and Peter said, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:38); and Luke said those who “gladly received the word” and “were baptized” were added to the church. (Acts 2:41). Man obeys, God adds. “And the Lord added to the church daily such as should be saved” (Acts 2:47.)

Do you ask if one cannot be saved out of the church? I reply, not unless he can be saved when he should not be—for all who “should be saved” were added to the church. But only those who receive the word and are baptized are added (Acts 2:41). Gods adds only those who should be saved; but he adds only those who are baptized; therefore only those who are baptized should be saved. Do not blame me with that, friends, for I did not write the second chapter of Acts. The Holy Spirit had that done.

No man can be in Christ and out of the church, for they are one. (Ephesians 5:30-33.) No man can be saved out of Christ (Acts 4:12). It follows, therefore, that no one can be saved out of the church. “For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.” Friends, Christ and the church are one and you should not advertise how little you think of his body, the church, by the manner in which you ignore it. Christ and the church! You cannot have one without the other. Now, that is doctrine—sound doctrine—and it is a part of the bride’s attire which we should not forget.

(3) Pure Worship.

Ordinances of worship are as divine as items of doctrine. The church is God’s temple and he has not appointed me an interior decorator of it—I must accept it as he designed it. The simple ordinances of worship prescribed by the Lord for his worship are: (1) The assembly of the first day of the week; (2) Edification by preaching, teaching, exhortation; (3) The Lord’s supper; (4) prayers; (5) Singing. Vocal music alone characterized the worship of the New Testament church; (6) Giving, or the contribution. Giving should be regarded more as a duty of service, or an act of liberality, than as an item of worship. It is a command for which there is also an example, but it is not “a part of the worship” alongside the Lord’s Supper, and was not so classified in the New Testament by either command or example. It is a misconception to speak of “the Lord’s money” as though money is or should be made a sacramental, and of “the contribution” as if it were a sacrament. It is rather a material means to a spiritual end.

It is a well known fact, to all informed on the subject, that instrumental music among those who claimed to be Christians, was introduced by Pope Vitalian in the year A. D. 670. Martin Luther called the organ in worship "an insign of Baal"—a sign of Satan. John Wesley said that he had no objection to it in Methodist chapels provided it would be "neither heard nor seen." John Calvin (Presbyterian) said that it was no more suitable than burning incense, and other things of the law, and that "the Catholics foolishly borrowed it from the Jews."

Yes—Calvin was right on that. The Catholics did borrow it from the Jews, and the Protestants borrowed it from the Catholics, and the Christian Church (who went out from us) borrowed it from the Protestants—and the New Testament Church never had it. It does not belong to the bride's attire, and we are not at liberty to add either an item of worship or a codicil of doctrine to the divine pattern.

May we pause to ask if the church has gone gadding? Is she trimming her way to seek love in things the Lord has not commanded? Let us remember the bride's attire in worship.

(4) Name and Life.

The name of the bride is important. The Church is Christ's, why call it after another? We have heard so much of men, their movements and their names, their churches and their creeds, that the world must have begun to wonder whether Jesus Christ ever had a church or not. Obviously, the church should not be called after any man or thing—but after Christ himself. Christ said: "Upon this rock I will build my church"—and John, the Baptist, was dead when he said it. John, the Baptist, not only never built a church, but he was not even in the church. Herod took off his head before Jesus told the disciples that he would build it. Why name the church for John? Whose name should a bride wear? Ah, do not forget that the church belongs to Christ—it is his bride; let us not forget her attire.

But wearing the name of Christ, the Head of the church, brings solemn responsibility of a life consistent with the

relation. What man wants an impure bride? No wonder Paul said that Christ is jealous of the chastity of his church. And Paul in similar vein exhorts us to “adorn the doctrine of God, our Savior, in all things.” God has sanctified the church and cleansed it “with the washing of water by the word” that it might be presented to his Son “a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish.”

IV. DESCRIPTIVE TERMS AND TITLES

The word “church” as now generally known originally meant “an assembly” without regard to its nature or object, the religious idea not inherent. Hence, the riotous gathering in Ephesus of Acts 19:31 was called an “ekklesia”—an assembly, or church. This being true, the application of the word is determined by the context or its descriptive titles.

Men have vainly sought to locate the church indiscriminately throughout every age and dispensation of time, and some believe that God has not even yet called it.

Because Stephen said in Acts 7:38, speaking of Moses, “This is he, that was in the church in the wilderness,” some attempt to establish its identity as an Old Testament institution. But centuries after the event to which Stephen referred, Jesus said: “Upon this rock I will build my church.” It was a church in the wilderness in the same sense that it was a church in the streets of Ephesus—a gathering.

(1) The Church of Christ.

Since the word “church” means “*called out*” or “*called together*,” the Hebrew nation, having been called out of Egypt and having assembled in the wilderness, was called “the church in the wilderness.” The church of Christ is the “called of God”—called out of the world by the authority of Jesus Christ in obedience to the gospel. Hence, “church of Christ” or “church of God,” these terms being, of course, co-extensive, and in the singular and plural forms they are found no less than sixteen times in the New Testament.

(2) The Kingdom of Christ.

Of the church and kingdom Jesus said to Peter: "I will build my church . . . And I will give unto thee the keys of the kingdom." The keys of the kingdom fit the door of the church, hence, they are one. It has been suggested that the words "church" and "kingdom" do not mean the same, therefore cannot be the same. The nation's President is husband, father, statesman, and author—five words with different meanings; yet the one man is all of them at the same time. And Christ is the Rock of Ages, the Lion of the tribe of Judah, and the Lamb of God, all at the same time. So the church is the "called-out" feature and the kingdom is the *government* feature of the same thing. Christ is the Head of the church and King of the kingdom. We are members of the church (Ephesians 5:30) and subjects of the kingdom (Colossians 1:13).

(3) The Body of Christ.

This is the *fellowship* feature of the church. "Now ye are the body of Christ, and members in particular." The church is a living, working, perfectly framed organism, and in perfect sympathy and mutual helpfulness its members function, making "increase of the body unto the edifying of itself in love," growing up "into him in all things, which is the head." (Ephesians 4:15, 16.)

A fair illustration of fellowship is found in the old-fashioned wagon wheel. Each felly is of equal distance from the center of the wheel, and, sustaining the same relation, in turn, bears the same amount of pressure. So it is in the church. "We have fellowship *one* with *another*, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7.) There is no such thing as fellowship with God and Christ, or with the blood of Christ, without his body, the church, or without fellowship "one with another" in it.

(4) The House of God.

The church is called "the house of God." (1 Timothy 3:16.) This is the *family* feature. We are children of God. All of God's children are in his family. God's family is the church. Therefore, all of God's children are in the church.

All Christians are children of God. All children of God are in his family, the church. Therefore, all Christians are in the church. No man can be saved without being a child of God, or a Christian. But no man can be a Christian, or child of God, out of God's family, the church. Therefore, no man can be saved out of the church. "What about infants, then?" one may ask. James A. Harding with proper discrimination expressed it thus: "Infants are not *saved*, for they have never been lost; they are *safe*." True, indeed, infants and angels are not lost; therefore, the term "salvation" does not apply to them. But when one, by reason of ability, responsibility, and accountability, passes from the state of innocence into condemnation, there is but one way to be saved, and that is in the church.

(5) Other Descriptive Terms.

There are yet other views and titles in the New Testament presenting various features of the church and our varied relationships in it, which time would fail us to detail, but whatever the figure employed or the descriptive term, they are all aspects of the one institution, the church of Christ. It is called "*a holy temple in the Lord*," and a "*husbandry*," or *vineyard*, which are the *worship and work* features of the church. The parable of the laborers in the vineyard is a true and beautiful likeness of the church. And the Master's words, "Go work in my vineyard today," represent a divine call. May we heed the call.

V. CHRIST AND THE CHURCH

There is a common sentiment that it makes no difference what church one belongs to, if to any at all, and that church membership is not essential to salvation. So the indifference of "join the church of your choice," as though God had none, is age-old in religious nomenclature. Such expressions can only be viewed as a sort of *pious profanity* by those who know and believe what the Bible says about the church.

Jesus built the church; died for it and purchased it with his blood; ransomed and redeemed it; washed and cleansed it. He is the Saviour of it, and will come again to own and

claim it. Yet we are told that it is a very “nonessential” thing.

(1) The Church Is Not a Denomination.

There are only two senses in which the church can be Scripturally viewed. First, the comprehensive, or universal, sense, to include all the saved of earth—all who have obeyed the gospel. Second, the limited, or local, sense, to include all Christians, or saved people, in a particular place described and limited by geographical terms. The denominational idea does not fit either case. A denomination is smaller than the whole church, but larger than a local church in that it is composed of many local churches of the same faith and order; therefore, a denomination is both too large and too small to be Scriptural.

It is admitted that one can be saved without belonging to any denomination. The Lord adds saved people to the church. (Acts 2:47.) Therefore, a man can be added to the church and never belong to a denomination. Hence, it is the denomination and not the church that is non-essential.

(2) The Church Is One Body.

The theme of Paul in the book of Ephesians is the church in its relation to Christ—Christ and the church. In the first chapter he compares the church to a body, with Christ as head (verses 21, 22), and in chapter four he declares that “there is one body” (verse 4). With more emphasis, to the Corinthians he said “but one body”—only one body. (1 Corinthians 12:20.) In chapter five he compares Christ to the husband and the church to the wife. (Verses 21-23.) Hence Paul’s view is, one head and one body—one husband and one wife. Continuing his comparison, Paul uses the family analogy—God, the Father, the church, the family. (Ephesians 3:15.) Hence, one Father and one family. And, reverting to the second chapter, he points out the unifying power of the cross of Christ in making of the “twain”—Jew and Gentile—“one new man”—the church—thus reconciling them “in one body.”

If racial, social, and religious animosities between Jew and Gentile were overcome by the power of the gospel,

surely denominational barriers today could be broken down and unity accomplished if those seeking to promote union would adopt God's plan. And this question is forced: If Christ would not accept Jew and Gentile in separate bodies, but united them that they should be "one fold and one shepherd," what must be his attitude toward the spectacle of two hundred denominational bodies today that dishonor his name by party creeds and names?

(3) Salvation Is in the Church.

The idea that one is first saved by some mystical or mystified, unintelligible or intangible, process, and afterwards "joins some church," is a common religious delusion. Yet there is no truth more plainly emphasized in the Bible than the fact that the process of being saved is the process of entering the church. (Acts 2:47.)

First, it is affirmed in Acts 4:12 that salvation is in Christ. Then, to have salvation, one must get into Christ. But Paul, by analogy, in Ephesians 5:30, teaches that as husband and wife are one, so Christ and the church are one. "I speak concerning Christ and the church," he said. Christ and the church being one, how can one be in Christ and out of the church?

Second, Paul makes the fact that Christ is "the savior of the body" (Ephesians 5:23) the ground of his exhortation to the Ephesians concerning the church as the bride of Christ (verse 25). He washed it and sanctified it; cleansed it and saved it; purchased it with his blood and redeemed it; reconciles us to God in it and adds all the saved to it. Therefore, out of the church there is no cleansing, no blood, no redemption, no reconciliation to God, no salvation.

Third, the relation between Christ and the church is the same as that which exists between God and Christ. Christ is the "fullness" of God (Colossians 1:9), and the church is the "fullness" of Christ (Ephesians 1:22). Therefore, no man can come to Christ and ignore the church for the same reason that no man can come to God and ignore Christ.

We exhort the unsaved to come to Christ, "gladly receive the word," be "baptized into Christ," and the Lord will add to his church all who so do.

Let us remember the bride's attire in the dignity of a Christian in name and life. The church is as dear to Christ as the apple of his eye. Let her character remain unsullied to shine with pristine glory until he comes to transport us from earth to heaven where "the righteous shall shine as the sun in the kingdom of their Father."

CHAPTER IV

HOW AND WHEN THE CHURCH BEGAN

TEXT: *“And it shall come to pass in the last days that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem.” (Isaiah 2:2-3.)*

There is a school of religious thought which is known as premillennialism, which concerns certain theories of an earthly millennium (a thousand years reign) which some have imagined, or dreamed that the Lord will inaugurate at his second coming. The theory is a combination of wild ideas advocated by Scofield, Russell, Rutherford and Boll, with a lot of stray notions from many sources. There is an edition of the Bible which is called “The Scofield Bible”—it is named right, for it is his, the man Scofield’s; it is not God’s Bible at all, but Scofield’s edition and interpretation of the Bible. If you have one, you just think you have a Bible. It is in reality just a text-book on the materialistic theory of millennialism. Don’t give it away, and thus deceive others, just discard it and get yourself a real Bible.

The theory of these millennialists is that our text, Isaiah 2:2-4, refers to a future time when in their scheme of things the Lord will reign on earth in Jerusalem on David’s literal throne, when as a world ruler, they think, he will “judge among the nations,” which time will, they think, be in another dispensation than this, referred to as “the last days.” The theory skips over the actual fulfillment of this passage in the New Testament and hitches to mere vagaries of speculative dreams.

The Son of God made direct reference to Isaiah 2:2 in his statement of the Great Commission as recorded by Luke. Hear him: “It is written . . . that repentance and remission of sins should be preached in his name among all

nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with the power from on high."

Now the only place in the Old Testament where "it is written" that the things specified would begin at Jerusalem is Isaiah 2:2 and the duplicate chapter of Micah 4:1-3—so the reference to Christ was a quotation of this prophecy and he said it was to be fulfilled immediately (on the day of Pentecost) and that the disciples would be "witnesses" to its fulfillment.

The present dispensation is "the last days." It began on Pentecost of Acts 2. On that occasion the word of the Lord went forth from Jerusalem, the law of the Lord was promulgated from Zion, the Spirit was poured out upon the ones to whom it was promised, the disciples, who were witnesses of these things, and upon that occasion "the mountain of the Lord's house"—the church—was established, since which time "all nations" have flowed unto it.

By the law of the Lord which went forth from Jerusalem on that day, and which is the standard of all divine judgment, the Lord is now judging among the nations, as the prophet said, for according to Luke's commission (Luke 24) "repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."

The enmity between the two nations—Jew and Gentile—was thus broken down and in the church, "the nations," the Jew and Gentile, made peace and became one.

This uniting of Jew and Gentile into one new nation—the church—was referred to by Isaiah as beating swords into plowshares and spears into pruninghooks. It is figurative language descriptive of the peaceful reign of the kingdom of Christ in the hearts of all men whether Jew or Gentile, and the nations once at enmity, but now one in the church, would thus "learn war no more."

It does not refer to carnal warfare. The whole passage is but a prophetic picture of the establishment of the church in Jerusalem and the promulgation of the law of the Lord, the fulfillment of which (all of which) is set forth in the

commission as given by Christ according to Luke's record, and the effect of which would be the conversion of the world.

Let us turn then to the second chapter of Acts and observe the circumstances under which the church began—how the church began.

I. THE DAY OF PENTECOST

The second chapter of Acts is the hub of the whole Bible, and the day of Pentecost is the prophecy fulfilling occasion upon which the telescope of the Seers was focused. The prophet Joel foretold that in the last days—the gospel dispensation—God would dispense the blessings of the Holy Spirit upon all men (Joel 2:28-32), and on Pentecost the apostle Peter declared before the gathered Jews its fulfillment (Acts 2:16-21). So *the last days* began on Pentecost.

The false prophet of Mormonism declared in two of their purportedly inspired books, "The Pearl of Great Price" and "The Testimonies Of Joseph Smith," that the prophecy of Joel 2:28 had not been fulfilled previous to 1830, the birth date of the Mormon movement. It is their claim that "the last days" began with the emergence of Mormonism, in fulfillment of which prophecy God poured out the Spirit upon their prophet Joseph—hence the denominational name: *The Latter Day Saints*. But the inspired record of Acts 2 unequivocally states that Joel's prophecy was fulfilled on Pentecost. So it is a choice between *imposter Joe* and the *apostle Peter*.

In the context of the second sermon by the apostle Peter in Jerusalem, recorded in Acts 3:18-26, the phrase *the times of restitution* is put for *the last days*, which the apostle said God "hath so fulfilled," according to "all the prophets from Samuel and those that follow after, as many as have spoken," who had all "foretold of these days." The inspired apostle told the listening Jews that these prophecies were being fulfilled in their ears and before their eyes: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto

Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." The parallel between Acts the second and third chapters makes it evident that *the last days* and *the times of restitution* are identical, that they refer to the gospel dispensation, and that they began on Pentecost.

It is worthy of note that Pentecost was the first day of the week. Pentecost always came on the first day of the week. It was counted from the Sabbath of the Passover week—seven sabbaths to the morrow after (Leviticus 23). Of course, "the morrow after" the seventh sabbath would be the first day of the eighth week—Pentecost.

So, notwithstanding the fact that some Seventh-day-sabbath-keeping people continually say "there is nothing in the Bible about Sunday," it actually happens that the church itself was established on "the first day of the week." All the events of the second chapter of Acts were first day of the week events. It was Sunday morning about nine o'clock (the third hour of the day) when they began to occur. Yes, the church was established on the first day of the week—why shouldn't it be? Jesus Christ arose from the dead on the first day of the week.

Sabbath keepers are Judaizers of the deepest dye. The sabbath was national, given to Israel in celebration of her emancipation from Egypt. Moses said that it was a sign between God and Israel (Exodus 31:13); and also a covenant between God and Israel (Exodus 31:16). If all nations were commanded to keep the sabbath—how could it have been a sign between God and one nation? And a covenant is a contract between two parties, the party of the first part and the party of the second part. In the sabbath covenant, God was the party of the first part and Israel was the party of the second part—and nobody else was ever included.

The sabbath belonged to national Israel and when that nation ceased, so did the sabbath along with the whole legal system of the Jews.

The prophet Amos predicted the end of Israel and said the sabbath would end when the sun should go down at noon and the earth darkened in the clear day. (Amos 8:2-9). His whole description pictures the end of the Jewish nation, their law and their sabbath, all of which ended at the cross when the sun did go down at noon at the crucifixion of Christ (Matthew 27:45). It was the sixth hour (three o'clock afternoon). The earth rocked and quaked, the veil of the temple was rent, the soldiers near the cross cried, "surely he is the son of God," the tombs of the dead shivered and split, and amid the darkness of Calvary the sinless Son of God, dying for the sinful soul of man, bowed his stately head and said "it is finished"—and died! There the grandest drama ever enacted was completed. It began in Eden with the fallen pair and ended in the horrors of Golgotha and the tragedies of Calvary. There the remedial system was finished, the scheme of human redemption effected, and the law, having been fulfilled, ended.

Hosea, the prophet, also said: "I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." (Hosea 2:11). And Paul said they did cease. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days" (Colossians 2:12-16). The whole law ended at the cross, friends, sabbath and all. There is no question about it. The prophets said it would cease, and the apostles said it did cease, and therefore it ceased.

Why the sabbath today? It carries no meaning to the Christian. We have a new covenant; a new institution, the church; a new feast, the Lord's supper; a new set of ordinances and commands; a new day, the first day of the week; and a new hope, not of an earthly inheritance, but the eternal one beyond "Jordan's stormy banks" where we "cast the wishful eye, to Canaan's fair and happy land, where my possessions lie." There is no place for Judaism in the gospel

of Jesus Christ, and no place for materialism in the hope of the Christian.

II. THE BEGINNING OF THE GOSPEL

The second chapter of Acts is the hub of the Bible. The contents of the whole Bible center in this chapter. Everything in the Old Testament points forward, and everything in the New Testament points backward, to the second chapter of Acts. In it Old Testament prophecy and prediction are fulfilled and New Testament blessings and promises are enjoyed.

The second chapter of Acts is called "the beginning" by both the prophets and apostles. Isaiah said: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Quoting in substance this prophecy, Jesus said: "It is written, . . . that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Several years after this first gospel sermon of the second chapter of Acts was preached Peter referred to that occasion as "the beginning." (Acts 11:15.) Let us, then, observe the notable events of this ever-memorable and eventful day.

First: It was on this occasion that Jesus Christ was first proclaimed the Son of God and the Saviour of men.

He had been confessed before this time, but not preached. Peter, in the select group of disciples, had made the great confession, "Thou art the Christ," but Jesus quickly charged them that they should "tell no man that he was Jesus the Christ." Also, in the presence of Moses and Elijah, the pioneers of law and prophecy, at the transfiguration of Christ, God declared him to be his Son, but again Jesus cautioned the disciples to "tell it to no man until the Son of man be risen from the dead."

The *facts* of the gospel could not be preached before the resurrection of Jesus from the dead. Did the church exist before the gospel could be preached? Then the house was built before its foundation was laid, for Jesus said: "Upon this rock (Christ, the Son of God) I will build my church." Hence, not until this eventful day of Acts the second chap-

ter, when Jesus was first proclaimed the Son of God and Savior of men, was the foundation laid and the church built upon it, thus fulfilling the word of the prophet: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone." (Isaiah 28:16.)

If the church was set up before the death of Christ, as some contend—it was without the preaching of Christ. Can you imagine a church of Christ without the gospel of Christ? That might be a Baptist church (though John the Baptist had no such thing) but certainly could not be a Christ church.

Second: It was on Pentecost that the Holy Spirit began his work of conversion through the preaching of the apostles.

The Spirit was not given until Jesus was glorified—until he ascended to heaven (John 7:39). And Jesus said plainly that the Spirit would not be sent until he went away (John 16:7-9). Pentecost marks the coming of the Holy Spirit and the beginning of the Spirit's dispensation of conversion. If the church existed before Pentecost, it had neither the work of the Holy Spirit nor the gospel of Christ. That, I think, is true of the human churches founded by man, but it is not a characteristic of the church of Christ which began on Pentecost.

Of the work of the Holy Spirit, Jesus said to his apostles: "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16:8.) During the personal ministry of Christ, as has been shown, the Holy Spirit had not come. We know that Jesus had the Holy Spirit without measure, but not until the second chapter of Acts was it given to the apostles for the purpose of revealing the plan of salvation, or to begin its work of conversion—convicting men of sin. (See John 16:8.) Hence, we can understand why the twelve at Ephesus who had been baptized unto John's baptism had not so much as heard that the Holy Spirit was given (Acts 19:2). They had not learned of the Holy Spirit's work in revealing the plan of salvation.

In verse 33 of Acts 2 we read: "Therefore being by the right hand of God exalted (glorified), . . . he hath shed forth this (the Holy Spirit), which ye now see and hear." Thus, on Pentecost, in the second chapter of Acts, the Holy Spirit came and began its work of conversion. If the church existed as an established institution before this day, it was inaugurated without Christ proclaimed and without the Holy Spirit's presence and influence in the conversion of men.

Often someone tells me that I leave the Holy Spirit out of conversion. They think that because I do not preach that conversion is a convulsion, and that repentance takes place in a nightmare, that I leave the Holy Spirit out. It seems to me, friends, that the man who has the church set up before the Holy Spirit began his work is the man who leaves it out. The only way to put the Holy Spirit into conversion is to begin with the second chapter of Acts where the Spirit instructs men how to be converted.

Third: It was on Pentecost that the law of pardon was announced unto all men for all time, and the full and complete gospel for the first time preached.

In the last commission of Christ to the apostles as recorded by Luke, Jesus is quoted as saying: "Thus it is written . . . that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." But they were commanded to "tarry ye in the city" until they received "power from on high"; and "ye shall receive power," they were told, "when the Holy Spirit is come upon you." The power came, the first gospel sermon was preached by a Spirit-filled apostle. A caustic and stinging conviction penetrated the hearts of the hearers and brought forth the harrowing cry of faith: "Brethren, what shall we do?" The man with the keys of the kingdom in his hand announced the terms: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." They "gladly received his word" and "were baptized," and the Lord added them, the first additions, about three thousand in number, to his newly established church. So came the Power, Spirit, and Kingdom on Pentecost; and

thus the second chapter of Acts marks the beginning of the gospel.

Fourth: It was on Pentecost that the church is first mentioned as a present existing thing. The last verse of this Pentecost chapter records this significant statement: "And the Lord added to the church daily such as should be saved."

III. THE BIRTHDAY OF THE CHURCH

The birthday of the church—how the church came into existence one Sunday morning nineteen hundred years ago—is the graphic narration of the second chapter of Acts.

It was Pentecost—the first day of the week. All the events of the second chapter of Acts took place on the first day of the week.

Jesus Christ arose from the dead on the first day of the week. (Mark 9:1.) He met with his disciples repeatedly between his resurrection and ascension on the first day of the week. (See John 20.) This notable Pentecost of the second chapter of Acts came on the first day of the week. The Holy Spirit inspired the apostles, the first gospel sermon was preached, the church established, and three thousand souls added to it—all on the first day of the week. And subsequent to the day of Pentecost the disciples met on the first day of the week for worship (Acts 20.7). Yet some would bind the observance of the seventh-day Sabbath—a Jewish institution—on Christians. The most stupendous events of history—the resurrection of Jesus Christ from the dead, the birth of the church, and the inauguration of the new dispensation—all came to pass on the first day of the week.

First, let us observe the Pentecost *audience*.

It was the greatest of its kind ever gathered to hear a gospel sermon. They were "devout men, Jews from every nation under heaven"—what an audience! Attracted by the sound of the Spirit's descent upon the apostles to speak with other tongues—languages which they had never learned.

These Holy Ghost tongue-speaking, poison-drinking, snake-biting, holy-rolling, holy-hollering, jumping-jitters,

cult of preachers claiming these original apostolic powers ought to be able to give us a demonstration by speaking languages they have never learned. Some who claim to speak in tongues cannot even speak or write good English—the Holy Spirit does not make mistakes, and when men's tongues are guided by the Spirit there could be no error.

Why do these tongue-preachers have to learn the language of foreign countries when they become "missionaries"—the apostles did not. The apostolic word, friends, was handed down to us; but apostolic powers were not.

But the audience was devout—yet devoutly wrong; it was honest, but honestly wrong; it was sincere, but sincerely wrong; it was religious, but religiously wrong. Has it occurred to you that such may be your own situation? Better check your religion.

On this Pentecostal first day of the week, that occasion to which all sacred history has pointed, Christ was first proclaimed and the full and complete gospel was for the first time preached.

Second, let us look at *the preacher*. What is *his authority*? He has "the keys of the kingdom" and authority from Jesus Christ to "bind and loose." (Matthew 16:18) What is *his qualification*? The Holy Spirit, which guides him both in thought and word; for it is not he that speaks, but "the Spirit of your Father which speaketh in you," as Jesus said to him (Matthew 10:20). Thus authorized by Jesus Christ and qualified by the Holy Spirit, Peter stands before the first audience of gospel subjects to make known Heaven's offer of salvation, and not to them only, but also "to all that are afar off."

The imagery is that of the gateman to Caesarea's walls, in which city Jesus then spake to the disciples. The gateman had the keys to the gates and the authority therefore to open for admission. Likewise to Simon Peter the Lord delegated the authority to first declare the terms upon which men are admitted into the kingdom, and it was this authority that Jesus called "keys." The keys of the kingdom have been made to refer to everything in the book from

the Pentecost to Patmos. Keys for Pentecost, keys for Cornelius, seven keys of the Christian graces, keys of the seven churches in the apocalypse, and Paul mentioned some keys for Timothy—enough keys to run any hotel in Texas!

Jesus delegated authority not only to Peter but to all the apostles, to do what they did on Pentecost, and called it giving them the keys—that is all. And the Holy Spirit qualified them to speak what they spake, authorized by Jesus Christ and qualified by the Holy Spirit—and it is important that you listen to what they said.

Third, let us observe *the facts of the sermon*. First, the life of Christ—“Jesus of Nazareth, a man approved of God among you.” Second, the death of Christ—“Ye have taken, and by wicked hands have crucified and slain.” Third, the resurrection of Christ—“Whom God hath raised up, having loosed the pains of death.” Fourth, the ascension and exaltation of Christ—“Therefore being by the right hand of God exalted.” Fifth, the kingship of Christ—“God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” And to the fact of all this David is called to witness. “Being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David’s) throne; he seeing this before, spoke of the *resurrection* of Christ.” Thus the thirtieth verse of Acts the second chapter connects the event of Christ seated on David’s throne with the event of his resurrection and not with the event of his second coming. David’s throne has, therefore, been *transferred* from earth to heaven and *transformed* from temporal to spiritual. And Peter’s inspiration is staked on the fact that Christ is on it.

The fiery words of Peter, reinforced by the unimpeachable testimony of David, drove fear, augmented by guilt, into the hearts of the hearers. At the feet of the King’s ambassador they sue for mercy. “What shall we do?” they cried. And here is one of the most awe-inspiring scenes of the Bible. The new King has just been seated. The inaugural ceremonies of heaven have just been consummated.

What shall be the first act of the new King? The public awaits eagerly, with receiving sets attuned, for the first word of a new President. Of how much greater significance is the thrilling climax of this occasion! Well may we shout—the answer comes: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.” The first act of the new King was pardon.

Fourth, let us note *the effect of the sermon* on the multitude of hearers.

When they heard it they were “pricked in their heart” (verse 37)—that is, they believed. It was conviction; it was faith—and they cried: “Brethren, what shall we do?”

Theology has said, do nothing; for there is nothing to do; one who believes is saved, says theology, saved already—but these believers did not know that, nor did Peter tell them that. He rather answered their question by telling them what to do. “Repent and be baptized every one of you”—he said—and why? “For the remission of sins.”

They were told to do two things for the remission of sins—repent and be baptized. These two verbs are joined together by the coordinate, copulative conjunction, and what one is for, the other is for. Repentance by itself is not for anything in Acts 2:38; but repentance and baptism are, together, for the remission of sins. What the Holy Spirit joined together, let no preacher put asunder.

I want to ask you a question—how many denominational preachers are there who ever did, or ever will tell people to do exactly what Peter told these people on Pentecost to do? There is a Ministerial Alliance, a Pastor’s Conference, in this city. Sometimes they decide to hold “union revivals” to tell sinners what to do to be saved. Now, did any of you ever hear any of them tell anybody anywhere, anytime, what Peter told these people of Pentecost to do? Remember that it was Peter who had the keys, and there is no record of where he ever turned them over to a president, chairman or secretary of a Ministerial Alliance. I suggest that you had better listen to Peter and do what the man with the keys has commanded.

Did they do it? Indeed, and without delay. "They then that gladly received the word were baptized" and the Lord added them to the church. How can anybody improve on that? It's the Lord's way and there is no other way.

The most wonderful scene ever enacted is depicted in Acts 2. Jesus Christ is king. When he ascended heaven opened her gates to receive him. Amid angelic acclaim the Son of God is enthroned. The destiny of Adam's race depends on the official and initial act of the new king—and it was pardon. Yet more wonderful is the fact that he offers the same pardon, upon the same terms, to all men now, even now, and he will add us all to the same church. Who can resist such proffers of heaven? None but the unbelieving and the disobedient.

The soul's greatest tragedy is the rejection of Jesus Christ. The career of all such is bound to end in hell. Be persuaded to abandon the course of senseless resistance to the appeals of divine mercy before the door of mercy is closed and the day of doom has come.

CHAPTER V

THE LAST WILL AND TESTAMENT

TEXT: "*He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*" (Hebrews 10:9-10).

The divine injunction couched in the inspired exhortation to "preach the word" (2 Timothy 4:1) is commonly called "Paul's charge to Timothy." Fundamental to this charge, and of equal importance, is the apostolic admonition to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," in the parallel passage of 2 Timothy 2:15. Prefatory to both the commands to *preach the word* and to *rightly divide the word* is the basic requirement to *study the word*. The charge to Timothy, then, is in reality composed and delivered in three parts—study, rightly divide, and preach the word.

The solemn charge was not meant for Timothy only. We, too, should study to rightly divide the word of God, prompted by the holy purpose enjoined—"to show thyself approved unto God."

I. RIGHTLY DIVIDING THE WORD

The caution to rightly divide or handle aright the word of God implies that it may be subjected to a wrong division or an improper handling. Indeed, some men in the apostles' day were charged with perverting the gospel (Galatians 1:7); corrupting the word (2 Corinthians 2:17); making merchandise of the truth (2 Peter 2:3); wresting the Scriptures (2 Peter 3:16); and of handling the word of God deceitfully, in craftiness and dishonesty (2 Corinthians 4:2).

A perverted gospel cannot save. Jesus declared that it is the knowledge of *truth*, not the belief of error, that makes men free (John 8:32). Though a perverted gospel may have in it all the elements of the true gospel, its power to save is

lost in *perversion*. Bread is God's power to quell the hunger, but the admixture of a poisonous element—a spoonful of arsenic, for instance, in a loaf of bread—would destroy its power. Water is God's power to quench the thirst, but the admixture of salt will destroy the quenching power to save the soul, but its admixture with error—the doctrines and commandments of men, when heard and believed—destroys its saving power. Hence, Paul's alarm concerning the perverters of the word at Galatia: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." (Galatians 1:6, 7.) Error preached, error heard, and error believed cannot result in the truth obeyed. No man can *accidentally* obey God. The truth preached, the truth believed, and the truth obeyed makes a Christian. Nothing else does. How important, therefore, is the word of God, and how careful men should be in their handling of it!

In the third chapter of Galatians the right division of the word is based on the three grand divisions of the Bible, commonly called the patriarchal, Jewish, and Christian dispensations, but Scripturally known as the promises, the law, and the gospel. The promises were to Abraham. The law came four hundred and thirty years after, through Moses, and was "added because of transgression" until Christ should come. The law was added to the promise God made to Abraham. It "came in besides"—that is, between the promise and its fulfillment. The promise was that Christ, the seed of Abraham, should come, and through him all nations be blessed. (Galatians 3:8-14, 17, 19.) Since the law was added only *until* the seed should come, "which is Christ" (Galatians 3:16), it follows that the law automatically ended with the coming of Christ. "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith." (Galatians 3:24, 25.)

Upon this plain and proper division of the word, Paul affirms the abrogation of the law in numerous references. We are not under the law (Romans 6:14); we are dead to

the law and delivered from it (Romans 7:6); Christ is the end of the law (Romans 10:4); and Christians are not to be judged by the law (Colossians 2:14-16). It is in obedience to the Gospel, therefore, that men are saved today. The Acts of the Apostles—their preaching under the commission of Christ—plainly reveals the terms of our salvation.

Referring to the gospel of Christ as a legal will, the apostle said: "He taketh away the first that he may establish the second. By the which will we are sanctified." (Hebrews 10:9-10.) In the preceding chapter the same apostle said: "And for this cause he (Christ) is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they that are called may receive the promise of an eternal inheritance. For where a testament is there must of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Hebrews 9:15-17.)

It will not be difficult for anybody who understands the simple legal processes that go into the making of a will to apply this illustration of Paul's to the gospel.

II. THE OLD AND NEW TESTAMENTS

Not many people know the difference in the Testaments, called the first and the second, the old and the new. Many preachers talk of the identity of the covenants or testaments, and give the same authority to the Old Testament scriptures in the present dispensation as they give to the New Testament. In reality many practices in religion of about all the religious bodies are brought over from the old dispensation, thus ignoring altogether the distinction between the Testaments made in the New Testament itself. Paul said: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in oldness of the letter." (Romans 7:6.) Again he said, "Who also hath made us able ministers of the new testament" (2 Corinthians 3:6). And again, "For God is my witness, whom I serve with my spirit in the gospel of his Son." (Romans 1:9.)

These passages, and many others like them, show plainly that we do not serve God now in the precepts and ordinances of the Old Testament but in the new and living way—the will or testament of Christ.

But the common run of people are very slow to learn this fundamental lesson and when we try to teach them the difference between the testaments they usually say: “That cuts out half the Bible; we believe all of the Bible; we want all of the Bible.” Well, I believe all of the Bible, too, but I would not attempt to do all of it. I believe that God told Noah to build an ark, but I would not attempt to build one. I believe that God commanded Abraham to offer his son on an altar, but I shall not attempt to offer my son on an altar. I believe that it was absolutely necessary for the Jews to offer their animal sacrifices, burn their incense, circumcise their children the eighth day, keep the sabbath, observe the Passover and the day of Pentecost, none of which should be preached or practiced now. Yet people say that they want all of the Bible, when everybody knows that they would not have it all if it were preached to them, even by their own preachers, and the preachers, themselves, know it.

There is only one basis upon which to determine the right division of the word of God, and that is in the distinction between the two dispensations and the two testaments. We cannot be under both: “He taketh away the first that he may establish the second.” The second (the new testament) could not even be established without taking away the first. That is the meaning of “that.” If a young couple obtains a marriage license “that” they may be married—it means the license is necessary to the marrying. When Paul said that “we are buried with him by baptism” *that* we should “walk in newness of life”—it means the new life depends on burial in baptism. So when Paul said that Christ took away the first testament *that* he might establish the second, it simply means that no new testament was possible without the first one being taken away, and if it is taken away we are not under it, are not subject to it, and no part of it is binding on us today. It

seems to me, friends, that anybody who is "at home" should be able to see that.

Have you noticed that when people try to adopt practices in the Old Testament, it results in a sort of an offshoot? The Adventists, for instance, love their sabbath day, so they go back and bring it over. The Catholics likewise love their incense, and they go back and bring it over. The Methodists and Presbyterians love their babies (infant membership) and they go back and bring them over. The Mormons love their women (polygamy) and they go back and bring them over—that is, they tried it, but Uncle Sam put a stop to it. And there is another class of Judaizing offshooters—the Christian Church—they love their music (David's instruments), and they go back and bring them over. How much better are they than the rest of them? None; they are worse, for they teach the difference in the testaments, whereas the others do not, and they are therefore downright inconsistent.

If the Christian Church preacher should argue with an Adventist on the sabbath question, or a Methodist on the infant question, or a Catholic on the incense question, or a Mormon on the polygamy question—that Christian Church preacher would know where to make them stay. Ah, he would keep them back in the Old Testament; he would not let them cross the line between the testaments. But when he wants his mechanical instrument in the church—what does he do? Why, he jumps clean over the cross backwards and lands right in the middle of David's old testament goat pen and digs out an old rusty Jewish harp and plays it in the church.

He says David did it! Well, David had eight wives, and took more, the Bible says. Yes, their names and addresses are in 2 Samuel 3, and concubines besides.

God would not let David build the temple in the old Testament because of some things he did, but there are preachers today who think it is all right for him to order the worship for the church of Jesus Christ!

The fact is that instrumental music in worship is the relic of an abrogated age and there is no authority for its

use in divine worship. In Hebrews 10 we are told that the first covenant also had ordinances of divine service, "which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." The "time of reformation" is the new dispensation—the New Testament. The "carnal ordinances" of the Old Testament were only "until" the New Testament came. They were "imposed on them," the people that were under it, but they are not to be brought over into the New Testament church. The man who brings them over does so without divine authority, and sins.

III. THE ESSENTIALS OF A WILL

Let us look into the gospel will a little further. We all know that certain things are essential to a will. There is first, the testator, the man who makes it; there is second the gift, the thing bestowed; there is third, the conditions, the terms upon which its benefits are to be received; there is fourth, the death of the testator, and it is never in force while the testator lives; there is fifth, the probation of the will, the court must approve it; there is sixth, the executors, those who administer the will; and seventh, there are heirs, or the beneficiaries of the will. But we all know that during the life of the man who makes a will that the will does not bind him; he is free to do as he chooses in all things. The will is effective only upon the death of the testator.

Now, that is the apostolic application to the gospel, and it is Paul's illustration not mine. First, Christ is the testator; second, salvation is the gift; third, the condition are those gospel commands set forth in the Great Commission of Christ to the apostles; fourth, Jesus Christ must die, the will was not in force during his life and ministry on earth, for he lived under the law; fifth, after his death the will was probated in heaven, when he ascended to heaven and "appeared before the throne of God for us"; sixth, the apostles became the executors, qualified by the Holy Spirit on Pentecost to administer the terms of the new will (Acts 2); and seventh, all who obey the terms and the conditions of the

gospel become the heirs of God and joint-heirs with Jesus Christ.

If this seems legalistic, remember that it is Paul's argument, not mine. Furthermore a legal will does not eliminate grace. It is by grace that a man makes a will in favor of its beneficiaries, and they by grace are his heirs. It is by the grace of the Lord Jesus Christ that, under the will we are heirs of salvation. So do not think for one moment that we are legalizing the grace of God out of the plan of salvation. His grace has been legalized into the gospel, and not out of it.

(1) Before and After the Cross.

If you are following me, you will remember that during the life of the testator the will is not in force, and the testator acts, independent of the will, as though it had never been made. But when the testator dies, his only power henceforth is in the will and not in himself personally—he acts through the will. During the lifetime (the personal ministry) of Christ, the will was not in force. "For a testament is of force after men are dead." Paul did not have to tell us that for we know it, but that's his way of making us believe the gospel—it is just as true of Christ as of men, that his will was not in operation while he lived on this earth.

There are many instances during the personal ministry of Christ where he blessed men, forgave sins, and saved sinners—but they are not cases by which to settle our case for the simple reason that we are under the will and they were not. "By the which will we are sanctified (saved)"—and that's Paul telling you on which side of the cross you live.

A palsied man was forgiven and healed in Mark 2; Zacchaeus, the publican received salvation in Luke 19; the sinful woman, a harlot, was saved and made virtuous in Luke 7; but these do not represent gospel conversion for the simple fact that they were not under the gospel. In each instance the circumstances and the conditions varied. "The testator was on earth with "power on earth to forgive sins."

Thus before the cross there was a diversity of conditions upon which men received the dispensations of the living testator's blessings; but after the death of Christ, there is a uniformity of conditions upon which men are saved—the terms of the will, sealed by the blood of the testator.

(2) The Thief on the Cross.

There is a book in the New Testament designed especially to show men how to be converted. It contains many cases of conversion, under the preaching of the apostles. It not only tells us how to be converted, but by actual example shows us how to do the things that we are told to do. Yet men—even preachers—will ignore this book entirely, the express purpose of which is to execute the will of Christ, and try to make a model case of conversion out of the thief on the cross, when it was not in any sense a gospel conversion.

Wherever we go, whenever we tell anybody that Jesus said in the Commission: "Go preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned"—people instantly say, preachers and all, "Well, what about the thief on the cross?" If by that you mean that you aim to put yourself in the place of the thief and be saved like the thief, I must say that you may be a thief, but if you are, you still cannot be saved like that thief.

It is evident that the common query concerning *the thief on the cross* has been made current by denominational preachers in order to circumvent the gospel declaration of Jesus Christ in Mark 16:15-16. The question involved concerns the person of the malefactor—*who was this thief on the cross?* The necessary answer is that he could have been a backsliding disciple of John, or of Jesus. Some disciples of the Lord have turned thieves since the cross and it is entirely possible that some of them did so before the cross. Furthermore, he could have been a backsliding Israelite, such as Zacchaeus, the publican of Luke 19.

The next question concerns his baptism—*was the thief baptized?* If not, it considered a solid argument against the

essentiality of baptism to salvation. But that conclusion would not follow. For instance, the apostle Paul declares in Romans 10:9 that confession of faith in Christ and his resurrection from the dead is essential to our salvation. But Abraham did not so believe and did not so confess. Yet Abraham was saved—without faith in Christ. The reason is that Abraham did not belong to the gospel dispensation. The same is true of the thief—he did not live under the execution of the Great Commission of Mark 16:15. But was the thief baptized? Who can say, nay? It is declared in Mark 1:4-5 that “all the land of Judea, and they of Jerusalem,” were baptized of John; and it is stated in Luke 7:29 that “all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.” Who knows that the thief was not in this multitude and among this number? Let the allegators prove their *allegation* that the thief was not baptized.

The question remains that if the thief was not baptized—*was the thief on the cross saved without baptism?* The answer is, if he was not baptized, then he was saved without baptism, for the simple reason that *paradise* is the realm of the saved and the *unsaved* do not abide there. The *hadean* world had two divisions—*paradise* and *tartarus*. It is stated in Luke 23:43 that the spirit of Jesus went to paradise; but it is recorded in Acts 2:27 that his soul went to hades—therefore paradise is in hades. But in 2 Peter 2:4 the declaration is made that some early representatives of the race of man in a former period of history, here referred to as *angels*, apostatized from their first estate, thus forfeiting their high position (Jude 6), and were cast down to tartarus (the word *hell* here is *tartaroo*)—therefore tartarus is in hades.

It follows that the hadean world was described as the partitioned region of the dead—paradise, where the souls of the saved abide in bliss; and tartarus, where the spirits of the unsaved are reserved unto judgment.

Granting that the words of Christ to the thief, “Today shalt thou be with me in Paradise,” means that he was saved (though Paradise was not heaven) still his case is no

model for us. A simple question or two should be all that is necessary to clear the matter up. When did the thief die, and get his blessing—before or after the death of the testator, before or after the will? Was the will in effect, in force, in the case of the thief? “For where a testament is there must of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while he that made it liveth.” Now, just apply that to the thief and anybody who can see through a ladder can see that the case of the thief is not a gospel conversion, not being under the will.

But we are under the will. Jesus died, arose from the dead, delivered the will to his apostles, commissioned them to preach, but ordered them to tarry in the city of Jerusalem until they received the Spirit to qualify them as executors; then he ascends to heaven, probated the will and sealed it with the authority of heaven’s court, and sent it in the power of the Holy Spirit on Pentecost (Acts 2) to the twelve who waited for their qualifications, and upon that eventful occasion for the first time the terms and conditions of the new will were declared and executed. And “by the which will we are sanctified.”

IV. THE GREAT COMMISSION

The last commission of Christ to the eleven, known as the Great Commission, is the embodiment of the constitution of the kingdom of Jesus Christ. Luke wrote Theophilus that Jesus was with the disciples forty days after the resurrection, “speaking of the things pertaining to the kingdom of God” (Acts 1:3). The records indicate that the commission was given on more than one occasion during these forty days. Matthew and Mark record the scene of the commission on a mountain in Galilee, while in Luke’s record the scene is in Jerusalem. It is entirely consistent with all that the facts and circumstances that Jesus should repeatedly instruct the disciples concerning his kingdom so soon to be inaugurated.

(1) The Great Commission is the Constitution of the Kingdom.

It is evident that Acts 1:3 has a direct reference to the “all things” of the commission. This being true, all the principles of the kingdom are embodied in this divine constitution—the Great Commission. Everything that can be preached by the authority of Jesus Christ in the command: “Teaching them to observe all things whatsoever I have commanded you.” The apostles preached nothing that did not come within the range of this commission. Everything that pertains to the kingdom of Christ is in it. Preachers today who preach anything about the kingdom which the apostles of Christ did not preach are outside the pale of divine command and are preaching things for which there is no authority in heaven or on earth.

When Philip went down into Samaria, he “preached Christ unto them” (Acts 8:5), and “when they believed Philip preaching *the things concerning the kingdom of God*, and the name of Jesus Christ, they were baptized, both men and women” (verse 12). With Philip, preaching *Christ* was preaching the *kingdom*. How different must have been his preaching from the kingdom-theory preaching of some brethren now! When men today preach anything except Christ, they are preaching something about the kingdom that Philip did not preach. And if they preach anything Philip did not preach, they are not preaching the gospel of the kingdom. The gospel of the kingdom is simply the gospel of Christ, shorn of all doubtful theory and uncertain speculations. Theorizing on some notion of a “future kingdom” in the form of a millennial reign of Christ on an earthly throne is not the kind of kingdom preaching Philip did, and those who do it are not preaching the gospel. Such speculative preaching is outside the Great Commission and without the authority of Jesus Christ.

(2) The Great Commission is All-Comprehensive. It Includes All Power in Heaven and on Earth.

“All authority hath been given unto me in heaven and on earth.” How much power is *all power* in heaven and on earth? It is power seen and unseen—power unlimited and unbounded by geographical or ethereal line. If Jesus should

return to the earth and reign a thousand millenniums, he could never achieve more than *all power* of which he is in actual possession *now*. The Great Commission says so. "All power *is given* unto me."

Moreover, Paul says so. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Ephesians 1:20-23.) In Pauline fashion this is a death-dealing argument to the future-reign theory. 1. Christ is exalted at God's right hand. 2. He is set on a throne in heaven. 3. He is *above* all earthly power, might, and dominion. 4. He is head over all things *to* the church. 5. When he was thus made head *of* the church, God *put all things under his feet*. Could he ever by any conceivable means have more power, glory, and exaltation than he now has, according to Paul? These theories of a Palestinian reign of Christ on a Judaistic throne in an earthly Jerusalem over a fleshly Israel are foreign to everything the New Testament teaches. It would bring Christ down from the throne of his Majesty in heaven and seat him on the earth—his footstool! And some brethren call that *exalting* Christ!

(3) The Great Commission Not Only Comprehends All Powers, But It is Predicated on the Fact That Christ is Exercising All Power Through the Gospel.

"Go ye therefore, and teach all nations." What does "therefore" mean, if it does not refer to exercising that power ascribed to him in the preceding sentence? It means that the authority of Christ is not physical; it is greater. He exerts it not as world rulers. Alexander the Great was once a world monarch. To bring Jesus Christ down from the right hand of God to an earthly throne of worldly power demotes the Lord of lords to the level of an Alexander or a Caesar. The gospel is the *all power* of Christ. He exercises

it every time a soul is saved. And it takes as much power to save *one soul* as it does to save millions—*all power*.

If Christ does not exercise all power through the gospel, then, when he does exercise it, how will he do it? Will he have another force? Will he save men another way? If not, what would he do on earth that he did not do when he was here and that he is not doing now through the gospel? Why change his throne from heaven to earth, if his plan is to remain unchanged? But if the change of his throne results in the change of his plan, it nullifies the Great Commission and makes the gospel which the apostles preached a failure.

If Christ is not exercising all power through the gospel, the claim of all power and the correlative command to “go teach” was, at least, two thousand years premature! Such teaching is more than speculative—it is *vitiating* to the Great Commission. There is no alibi a gospel preacher can offer for preaching such theories, and there is no apology another gospel preacher can make for the one who does.

(4) When the Great Commission Was First Preached, Peter Announced that Christ, Being Exalted at God’s Right Hand, Was Seated on the Throne of David as the Lineal and Spiritual Heir to the Kingdom.

The second chapter of Acts is a prophecy-fulfilling chapter. Here the Great Commission was executed. The divine constitution had been ratified in heaven, and with the seal of heaven’s authority it was sent in the power of the Holy Spirit to the apostles on Pentecost to be preached. The kingdom was established. David had prophesied a thousand years before that God would raise up One to sit on his (David’s) throne, and Peter very definitely declared that the prophecy was fulfilled in the resurrection of Christ (Acts 2:29-33).

Peter’s star witness that the kingdom had come and that Christ was seated on David’s throne was David himself. Hear his conclusion: “Let me speak freely unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a pro-

phet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the *resurrection* of Christ, . . . *Therefore* being by the right hand of God exalted . . . he hath shed forth this, which ye now see and hear." (Acts 2:29-33.) The "therefore" of verse 33 is the inspired conclusion that in the *resurrection* and *exaltation* of Christ the prophecies concerning David's throne and kingdom were fulfilled. Peter connects the event of Christ's sitting on David's throne with the event of his resurrection and not of his second coming. This fulfillment of David's own prophecy regarding the reign of Christ is the final argument that convinced the Jews, and it surely ought to convince brethren today. When a Jew accepts Christ, we have little trouble showing him that Jesus Christ is reigning on David's throne. Our greatest difficulty is in convincing a few *Gentile preachers*.

The truth of David's word, the surety of God's oath, and the inspiration of Peter are staked on the fact that David's throne is in heaven and that Jesus Christ is on it.

(5) The Kingdom Which Began on Pentecost, of Which the Great Commission is the Constitution, is the Kingdom Which Will Stand Forever.

Six hundred years before Christ, Daniel depicted the rise and fall of four successive world powers and said: "In the days of these kings shall the God of heaven set up a kingdom, . . . and it shall stand forever." It was in the days of the Roman emperors, the last of that succession of kings foretold by Daniel, that the kingdom of Christ began. It was "at hand" when John appeared on the scene as its harbinger (Matthew 3:2). Jesus taught his disciples to pray for its inauguration (Matthew 6:9). Joseph, the Arimathean, waited for it (Mark 15:43). The penitent thief pleaded to enter it when the Lord should come into possession of it (Luke 23:42), and the expectant disciples after his resurrection were yet anxious to receive it (Acts 1:8).

It is evident that the kingdom had not come before the resurrection of Christ. It is also obvious that it had come after the resurrection of Christ when the apostles referred to it as a present existing thing (Colossians 1:13). But is it really the kingdom of Daniel that would "stand forever," or "look we for another" yet in the future? Hear Paul: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, . . . Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." (Hebrews 12:22-28.) Paul's argument is that when we received the church, we also received the kingdom *which cannot be moved*. Is there any difference between a kingdom which will *stand forever* and one that *cannot be moved*?

It must be plain to all who are not obsessed with the theory of a future earthly reign of Christ that the immovable kingdom of Paul is the everlasting kingdom which Daniel said God would set up. It began on Pentecost with the preaching of the Great Commission, its divine constitution. In obedience to the terms of the commission people entered it then, and may by the same gospel obedience enter it now. Thus with binding power the terms of entrance were announced on the day of its beginning (Acts 2:37, 38). When men yield to the authority of Christ, the King, obey his gospel, enter his kingdom, and live according to his word, God's will is being done "in earth as it is in heaven."

The Great Commission is the Lord's own statement of the terms of the new will. He made it, died for it, and then delivered it to the twelve for execution, after the Spirit should come. His instructions to them were specific, and their execution of his orders were divinely ordered. The Commission exists in four specific records, Matthew, Mark, Luke and John. Matthew records the command to teach and baptize. Mark records the command to preach, believe and be baptized, with salvation following. Luke puts down repentance and remission of sins in his name. John declares

that sins would be remitted or retained on the basis of apostolic authority in preaching its terms. Taking the witnesses and their testimony in due order it follows that wherever the gospel is preached, men must believe it, repent of their sins, and be baptized in order to become heirs to the blessings of salvation.

After this commission was given and executed on Pentecost, there were no exceptions to it. On Pentecost Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins"—every one of them was commanded to do the same thing and for the same purpose. Through the book of Acts the story is uniform—the gospel believed and obeyed and the promise of the new will enjoyed.

It does not make void the blood at all. We are saved by the blood, but Jesus said, "He that believeth and is baptized shall be saved," (Mark 16:16). We are cleansed by the blood, but Paul said that we are "cleansed with the washing of water by the word," (Ephesians 5:25). We are sanctified by the blood, but Paul also said that Christ sanctifies us "by the washing of water with the word." We are washed in the blood, but we are commanded to "arise and be baptized and wash away sins" (Acts 22:16). We have remission of sins in his blood, but the inspired executor of Christ's blood-sealed will, said on Pentecost, "Repent and be baptized for the remission of sins."

We cannot separate the blood from the will, nor the will from obedience. "By the which will be are sanctified." Truly, there is a fountain filled with blood and it's drawn from Emanuel's veins. It is opened for you, it is opened for all; yea, sinners plunged beneath its flood lose all their guilty stains.

CHAPTER VI

WHAT IT MEANS TO PREACH CHRIST

TEXT: *“Then Philip went down to the city of Samaria, and preached Christ unto them.” (Acts 8:5)*

Philip, the evangelist, held a great meeting in Samaria—rather I should say—several great meetings and many people were baptized. In all of these meetings he preached only one thing—Jesus Christ. Notice the text: “Then Philip went down to the city of Samaria, and preached Christ unto them.” (Acts 8:5) Now, just what does it mean to preach Christ? What do we include, and what do we exclude? What do we say something about, and what do we say nothing about?

Often people will remark—“I think you should just preach Jesus and say nothing about so and so or this and that.” Well, is that the way Philip did it? Did Paul do it that way? *How did the apostles preach?* That is a question for some of my own preaching brethren to ponder over—for some of them have the speak-softly, tread-lightly, step-carefully, method-of-approach kind of soft-pedal preaching, too. I would not call it “soft-soap”—it slanders soap; for soap is a mighty good thing, but I have never found that kind of preaching good for anything except to spoil the brethren, and please the sectarians. The apostolic way of preaching is the only right way to preach.

How, then, did Philip preach Christ? Take this passage: “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.” (Acts 8:12.) Do you suppose Philip should have just preached Jesus and have said nothing about the “kingdom,” or “the name,” or about being “baptized”?

I. PHILIP PREACHED THE KINGDOM

There were many theories about the kingdom of Christ then—and there are many now. The Jews then thought that Christ would be king on earth, and they rejected him

because he did not establish the kind of a kingdom they expected. Now, Philip preached *the kingdom* to these Jews whose materialism was the ground of their rejection of Jesus Christ. When he preached *the Christ*—he did not preach the Christ to come, but that Christ had come. Then when he preached *the kingdom* he likewise preached the kingdom that had come, and not a kingdom to come.

The model prayer in Matthew 6:13 which Jesus taught the disciples is remarkable in its scope, brevity, and simplicity. It contains the only sixty-four words, and thirty-nine are mono-syllables. Its scope begins with God's fatherhood and sovereignty and extends to man's dependence, submission, and obedience.

The very heart of this pattern of prayer is the petition: "Thy kingdom come. Thy will be done." In a former treatise the principles embodied in the clause, "Thy kingdom come," were briefly set out. With corresponding brevity this treatise proposes an embellishment of the argument begun.

(1) God's Kingdom on Earth.

That the phrase, "kingdom of God," sometimes refers to heaven, and, therefore, not only embraces more than the church, but in some instances does not refer to the church at all, no one could reasonably deny. Any Bible student knows that such passages are numerous. Acts 14:22 has been correctly cited as an example: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Also Luke 13:28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." While it is true that "the kingdom of God" in these and other passages does not refer to the church, that fact does not prove that the kingdom of Christ embraces more than the church.

The kingdom of Christ *is* the church. "Upon this rock I will build my church . . . And I will give unto thee the *keys of the kingdom.*" (Matthew 16:18, 19.) Entrance into the church is entrance into the kingdom.

Hebrews 12:22, 23, 28 is another plain reference: "Ye are come unto Mount Sion, . . . to the general assembly and *church* of the first-born, which are written in heaven . . . Wherefore we receiving a *kingdom* which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." When we "come" to the church we "receive" the kingdom.

Still another statement of it is made by Paul to the church at Colosse: "Who hath delivered us from the power of darkness, and hath translated us into the *kingdom* of his dear Son . . . And he is the head of the body, the *church*: . . . that in all things he might have the preeminence." (Colossians 1:13-18.)

It is plain that the church and the kingdom in these passages are the same thing, and in talking of one he mentions the other, purposely it seems, to establish their identity and preclude the possibility of getting them separated.

That Christ now reigns by appointment from God is evident from his own words to his disciples: "I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke 22:29.) And that the church is the kingdom which the Father has appointed unto him is plainly indicated in the next verse: "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Subordinate to Christ, the apostles, with coordinate and delegated authority, are judging us. They hold apostolic position and authority in the church today. They are in the church now in the same sense that Christ is in the church now.

A final averment of apostolic writ is that the reign of Christ in his appointed kingdom will end with the consummation of certain events "at his coming," when he will deliver "up the kingdom to God, even the Father," and with us in the kingdom of God "shall the Son also himself be subject unto him that put all things under him." It is in this, God's kingdom in heaven, that we shall "see Abraham, and Isaac, and Jacob, and all the prophets," and into which "we must through much tribulation enter." In the same manner and at the same time the church will *enter*

into the kingdom of God, the kingdom of Christ will *merge* into it, for he will *surrender* it to God, all of which is but additional proof that the kingdom of Christ and the church of Christ are the same thing. It is moreover true that the kingdom of Christ is the kingdom of God, as stated in Eph. 5:5: "The kingdom of Christ and of God"—governed by Jesus Christ by appointment from the Father, as stated in Luke 22:29, previously shown.

(2) God's Will on Earth.

In the kingdom of Christ on earth, by submission to the the authority of Jesus Christ, the will of God is done "in earth, as it is in heaven." To him who was given the keys of the kingdom the Lord said: "Whatsoever thou shalt bind on earth shall be bound in heaven." (Matthew 16:19.) Admittedly the "keys of the kingdom" were used by Peter in the sermon on Pentecost. With binding power he announced the terms of entrance into the kingdom that day set up. The terms of entrance into the kingdom, that day bound on earth, are bound in heaven. And when men yield to the authority of Jesus Christ, obey his gospel, enter his kingdom, live according to his word, which is the only expression of his will, God's will is done "in earth, as it is in heaven."

Some today are making the same mistake the Jews made in their speculations concerning a future kingdom of Christ on earth, when as a matter of fact he has only one, the present one, and the one Philip preached.

John, the Baptist, preached: "The time is fulfilled, the kingdom of God is at hand." During John's time the kingdom was "at hand"—approaching. It was then that Jesus told his disciples to pray "thy kingdom come"—praying and preaching should always be consistent. If it is still right to pray "thy kingdom come" then we should still preach as did John that the kingdom is "at hand." But we should now preach, not what John preached, but what Philip preached, and should adjust our praying to fit the preaching. John's preaching and the disciples' prayer were both before the establishment of the kingdom, and the simple principle of the right division of the word of God should be applied.

Still later, Jesus said to the disciples: "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power," (Mark 9:1). John said that it was "at hand," the disciples prayed for it "to come," and Jesus said they would live to "see" it come. Evidently it has come, or Methusaleh was just a baby compared with some invisible people living somewhere on the earth, since they were to live until they should see the kingdom come.

Well, when Jesus died on the cross a man by the name of Joseph asked for his body and Luke said he was among those who "waited for the kingdom." So it still had not come when Jesus died. The Lord arose from the dead, fulfilled his forty days on the earth, and when he was ready to ascend the expectant disciples asked him when he would restore the kingdom to them—when they might expect that kingdom—and he told them to wait for the power which should come with the Spirit (Acts 1:6-8). They waited in Jerusalem. The Spirit came on Pentecost, and the power came with the Spirit (Acts 2:1-4). The kingdom came with the power (Mark 9:1). Thus the preaching before the cross and the prayer of the disciples and the waiting of Joseph and the expectancy of all the disciples found reward on Pentecost in the fulfillment of all these prophecies and promises concerning the kingdom.

After Pentecost the kingdom was preached, and all things concerning it, as an existent thing, and not a future thing. Thus it was that Philip preached Christ on the kingdom question by preaching that Christ is King (not a crown prince); and has a kingdom (not just a vestibule); and is on his throne (not sitting in his Father's arm chair in the parlor)—a ruling king in heaven.

To preach Christ is to preach all that Christ has and all that Christ is. Yet, after so many years of preaching on the establishment of the church, or kingdom, some brethren now, under the influence of a late obsession concerning a future earthly kingdom, will object to such preaching.

I know of a case in one church where a certain brother (a leader) took exception to the reading of Luke 22:29-30

at the Lord's Supper. "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." When it comes to pass that what the Lord himself said about his table in his kingdom cannot be read without objections, more preaching is needed on both the kingdom and the table (the Lord's Supper), which is the kingdom. If we do not have the kingdom, we do not have the supper, and in that case, we do not even have Christ. No wonder Philip preached the kingdom when he preached Christ. So should we.

II. PHILIP PREACHED THE NAME

Now, many people say that "there is nothing in a name." Then Philip preached "nothing"—or something in which there is "nothing" (take it either way); for he preached the name. What name did he preach, friends? Did he preach the Baptist name? Did he preach the Methodist name? Did he preach any human name, Catholic or Protestant? Verily no, for no such things or names existed. The text says Philip preached "the name of Jesus Christ." If men preached only the name of Jesus Christ today, as Philip did then, will it—can it—make Methodists, Baptists, Presbyterians, Nazarenes, Pentecostals, Mormons and Catholics—or a lot of other stray what-nots?

The world has heard so much of this name and that name, some church or what church, that it is beginning to wonder whether Jesus Christ even has a church or not. There is only one name under heaven whereby men may be saved. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) When men preach any other name, they are not preaching Christ, and they are not preaching salvation.

Since no movement could become a human thing, bearing a human name, without that human name being preached, it simply follows that if only the name of Christ should be preached, there would not be a human denomination on the face of this earth today—exactly as it should be. For men to say that "there is nothing in a name," and "one church

is just as good as another,” and “it makes no difference what one believes”—all such is a lot of religious profanity that the devil has put into circulation. When Philip preached Christ he preached the name “above every name”—the only saving name.

(1) The Greatest Name.

In the position that Jesus Christ occupies at God’s right hand in heaven, he is declared to be “far above” all of the things mentioned in Ephesians 1:20-22—principality, power, might, dominion, “and every name that is named, not only in this world, but also in that which is to come.”

A twin text to Ephesians 1:21 is Philippians 2:9-10: “Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

In these two texts the glory and authority of Jesus Christ are presented. Before this, however, was his humiliation. He “took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” It was following his humiliation and death that his glory came. There can be no mistake as to time: “Wherefore God also hath highly exalted him, and given him a name which is above every name.” Ephesians 1 speaks of the “riches of the glory of his inheritance in the saints,” and “the exceeding greatness of his power,” where he is seated in “the heavenly places” above all principalities, powers and dominions. There he became the head of the church, after all things had been put “under his feet” as the head “over all things to the church” which is the “fulness of him that filleth all in all.”

Now, all of this “glory” and “power” and “fulness” came after the resurrection of Christ, “Which he wrought in Christ when he raised him from the dead and set him at his own right hand.” The glory, power and fulness came not

only after the resurrection, but it came after the ascension, after God "set him at his own right hand." The text reads that God wrought this *when* he raised him from the dead *and* set him at his own right hand." We cannot go back of the time set by Paul, back of the ascension of Christ, to find when he was glorified. Anticipating his ascension, Jesus upbraided the disciples for being slow to believe that the prophets had spoken, and said: "Ought not the Christ to have suffered these things, and to enter into his glory?" and he "expounded unto them in all the Scriptures the things concerning himself." (Luke 24:25-27.) He then added, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." (Luke 24:46-47.) Christ therefore taught the disciples that "all the prophets" foretold that his glory would follow his suffering. We have the authority of all the prophets, of Christ and of Paul for the statement that the state of glory for Christ was after his suffering, after he left the earth. All authority therefore compels us to look from this earth to the Christ glorified at God's right hand, where he now speaks to us from heaven, instead of looking to this earth for some future exercise of authority. "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Hebrews 12:25.)

The exercise of authority in his name, said Christ in Luke 24, should begin at Jerusalem, after his ascension. In heaven at the right hand of God, Jesus Christ was given this name which was above every name that is named or known in either the present or the future state. On Pentecost Peter quoted David to bring out of prophecy these declarations: 1. Christ the son of David was to sit upon the throne; 2. but he must first arise from the dead; 3. and after his resurrection he was exalted at the right hand of God; 4. this took place after his ascension into heaven; 5. and it was in the heavens that God said to the Son, "sit thou on

my right hand until I make thy foes thy footstool"; 6. hence the concluding declaration, "therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The kingdom of Christ dates from this Pentecost of Acts 2. This "same Jesus" whom they had crucified had been made Lord (ruler), and had been given a name which is above every name in this or any other age.

What, then, is the name which is above every name?

Let it be observed and remembered (1) that when Paul used this expression Jesus Christ was in his *official position* and Paul considered and referred to him in his *official relation*. He was "far above" every name that is named, he was "the head" over all things to the church, which is the "fullness of him that filleth all in all."

Consider (2) that the authority of Jesus Christ in this position is *universal*. "Wherefore God also hath highly exalted him, and given him a name above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord (ruler) to the glory of God the Father." Here in Philippians 2 the apostle merely reaffirms what the Lord himself had claimed and announced in Matthew 28:18-20 at his ascension, that "all authority in heaven and in earth" was given to him.

Consider (3) that official positions require official names to designate the rank of the official. In our form of government officials range from the precinct justice to the chief magistrate of the nation. Between these are the governors of states. Taking the official scale from lowest to highest, each name connected with all the intermediary offices indicates degrees of authority and extent of jurisdiction. With the "president of the United States" we reach a name that is above every name in our form of government. In kingdom and monarchies the greatest names, or the name above every name, would be king, czar, emperor, monarch. These names express the highest of-

ficial rank and relation. In all cases, the name which is above all other names is used and adapted only by the one who holds the highest official position and rank in a certain form of government. No one has the right to use or exercise that name before he receives the highest official position. A candidate is elected to be president; he takes the oath of office; he is made president in fact; he then has the constitutional right to use the official name "President of the United States of America." Before he enters office and after his term of office expires, he has no constitutional right to the name and can no longer use it.

In prophecy it was declared that Christ was to be king. A son of David was to sit upon the throne (Psalms 132:11, Acts 2:29-36). He was to be "Lord (ruler) of all," (Acts 10:36). His kingdom was to be universal. His authority was to extend over all in heaven and on earth. On Pentecost Peter declared that these prophecies were fulfilled. "God hath made that same Jesus, whom ye have crucified, both Lord (ruler) and Christ." (Acts 2:29-36.) In Ephesians 4 Paul declares that "when he (Christ) ascended up on high, he led captivity captive," and as king over all, "he gave gifts unto men." He then clothed his apostles with the portfolio of ambassadors of his government on the earth (Ephesians 4:11; II Corinthians 5:18-20), and began his reign over all the earth from heaven.

The prophecies concerning a son of David to occupy the throne of David did not merely designate one of David's sons, but a *particular* son of David to whom *God* would be a *Father*, and who would be to *God* a *son*, (2 Samuel 7:14; 2 Chronicles 17:11). In Hebrews 1, verse 5, the apostle quotes this prophecy and identifies it by the expression, "I will be to him a Father and he shall be to me a Son." This son of David therefore was Jesus Christ, and the prophecy stated that he should sit on David's throne while David was yet in the grave, sleeping with his fathers. On Pentecost Peter said to the Jews: "David's tomb is yet with us"—David was still sleeping with his fathers—and "he foreseeing this, spake of the resurrection of Christ." Foreseeing what? That "God would raise up Christ to sit on his (David's)

throne.” Jesus Christ therefore acceded to David’s throne when he ascended to heaven. After identifying Christ as the special *Son* of David’s *sons* to sit on David’s throne, the apostle of Hebrews 1 then declares that David’s throne and Christ’s throne are one and the same throne, upon which he now sits and rules. Hear him: “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” Note he says, *thy throne*, and he says it *unto the Son*. So it is the Son’s throne, Christ’s own throne, upon which he now sits. Furthermore the text says, the sceptre of *thy kingdom*. The sceptre is the ruling staff. Millennialists argue that Jesus Christ is on the Father’s throne now; but when he returns to earth he will sit on his own throne, which will be David’s throne restored to the earth. But when the first chapter of Hebrews was written, Jesus Christ was the “Son” on David’s throne; but it was also his own throne—“thy throne”; and it was his own kingdom—“thy kingdom,” and he held the ruler’s sceptre, exercising the authority of Lord and Christ.

From these premises it is transparently clear that God’s promise to David referred to a special Son of the Davidic lineage, not his sons by begettal and birth into his own household. That this special Son was Christ is undeniable in view of the quotation by Peter in Acts 2, and of Paul in Hebrews 1. And the fact that occupancy of David’s throne by the Son is while David is sleeping in the hadean world, precludes the occupancy of the Davidic throne after the Second Coming of Christ, for David will not then be in the grave—therefore, as declared by both Peter and Paul, Christ occupies David’s throne in heaven now.

These and many more scriptures show: 1. That Christ became “Lord of all” after his ascension. 2. That universal authority was given to him, and as Lord or Ruler over all, he then and there received the name which is above every name.

The facts stated in order by Paul in Ephesians 1 and Philippians 2 are simply these: 1. Christ was raised from the dead. 2. God set him at his own right hand in the

heavens. 3. There and then in the heavens, to Christ was given the official position that placed him *far above all* principality, power, might and dominion. 4. Thus given universal dominion, his universal authority was expressed in the giving of the name which is above every name.

The names that expressed the authority of rulers on earth were already in use. Those names belong to this present age of earth and time. They are still in use, for instance "the king of England." But Christ received a name above every name. It cannot be said therefore that to Christ was merely given the title *king*. That would not be a name above every name and would only have ranked him with other kings. In the word "king" there is nothing distinctive. All kings are grouped under that title. The title "king of England" is no greater title than "king of Belgium" because the titles are equal. To have simply given Christ the title of "king" would have ranked him on the level with all other kings. But that will not do, for all other kings are "under his feet." (Ephesians 1:22.) The name that is above every name must express the fact that he is "Lord (ruler) of all." He is "King of kings and Lord of lords." Note: "King of—and Lord of—." He is King of all kings, he is Lord of all lords—all kings and all lords are his subjects. The title Lord and Christ is simply "anointed ruler"—Christ the Lord is the Anointed Ruler, the King of kings and the Lord of lords, an official name above every name in this world or the world to come. Neither in the present nor in the future age can there be an equal to this name. No other name can express authority that it signifies. He is Lord and Christ—he is "Lord of all" and every tongue shall confess it. "All hail the power of Jesus name! Let angels prostrate fall! Bring forth the royal diadem, and crown Him Lord of all!"

Some there are who tell us that Christ has no throne and no kingdom of his own—not yet. We are told that he will set up his kingdom when he comes again. To them we put the following questions:

1. If Christ has no kingdom now, and is not "King of kings" in act and fact, how is it that he *now* wears the

name *above* every name that can be named in this world? We all know the names king, czar, emperor, and these names have all been named in this world—but Christ has a name *above* all these in this world—*now*. His present official title places him *above* all of these.

2. If Christ is to be made king when he comes again, he must then be given an official title that will express his official position and universal authority at that time. What higher name can *then* be given to him than *has* been given to him? What name can be given to him in the future that can rise or soar above the name which he has now, which is declared to be *above* “every name” that can ever be given in the present or future state? It is possible to go “above” the *highest* name to crown him with a higher title?

3. Since it is declared that the name that Christ has *now*, is greater than all other names in this world or in the world to come, on what ground can it be affirmed that Christ will be made “King of kings and Lord of lords” when he comes again?

The higher official position requires a higher official title to designate it. *What will be Christ's higher official title when he sets up his kingdom when he comes?*

The answer to these questions will show beyond the shade and shadow of a doubt the utter falsity of the theories of the future reign and kingdom of Christ on the earth. All such theories reflect on the present position and power of Jesus Christ, and are so carnal in character as to destroy the spiritual nature of the kingdom of Christ. The intrinsic and inherent substance of the future earthly kingdom theory is materialism. Jesus Christ is now King of all kings, Lord of all lords, wears the name above all names, and bears the title above all titles.

(2) All Authority.

The great commission as recorded by Matthew is the proclamation of the all power, or authority, of Jesus Christ. The claim of all power, or all authority, “in heaven and in earth,” is a high claim and accompanied by the very tone of

finality. Yet it is a rightful claim. He had fought and conquered the powers of the Hadean world, thus "through death" destroying "him that had the power of death, that is, the devil," (Hebrews 2:14).

All power, therefore, in heaven and in earth—power seen and unseen, power limited and unbounded by geographical or ethereal lines—was given unto Him.

1. Christ has all power—now. There are three branches of power in our earthly government—legislative, executive, and judicial—vested, respectively, in our Congress, President, and Supreme Court. The divine government of heaven likewise has these three branches of power—all of them vested in Jesus Christ, our Lawgiver, King, and Judge.

God announced his Son as the new Lawgiver on the mount of transfiguration in the presence of Moses and Elijah, the pioneers of law and prophecy, saying: "This is my beloved Son, in whom I am well pleased; hear ye him." The regime of Moses and the prophets was passing. The law was about to be abrogated. Christ was soon to assume the reins of government. Judah's Shiloh had come, and "unto him shall the obedience of the people be."

Christ has *all* power. He is not only Lawgiver, with legislative power; he is King, with executive power. His kingly power is strikingly set forth in the first chapter of Hebrews. He has been appointed heir of God's throne. He is seated in majesty at God's right hand. He is above the angels. On the throne of God in the heavens he sways the scepter of his righteousness and his kingdom, and will rule until all enemies become his footstool. Such an exalted position is proof of his Kingship, and we may join in the glad refrain in the coronation psalm: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle . . . Who is this King of glory? The Lord of hosts, he is the king of glory." (Psalms 24:7.) When Jesus ascended in the clouds, the gates of heaven received him, the King of glory entered in. Amid the shouts of a myriad of angels he was

escorted to the throne of God. The inaugural ceremonies of heaven were held. The King was seated on his throne and began his reign, which will continue until every foe is vanquished and death is destroyed. Then the kingdom in which he now rules by appointment from God will be surrendered to the Father, Christ will then take his place with us in heaven, and "the Son also himself be subject to him that put all things under him, that God may be all in all. (See 1 Corinthians 15:24-28).

2. Christ exercises all power—now. It is mistakenly assumed by some that since all evil has not been banished and Satan bound, and all the world not converted, that Christ does not now exercise all power. This is a misconception of the nature of Christ's power and how it is exercised. It requires as much power to save *one* soul as it would to save *every* soul. It is through the gospel that all power is exercised. Hence, upon his announcement of all power, Jesus said: "Go ye therefore, and teach all nations"—or, as worded by Mark, "Go ye into all the world, and preach the gospel." The power of Christ is moral, not physical. It is exerted in the heart, through the gospel. And every time a soul is saved in obedience to the gospel "all power in heaven and in earth" has been exercised in the salvation of that soul.

3. In the salvation of souls, Christ's power is exercised in the gospel and applied to the heart in faith and obedience. Thus the gospel is "the power of God unto salvation to every one that believeth." (Romans 1:16.) In the church, Christ exercises power in rules of government. Hence, the second charge of the commission reads: "Teaching them to observe all things whatsoever I have commanded you." Christ is not only head of the church, but also head "over all things to the church," (Ephesians 1:22). All that pertains to the church must come by his authority, observing only the "all things commanded." Paul reenforces this principle in the charge: "Whatsoever ye do in word or deed, do all in the name of (by the authority of) the Lord Jesus." (Colossians 3:17.)

Thus, when the New Testament commands a thing to be done, it authorizes the doing of that thing only—nothing else, nothing more, nothing less. Time will not allow the citation of numerous examples to illustrate the truth of this principle. But it seems so evident as not to require argument that we can act by divine authority only in the doing of the “all things commanded.”

III. PHILIP PREACHED BAPTISM

Philip did not preach Jesus and say nothing about baptism. For the same reason that Jesus did not say “Go ye into all the world, and preach the gospel” and say nothing about it. Jesus said something about baptism—yes, enough about it that every sectarian debater today is trying to get Mark 16:16 out of the New Testament by telling people that it is not inspired but interpolated.

When a preacher has to use an “interpolated” argument to get around passages of scripture in the way of his doctrine, he is getting in a mighty bad way. It is an unbelief that borders on infidelity. It is getting too close to blasphemy for a man to be comfortable, and I do not believe they are comfortable. Who could be, trying to defend false doctrine? It is the hardest thing a man ever attempted to do and will make an infidel out of him if he keeps it up. That is exactly the reason we are having to fight modernism in religion today—preachers have turned infidel and do not themselves believe the Bible.

The Lord himself could not even tell the apostles to preach the gospel without mentioning baptism—it reads, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” But I hear somebody say (a preacher): “It does not say ‘he that believeth not and is not baptized shall be damned’.” No, for the reason that the man who does not believe could not be baptized. He could not if he would, he would not if he could and it would not do him any good if he did!

(1) The Miraculous Circumstances.

In connection with the several cases of conversion recorded in the book of Acts under the preaching of the apostles of Christ, there were the various signs and miracles employed to confirm the word of God in them and as preached by them. These miraculous manifestations were circumstances that did not enter the law of conversion. They were incidental, but not essential to the conversions. These signs were provisional, as all miracles in every age and dispensation have been provisional—that is, not permanent, but providing for the permanent.

In the beginning of the world God exerted miraculous power in the organization of the universe and in the creation of man—but the miracles provided for the law. The universe was put into operation under law, and the second man was born of woman. The creation of man was by miracle, but his procreation was by law. We believe in direct creation, that Adam was not a mere improved monkey nor a glorified ape, nor some sort of an upgraded anthropoid—but that “God created man in his own image, in the image of God created he him,” as affirmed by Moses in the first chapter of Genesis. But the miracles of creation did not become a part of the created world; they were rather the means of creating the world. So it was with the church—the new creation. In the beginning of man’s redemption the miracles were necessary to inaugurate the plan of salvation; but they were provisional, not permanent; and the miracles of the New Testament did not become a part of the plan of salvation, but rather the means of revealing and confirming the plan.

From Pentecost through the record of Acts, the signs to confirm the Word preached by the apostles were various—they were not the same in each several case; but the law was the same in every case. The miraculous circumstances were variable, but the law of conversion was invariable. There were therefore a diversity of signs but a uniformity of law. Disregarding this fundamental principle, the denominational preachers make the mistake of magnifying the

circumstances and repudiating the law, in order to make conversion to be a direct miraculous operation, an intangible, unintelligible, mystical and mysterious, better-felt-than-told experience. By so doing they make conversion a convulsion and repentance a nightmare.

The miraculous signs connected with the preaching of the apostles all served a special purpose, and passed out of time and place; but the preaching of the gospel, and its conditions of salvation, was for all time and every place. In Mark's record of the Commission it is stated that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." But the signs followed only until the purpose of confirmation was accomplished.

In the inspired *comments* on the *commission* in Hebrews 2:1-4, the apostle stated that the signs did confirm the spoken word of *so great salvation* (the Great Commission), and that by the "signs and wonders" and the "divers miracles" God was *bearing them witness* that it was His word in them. When the word of God was *in the man* it was necessary to prove it by a sign—something that only God could do through them; but now that the word of God is *in the book*, authenticated and confirmed, the sign is not necessary and is no longer possible. The *sign* preachers, who insist that the miracles are still necessary, are confronted with the alternative of assuming that there is no confirmed Word of God. That is indeed a reflection on our inspired Bible.

(2) The Essentials Of Conversion.

Read the story of Philip and the eunuch. The angel directed Philip to leave his work in Samaria and go southward "unto the way that goeth down from Jerusalem unto Gaza, which is desert."

What was the purpose or ministry of the angel? Simply to put the preacher to his task. It did not enter the law of pardon, nor the man's conversion.

The miracles of the New Testament never became a part of the law in any case of conversion. When the word of God

was in the man, it required miracles and signs to confirm it; but now the word of God is in the book, revealed and confirmed, and the miracle gives place to the law. In the beginning God created the world by the miracle. Adam was created. He was not an improved monkey nor a glorified ape—he was created; but the next man was born. The miracle of creation did not become a part of the created world in any part, but only the means of creating the world. So the miracles and signs of the New Testament do not become a part of the revealed word of God but only the means of confirming it. We should not magnify the miracles attending cases of conversion, and repudiate the law.

So the angel performed the special purpose of all such, and we hear no more about the angel. But the Spirit directed Philip to join the chariot. What is the office, or work, of the Holy Spirit in the case?

If you will observe that the direct influence of the Spirit was on the inspired preacher, and not on the unsaved man, it will not be hard to see. The influence of the Holy Spirit in conversion is through the word of God—rational, intelligent, through testimony. The Holy Spirit never makes anybody act idiotic, conversion is not a convulsion, and repentance does not take place in a nightmare.

Philip, then ran unto the chariot—why the preacher, if the Holy Spirit operates on the sinner direct?

What then was the task of the preacher? Ah, “he preached unto him Jesus”—that’s God’s only plan—preaching. It pleased God by the foolishness of preaching to save them that believe.” By man the gospel shall be preached to man—that is the divine plan. But what did it mean to preach Jesus? It meant just what preaching Christ meant in Samaria where Philip had closed his other meeting. Did he preach baptism? The answer is plain, in view of the fact that in the case of the Samaritans “when they believed Philip preaching . . . they were baptized” and in the case of the Eunuch, the man wanted to be baptized in the first water he saw. When the man heard the preaching, he believed it, and announced his faith in the simple confession:

“I believe that Jesus Christ is the Son of God.” The chariot was stopped. They went into the water. He was baptized.

There is a way to settle all phases of the subject of baptism—its meaning, its action, its design and its purpose. That simple way is to start with the first mention of baptism in the gospel record, beginning with Matthew 3:6, and ending with 1 Peter 3:21. In these many passages it will be seen that water is the element and immersion is the action. This is set forth in the use of the words water, much water, unto and into the water, buried and planted, raised and coming out of the water and the washing of water. The subjects of baptism are believers and its purpose or design is the remission of past sins. This is set forth in the phrases, baptized into the name, shall be saved, for the remission of sins, the washing away of sins, into Christ, raised to newness of life, to cleanse and sanctify, and the last reference that “even baptism doth also now save us.” These same passages set forth that baptism stands between the sinner and salvation, remission, washing, rejoicing, calling on the name of the Lord, the death of Christ, the blood of Christ, getting into Christ, the resurrection with Christ, the new life in Christ, putting on Christ, cleansing, justification, a new creature, the one body—the church, blessings of the Holy Spirit, regeneration, entrance into the kingdom and relation to the Father, Son and Holy Spirit. In consideration of this array of plain passages it would be a futile effort, indeed, to “preach Christ” but not mention baptism!

How, then was the eunuch baptized? Let the text speak. 1. They came *unto* a certain water. 2. They both went down *into* the water—both Philip and the eunuch. 3. He was baptized—and came *up out of* the water. Did you do that when you were baptized? If you did not, then you were not baptized. No amount of objecting can destroy the simplicity of the narrative.

It is often insisted that “into” just means “unto.” Well, just kindly refer to your text and observe that it reads that they came “unto” the water, and then went “into” it. If “into” means unto, then what does “unto” mean just above

into? And if “down into the water” means that they stayed out of the water, then when it says “they came up out of the water,” does that mean they stayed in it? It is harder to get around the simple narrative of this conversion than it is to believe what it says. If it be argued that they were in the middle of a desert and could not have had water sufficient for a case of immersion—be reminded that the text says, water, unto the water, down into the water, and up out of the water. And furthermore, it was the town of Gaza which was desert—deserted—and not the country around, a desert. Anybody who thinks that it was a desert ought to study geography as well as the Bible.

Then what did the man do—what was the duty of the man? It was plain and simple: 1. He heard the word. 2. He believed the word. 3. He confessed his faith in the Christ. 4. He was baptized. 5. He was saved and rejoiced.

What church did he belong to? The one to which the Lord added people (Acts 2:47). What denomination did he belong to? Try to classify him and witness a failure. He obeyed the gospel, was saved, added to the church, without “joining a denomination.” Then, if you will do what he did, you will be what he was.

These gospel narratives are in the divine text for the exact purpose of telling us *what* to do and *how* to do it. They are too plain to be misunderstood and only unbelief could keep you away. Why not take the Lord at his word and do what he says? It is a plain issue—obey or rebel—which will you do?

CHAPTER VII

THE GOSPEL IN OLD TESTAMENT EXAMPLE

TEXT: *“Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: He was also a mighty man in valour, but he was a leper.” (2 Kings 5:1)*

Some complain that we do not have any use at all for the Old Testament, because we have shown that the Old Testament ended at the cross. There is a lot of difference in saying that “ye are not under the law” (which is the very thing Paul said in Romans 6:14), and in saying that we have no use “at all” for the Old Testament. The same Paul who said that we are not under it, also said, “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope,” (Romans 15:4). The proper use of the Old Testament scriptures is in the application of its fulfilled prophecies, in the New Testament, and in seeing the Old Testament type, shadow and metaphor in the light of New Testament antitype, substance and reality.

I. WHY THE OLD TESTAMENT IS OLD

Some people become alarmed when they hear us say that no part of the Old Testament is binding upon Christians. They think that since the Old Testament says “thou shalt not kill,” if it is done away then it would mean that we may kill, commit adultery, steal, and disregard the “moral law.” But that does not follow.

The United States was once under the law of England, and Texas was one time under the law of Spain. Today we are under neither. Yet in the statutes of those countries there were laws prohibiting things such as named. Does it mean therefore that our people may now do such things, seeing that we are no more under the laws forbidding them? No, is the answer, but why? Because our new constitution prohibits the doing of such things also.

On the same principle the New Testament becomes unto us a perfect law and itself forbids the doing of all those things that were in themselves wrong to do. The prohibitions and inhibitions of the new covenant (or constitution) are therefore independent of what was in the old, and they are obligatory upon us, not because they were in the old, but because they are in the new.

Paul said of the Old and the New, "He taketh away the first that he may establish the second. By the which will we are sanctified (saved)." (Hebrews 10:9.) So we are not under the Old Testament. It is not our law; it is not our system. It does not contain the things we are to do in obedience to God, nor the gospel commands we must obey in order to become a Christian and live a Christian. Neither does it contain the ordinances of worship for the New Testament church. As a law, we are not under it, nor any part of it—for Paul said, "But now ye are delivered from the law, that being dead wherein we were held (that law being dead); that we should serve in newness of the spirit and not in oldness of the letter," (Romans 7:6). These, and a hundred more, clearly show that the Old Testament has been abrogated, and we have a New Testament.

The fact that the Old Testament has been abrogated does not mean that it is not true and that we do not believe it. The apostle Paul connected the old and the new scriptures in 2 Timothy 3:14-17 as the inspired revelation of God to man. The "holy scriptures," which Timothy had learned from childhood, was a reference to the prophetic scriptures of the Old Testament; and the following statement that "all scripture is inspired of God" referred to the equal inspiration of the apostolic scriptures of the New Testament. The purpose of the old scriptures was to make one "wise unto salvation," and the connection with the new scriptures was "through faith which is in Christ Jesus." The Jews believed in the inspiration of the "holy scriptures" of the prophets; but it was difficult to convince them of the equal inspiration of the new scriptures of the apostles. So the apostle mentioned first "the holy scriptures" of the Old Testament, and then affirmed that "all scrip-

ture”—meaning the teaching or scriptures of the apostles in the New Testament—possess the same character of inspiration as the Old Testament scriptures. It was emphasis on the fact that the apostles bear the same credentials of inspiration as the prophets.

Why, then, are the first scriptures called the Old Testament, and what makes it old? It is not the Old Testament because it was written first, nor because it is *older* than the New Testament. The Old Testament existed only fifteen hundred years, from Moses to Christ, but the New Testament has been in existence two thousand years, and is therefore five hundred years older than the Old Testament ever came to be. If it is a matter of *age*, it is time to begin calling the New Testament *old*. The Old Testament was never called *old* while it was in force; it became old when it was relegated. In Hebrews 8:13 it is stated that God made it old by taking it away. “In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.” The Old Testament is old because *God made it old*, and it would not be old now if God had not made it old by fulfillment and abrogation.

Still, when we teach that the Old Testament has been fulfilled and “done away in Christ,” people continue to charge that we *do not believe the Old Testament*. Actually, who is it that does not believe the Old Testament? In Hebrews 8:13 the apostle was quoting a statement from the Old Testament to the effect that it would be done away and cease to be in force. The one who *denies* this does not *believe* the Old Testament. We do believe it, and therefore believe what the Old Testament said—that it would vanish away. It was in order to prove the abolition of the Old Testament that the apostle quoted from it in the concluding verse of the eighth chapter of Hebrews.

Of what use, then, is the Old Testament? Simply the use that Paul made of it, and the use that I propose to make of it tonight—the things in it for our examples. The principles of obedience to God are the same—but the elements of obedience (the things we do) are not the same because the

law has changed. "He taketh away the first that he may establish the second." Since it is impossible to have two testaments in operation at the same time—which one do you say we are under, friend, as we cannot according to Paul, be under both of them?

We bring nothing over from the old. Christ who made the new, and is its mediator and minister, put in it all that it was God's will to include, and all else is excluded. This, however, does not mean that in the history of Old Testament things there are no lessons for us to learn—yea, they are written for our *learning*, for our *patience*, for our *comfort* and for our *hope*. Do you ask why? My answer is, in applying the lesson we learn, in examples of faith, on the part of those who obeyed God under the old covenant, to the commands and duties the New Testament binds upon us in the new covenant. "For if the word spoken by angels was stedfast, and every transgression and disobedience (in times past) received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Hebrews 2:2-3.)

Thus we may teach by example from the Old Testament, but the New Testament alone is our law.

II. THE GOSPEL IN OLD TESTAMENT EXAMPLE

There are those who claim to believe the Bible—but not all of it, they say. They would delete it, blue-pencil it, and cull out certain things they call fables and relegate these to the realm of myth and tradition. They tell us that they accept the teaching of Christ, but not such Old Testament stories as Noah and the flood, Jonah and the whale, and of Naaman the Leper.

The New Testament has a way of lending inspired indorsement to the portions of the Old Testament that the critics have denied and branded as fables. The last paragraph of the eleventh chapter of Hebrews is remarkable in listing the epochal events of the old dispensation, verifying the miraculous narratives in the Old Testament history.

It so happens that it is fixed that you must believe all or none, for the integrity of the New Testament is linked with the truth, veracity and authenticity of the Old Testament. For instance, Jesus said concerning the flood, "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matthew 24:37-39). Now, how can a man believe in Jesus Christ and deny what he said about the fact of the Old Testament record of the flood? The divinity of Jesus Christ is therefore made to depend on the accuracy of the Old Testament record.

And that is not all. Regarding what is called "the big fish story" the Son of God said, "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:40). If Jonah was not in the belly of the whale the period of time named, Jesus Christ was not in the earth the same period of time, nor did he arise from the dead. It means that you believe it all or none. No man can believe that God raised Jesus from the dead, according to the Lord's own statement and reject the Old Testament record of Jonah and the whale.

The infidel critics have claimed that the throat of a whale is too small for the passage of a man into its belly. To offset this claim, and make it possible for believers to accept it on natural premises, it has been claimed to the contrary that certain species of the whale does have a throat that would accommodate the case of Jonah, and it was this variety of the leviathan of the sea that was dispatched to the scene on a precisely timed schedule. It is then argued that Jonah could not have survived inside the whale for the time period assigned, due to suffocation and assimilation. To counter this objection, so that we can all believe the story on natural rather than miraculous premises, it is said that the whale has a peculiarity of a dual stomach, one to receive food for digestion, and another to hold the food in

reserve, and Jonah was captive in the reserved compartment of the whale—in other words, on cold storage!

As to whether a whale can swallow a man, the record says that God “prepared a great fish.” We believe he did, and are not interested therefore in a scientific argument. The same God that made them all surely “prepared” the one that swallowed Jonah.

In the case of the miraculous cleansing of Naaman’s leprosy, Jesus Christ said in Luke 4:27: “And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.” Thus Jesus stamps the narrative of the cleansing of Naaman with authenticity—that it is a fact, not a fable—and one cannot believe that Jesus Christ is the Son of God and deny these records of the Old Testament.

When a modernist gets through with the Bible, we have no Bible, for he takes out of it every single, solitary mark and evidence of its divinity and reduces it to a human book, written by man. Believing the Bible is a matter of believing all of it, or none of it.

III. LESSONS FROM NAAMAN

Then, what about the cleansing of Naaman’s leprosy cleansed by his washing seven times in the Jordan river? Well, that is just what happened—now, do you say that you believe Jesus but don’t believe that? Then hear Jesus: “And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.” (Luke 4:27). Thus Jesus puts the stamp of credibility on the story of Naaman. The cleansing of Naaman was a fact, not a fable.

(1) Leprosy and Sin.

Here is a very striking analogy. What leprosy is to the body, sin is to the soul. It is loathsome in all of its effects. It is beyond the power of man to cure. It has in its sound the hiss of the serpent and in its glamour the gleam of the fang—S-I-N. As in the case of Naaman, great men are not exempt. Naaman was a *great* man. Naaman was a hero. Naaman was honorable, a “mighty man in valour.”

We love to talk of great men, heroes and of deeds of honor and valor. But there was one overshadowing fact—this great man was a *leper*. He was physically and socially disqualified. Many people appear to think that there can be nothing wrong with great men—but they are sinners before God. Greatness is not a synonym for salvation, and if men of greatness have not obeyed the gospel of Christ they are sinners unsaved “for there is no respect of persons with God.” Often we appeal to people through flattery to come into the church. We would compliment their position of power and mention what they would be worth to the church. That is the wrong appeal. No man can be brought to Christ through flattery or any appeal to pride. The church needs no man (in that sense); the man needs the church. You may be great, my friend, but if you are in disobedience to God you are a leper—a loathsome leper in need of cleansing.

This narrative of the cleansing of Naaman is a strikingly analogous to sin and is vividly descriptive of the nature and effects of sin. What leprosy is to the body, sin is to the soul. There may be diseases of the body today as incurable as the physical disease of leprosy then, but none so loathsome in the putrefaction of the flesh, the decay of bone and joint, and decomposition of sinew and muscle. Therein lies the analogy. In grammar there are the positive, the comparative and the superlative degrees. So grammatically speaking, physical disease is the positive degree; mental disease is the comparative degree; and spiritual disease is the superlative degree. The application is that it is better to be a *leper* than to be a *maniac*, but I would rather be *insane* than to be in *sin*.

The redeeming thing about Naaman is that he *realized* he was a leper. All the flattery of his admiring people could not minimize his trouble. He knew it was leprosy. He could not have persuaded himself that it was a minor skin trouble, perhaps, rash or roseola, eczema or that other skin trouble that everybody has had; he knew he could not scratch it out in seven years! Men are prone to minimize sin and mitigate disobedience. “He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.”

(Proverbs 28:13). Until convicted of his sins, no man can be saved.

Such a realization, or conviction, humbles men. Naaman was *humble*—realizing his condition, he was willing to receive instruction even from humble sources. It was the maiden in his household who told him what he did not know. When men will not be told, they are hopeless. “Pride goeth before destruction and an haughty spirit before a fall.” (Proverbs 16:18). The Son of God “humbled himself and became obedient” (Philippians 2:8) and it was He who said, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” (Matthew 11:29-30).

(2) Sincerity Seeking the Way.

When Naaman reached the land of Israel he went to the wrong place—he became *misguided*—he went to the king instead of the prophet. The maiden said the prophet, but Naaman went to the king. He made a mistake. The king knew as little about what to do with Naaman as the average denominational preacher knows about telling sinners what one must do to be saved. When you go to men and creeds, instead of the word of God, you are misguided.

But many people say that it makes no difference what one believes just so he thinks it is right—that did not seem to work in Naaman’s case; he thought he was going to the right place when he went to the king. I have never understood how anybody could think that wrong is right because one believes it is. Jesus called the religious teachers of his day “blind guides” and “blind leaders of the blind” and said, “both shall fall into the ditch.” They will not escape the ditch merely because they are blind and cannot see it, nor because they think no ditch is there. It simply means that you cannot be right if you are wrong.

The Lord said that the blind guides were *hypocrites*, yet they did not know that they were wrong. If they had known they were wrong they would not have been *blind*—their eyes would have been open to it. So hypocrisy does not always mean insincerity. The basic definition of the word implies

concealment—something hidden, not revealed to one's perception or apprehension. The broad meaning of hypocrisy is deception in regard to one's own moral and spiritual status—one who thinks he is *so right* when in fact he is *so wrong*—that one is in a state of hypocrisy, blinded to his own moral and spiritual condition. It simply means that there are many ways to be wrong, but only one way to be right, and is a warning against becoming misguided.

But this man Naaman was *sincere* and when he found out that the king was not the prophet, he went in search of the prophet. Many people do not search for the truth; and when their credulity has been imposed upon in religion, often they will give it all up and wander into unbelief, rather than sincerely seek the way.

So Naaman comes to the prophet. It is here that his faith must stand its test. The prophet did not come out to see him—Naaman is at his door—but the prophet remains inside. Why does he not come out? This is Naaman, “my lord Naaman,” whose chariot and horses stood at the door. But he is no more to the prophet Elisha than any other leper. Presently a servant comes out to the chariot with the terse orders of the prophet: “Go wash in the river Jordan seven times.” It knocked the breath out of Naaman. There he was the Generalissimo of the Syrian army, who had come in great array to the prophet of Israel, only to be told to dip himself in the river. He went into a rage. To him it sounded as though the prophet had said “go jump in the river”!

Naaman said, “Behold, I thought” the prophet would do this or say that—it was not as he had *thought* it would be. And men are still putting what they think up against what God says.

Naaman was *biased*—bias, that enemy of one's soul that will steal away your power to think—that thing called *prejudice*. Naaman was prejudiced—he would not wash in the murky Jordan. If rivers and waters were necessary, he would choose his native streams.

But one cannot *substitute* when God commands—God said the Jordan, and no matter how pure their streams,

Abana and Pharpar would not do. You must come to the Jordan of obedience, friend. When God says do one thing, you cannot do another, nor can you dispense with what he commands. It must be done.

Naaman turned and went away in rage. Many people have done that when they heard a gospel sermon—but when they “think it over,” as Naaman did, they return to obey God. His servants interposed, “If the prophet had bidden thee to do some great thing, wouldst thou not have done it? How much rather then when he saith to thee, Wash, and be clean.”

Naaman turned toward the Jordan. He had conquered pride and prejudice; he was ready to do the prophet’s bidding. He washed in the Jordan. He washed seven times. *Complete* obedience was necessary. Partial obedience cannot save—partial obedience is disobedience. There is not a line, not a word, not an inference in all the word of God that encourages partial obedience. All that God commands must be obeyed. When Jesus said, “He that believeth and is baptized” it does not mean “he that believeth and is *not* baptized”!

(3) The Simplicity of the Gospel.

God’s word has never been what men would have it be. His word is of marked simplicity. What the prophet commanded Naaman to do was *simple*—so simple that he did not want to do it. But the servants said: “How much rather then when he saith to thee, Wash and be clean?”

Friends, there is never the slightest connection between the thing that God commands men to do and the reason for which it should be done. “For we walk by faith and not by sight.” It is when reason rebels that faith accepts. Faith *accepts*—obeys the command. When a command is left unobeyed there has been no acceptance of faith.

Faith never blesses a man until it expresses itself in action. By faith Abel *offered* his sacrifice; by faith Enoch *walked* with God; by faith Noah *prepared* the ark; by faith Abraham *obeyed* when he was called. By faith the walls of Jericho fell down, after they were *compassed* about seven

days as God commanded; by faith the children of Israel were healed of the bites of the fiery serpents when they *looked* on the serpent lifted on the pole—the command was to “look,” and faith without looking was not a saving faith. Neither was it “snake salvation” when they looked.

It is true that man must exercise faith to be saved, but his faith must also exercise him. When Jesus Christ said, “He that believeth and is baptized shall be saved”—if one does not have faith enough to be baptized, he does not have faith enough to be saved.

Another illustration of faith coupled with obedience is in the story of the blind man who came to Jesus. Jesus spat on the ground and made clay out of the spittle, and said: “Go, and wash in the pool of Siloam.” Now, there was nothing in the water of this pool to heal the eyes of the blind—if so, all the blind men in the country would have been there ere this. The blind man goes. Can you imagine that someone meets him on the way, and says to him: “Where are you going?” He answers: “I am going to the pool of Siloam to wash this clay off my eyes.” His neighbor says: “Who told you to do that?” The blind man replies, “Jesus told me to do it.” His interrogator again inquires: “Well, do you believe in Jesus?” And the blind man answers: “Yes, I believe in Jesus.” Whereupon his gratuitous friend says: “Well, don’t you know you can see already, if you believe in Jesus.” Ah friends, do you think you could have the blind man *see* it? No, he knew he was blind, yet he believed, yes, he believed when he came to Jesus, but he was not healed until his faith expressed itself in obedience.

Yet preachers will strangely tell men that the moment they believe in Christ—that very moment they are saved—for which there is no example under the gospel of Christ. I say again, Jesus having said “he that believeth and is baptized shall be saved,” the man who does not have faith enough to be baptized does not have faith enough to be saved. Is it faith, or is it unbelief, when men do not obey? Really, what some of these preachers call faith is actually a lack of it—plain unbelief.

Naaman's faith blessed him when? Why, when he washed as the prophet commanded. How many times? The number of times commanded—seven. Obedience must be *complete*, never partial. But a Methodist preacher said one time that Naaman did not have any faith, it was a mere experiment with him. That's news, isn't it?—saved by an experiment instead of an experience! Well, he had seven times as much faith as that preacher had—he had faith enough to be dipped *seven times*, with no promise of healing save the word of God's prophet, and that preacher did not have faith enough to be dipped *one time* with all the teaching and examples in the New Testament to induce it. There is little telling what creed bound preachers will say when they are trying to evade the commands of God. Jesus said of them. "Ye are blind guides" and "if the blind lead the blind, both shall fall into the ditch." Don't let them lead you, my friend, unless you are willing to be ditched.

IV. THE POWER OF GOD

With final reference to the cleansing of Naaman—the question comes: Where was the *power*? When Naaman ascended from Jordan's waters, standing on the bank, did he look back into the rolling river and praise the Jordan? Did he say, "The Jordan river has healed my leprosy; I'll praise the river and worship its fountain"! No, no, friends. Naaman knew better than that, even if some preachers do not. Then what did he say? Here it is: "Behold, now I know that there is no God in all the earth, but in Israel." Naaman knew that God healed; but he also knew that he had to do what God commanded in order to be healed.

The gospel is God's power to save, but it must be applied in obedience to its commands. The best known and more often quoted text on this point is Roman' 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." It is a well known axiom that power must be applied. There is power in the steam engine, but standing still steaming does not move the train of cars—there must be the connection between the power that moves and the thing to be moved.

There is no direct or immediate power to save the sinner. The gospel is the power, and when applied to the sinner's heart in faith, it moves him out of sin into the blessings of salvation by his obedience to its commands and demands.

Faith is not our saviour; Jesus Christ is our Saviour—but we must believe. Repentance is not our saviour; Jesus Christ is our Saviour—but we must repent. Baptism is not our saviour; Jesus Christ is our Saviour—but we must be baptized. For the Saviour said: "He that believeth and is baptized shall be saved" and if you believe and trust the Lord you will do it. The man who will not do it is a rebel against God, and there will be no rebels in heaven.

Summarizing the gospel principles which the example of Naaman yields, they would follow in this order: (1) Though a *great* man, he was a *leper*, and position does not exempt men from sin and obedience to the gospel; (2) He *realized* that he was a leper, and (3) was *humble* enough to receive instruction, and men cannot be saved from sin who refuse to acknowledge it, and are so arrogant as to refuse the gospel; (4) In his search he became *misguided* by going to the wrong source of information, but (5) in *sincerity* he corrected his error; (6) a latent and dormant *bias* nearly thwarted his efforts to be healed, and (7) he proposed a *substitution* of Syrian rivers, but (8) his prejudice was overcome and (9) he accepted the *simplicity* of the prophet's command, and went to the *Jordan of obedience*, where (10) he rendered *complete* obedience by dipping in the Jordan *seven times* rather than failing by *partial* obedience to actually obey; and (11) recognizing that though it was necessary to obey the command, the *power* to heal was in God, and he pledged his *worship* to God even in the midst of idolatrous surroundings.

There are multiple lessons couched in the example of Naaman, but standing out are the three: that obedience is required; that partial obedience is disobedience; and that the power that saves is God, whatever may be the commands or conditions.

We exhort you to continue not in senseless resistance to the demands of the gospel until you are lost. The career of the disobedient ends in hell; divine vengeance is the end of all who know not God and obey not the gospel. There is danger and death in delay. Your decision to wait may decide your fate. O, the hardihood that rejects God and rebels at his word; heaven and earth will pass away, but his word will not. It will judge you in the last day. Why not bow to his will, as did the leper, and receive his saving power, and stand on the promises of God? Heaven bids you to do so.

CHAPTER VIII

WHY SEND FOR PETER?

TEXT: “*And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved.*” (Acts 11:13-14)

The occasions that bring us together are providential and we should regard them with all the solemnity that respect for God and his word binds upon us. The Lord has said “take heed how ye hear” and also “what ye hear.” We should therefore take heed *how* we hear *what* we hear.

The present text is taken from Peter’s account of the conversion of Cornelius. It should be observed that the 10th chapter of Acts is Luke’s record of these occurrences, which are not given in order, but only as a general statement of the things that occurred. But in the eleventh chapter, Simon Peter relates *in order* the events connected with the conversion of Cornelius. This fact furnishes the ground for important arguments refuting some false doctrines that have grown up around this gospel narrative, and I ask that you mark this fact and keep it before you.

It has been said that the second and tenth chapters of Acts are the first and second Pentecosts. This would not be true in all respects, but there are some phases of the two occasions that connect and coordinate them into the complete inauguration of the gospel dispensation. In Acts 2:39 the apostle declared that “the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call.” This statement without doubt anticipated the inclusion of the Gentiles which was not accomplished until the apostle Peter was dispatched by the Spirit to the house of Cornelius.

The spiritual promise of Acts 2:39 is related to the Abrahamic promise of Genesis 12:1-3 and applied by Paul in Galatians 3:8. It was the promise that through Jesus Christ the Gentiles should be included in the blessings of the gospel, without respect of persons.

I. THE BACKGROUND AND PREMISE

The tenth chapter of Acts introduces Cornelius as a God-fearing, praying and worshipping Gentile, adhering to the patriarchal family worship of that early dispensational system. He was not a Jew; and he was not worshipping according to the Jewish religion; but rather in devotion to the old Gentile patriarchy.

When the angel said to Cornelius "thy prayers and thine alms are come up for a memorial before God," it was not an example of alien prayer, or of salvation in answer to it, as has been surmised. It was rather God's recognition of the state of the Gentiles and his remembrance of the promise of Genesis 12. We would do well to stick to the language of the text in reference to the prayers of Cornelius. The text says that his prayers were a *memorial before God*—a memorial of what? A memorial *reminds* of that for which it stands. The worship of Cornelius stood for the Gentile patriarchy, and reminded God (in a figure of speech) of the promise to Abraham in Genesis 12 that the Gentiles should be included in God's plan of justification by faith. This is what the apostle Paul said it meant in Galatians 3:8, and that is all that it meant in Acts 10:4.

The outpouring of the Holy Spirit upon the house of Cornelius was the miraculous manifestation sent upon them in proof to the Jewish world that the Gentile world was acceptable to God as gospel subjects for salvation on spiritual equality with the Jews. It was not the baptism of the Holy Spirit which only the apostles of Christ received; but was pronounced by the apostle Peter in Acts 11:16-17 to be "the like gift," and which reminded Peter of the promise of the Holy Spirit baptism received by the apostles and fulfilled on Pentecost. This miraculous manifestation was a *like* gift, but not the same gift—it was like it only in the manner of its descent from heaven, being the first time since Pentecost that the Holy Spirit had fallen directly from heaven upon any one. There was a great difference in purpose, in degree and in result. The apostle Peter said: "Forasmuch then as God gave them the like gift as he did unto us"—it

was *the like* gift, but if it had been the same in degree, Peter could have said that God gave them *the same* gift, but it was not the same. Even *the like faith* of the miraculous order was not the same in degree for Paul said in Rom. 12:3 that there were different *measures* of it. The baptism in the Holy Spirit was that *clothing with power* which was promised to the apostles—"Ye shall be clothed (endued) with power from on high." Cornelius was *not clothed with power*—if he had been so *clothed*, endued or imbued, he would have possessed inspiration, and would have been equal to the apostles, and not inferior to them in any respect.

The baptism in the Holy Spirit on Pentecost *clothed* the apostles of Christ with power and *endued* them with inspiration: Luke 24:49 and Acts 2:1-4. The baptism of the Holy Spirit was specifically that thing, and not several other things or something else. There were no degrees in Holy Spirit baptism. The apostles who possessed it were equal in the possession of it—one apostle did not have more or less of Holy Spirit baptism than another—and Paul said that he was "not a whit behind them all." Had Cornelius received the Holy Spirit baptism he would not have been inferior to any of the apostles, and would have had the same source of information by inspiration that they all possessed. Peter announced in Acts 2:17 that the prophecy concerning the Holy Spirit baptism was *fulfilled* on Pentecost—saying "this is that which was spoken by the prophet Joel"; and Jesus Christ informed the apostles, in Acts 1:4-5, that the promise of the Holy Spirit baptism to them would be fulfilled "not many days hence"—and that was on Pentecost. The miraculous outpouring of the Holy Spirit upon the house of Cornelius differed from other special gifts of the Spirit, referred to in the New Testament as "spiritual gifts," in that it was not imparted by the laying on of apostolic hands; but it was *like* what the apostles received on Pentecost in the *manner* of reception, in that it was not imparted, but direct from heaven.

The house of Cornelius received this miraculous manifestation before hearing and believing the gospel through "the

words whereby" he should be saved, as stated in Acts 11: 14-15 in Peter's own account of the order of occurrences on this occasion. Furthermore, the Holy Spirit "fell on them"—the entire house of Cornelius—and if it was the baptism, then it lost special significance and became general, received and possessed in advance of obedience to the gospel. This alone is sufficient to disprove the contention that Cornelius was the recipient of Holy Spirit baptism.

A study of what Holy Spirit baptism *was*, and what it *imparted*, and *who* alone were its subjects, will show that the manifestation at the house of Cornelius was merely an outward miracle serving a special purpose of confirmation to both the Jews and the Gentiles that they, the Gentiles, were being granted entrance into the gospel dispensation along with the Jews, according to the promise of Genesis 12, and to remove any doubt a miracle similar to that which occurred on Pentecost was performed. But it was not Holy Spirit baptism, and to claim that it was contradicts the whole character and purpose of the baptism of the Holy Spirit in the apostles. The baptism in the Spirit inspired them, and its reception did not inspire Cornelius; it clothed the apostles with power, but it did not endue Cornelius with power; it remained with the apostles, but it did not continue with Cornelius—in short, it did nothing for Cornelius that the baptism of the Holy Spirit was designed to do. True, Cornelius exercised the mechanical power to speak with tongues; but Balaam's ass was mechanically empowered to speak the tongue of a man, but I opine none will claim Holy Spirit baptism for Balaam's donkey! There were numerous gifts of the Holy Spirit which are not to be identified as the Holy Spirit baptism, which was a specific purpose—namely, *revelation* and *inspiration* in the apostles of Christ.

If the miracle at the house of Cornelius was the Holy Spirit baptism, since the Spirit "fell on them"—the entire house, and all that were in the house on the occasion of Peter's address—it follows that they all were the recipients of what the apostles themselves received on Pentecost. But they had not then *believed* the gospel, for Peter states

(Acts 11:15) that the Holy Spirit fell on them *as he began to speak*, and according to Peter's statement later in Jerusalem (Acts 15:7) they did not believe the gospel until by his mouth they had heard it. Therefore, if it was Holy Spirit baptism on this occasion a whole house full of *unbelievers* were baptized in the Holy Spirit! That is precisely what the "Holy Ghost baptism cults" claim. That is what Tingley, of Birmingham, contended in debate on the Holy Spirit question, but it is a false doctrine; it is out of harmony with New Testament teaching on the workings of the Holy Spirit and the one purpose only of the Holy Spirit baptism—for complete and unlimited inspiration in the apostles of Christ for divine revelation.

With the atmosphere cleared on these points the gospel plan of salvation as set forth in the conversion of Cornelius can now be more effectively compared and harmonized with all other cases of gospel conversion in the book of Acts.

II. THE GOSPEL TO THE GENTILES

There is a remarkably strange fact in connection with this conversion—the fact that the gospel commission had been in operation seven years and yet no Gentile, as such, had been extended its blessings. The apostles themselves had not understood the scope of the commission. The words of the commission seem clear enough, "Go ye therefore, and teach all nations, baptizing them," (Matthew 28:19), but the apostles thought it meant Jews of all nations. Not even Mark's words, "Go ye into all the world, and preach the gospel to every creature," were any better understood, for their conduct toward the Gentiles proves that they understood it to mean the Jewish world.

Now, it took a series of miracles to remove this impression from the minds of the apostles and all the Jewish church, and because of these miracles some have become confused on the conversion of Cornelius. We must consider the miracles apart from the conversion, for in no instance did they become a part of it. The circumstances are one thing and the law governing salvation entirely another

thing. We ask that you also keep this fact well in mind until it is further developed.

It is timely to say that if the Holy Spirit ever operates on any man by direct saving power, independent of the preaching and hearing of God's word, here is one time when the circumstances would seem to demand that very thing. Cornelius is a Gentile, desirous of being saved. Because of their ideas of the restrictions and limitations of the gospel, based on their former relation to the Gentile world, the apostles would not preach the gospel to such. If ever the Holy Spirit should discriminate and operate on a man's heart, without the word of God, it seems this should be such an instance. But that did not occur.

There is a reason—a very definite and permanent one—it is not God's plan. The gospel commission ordained that by man the gospel shall be preached to man, and it is this plan that God puts into operation in this case instead of another plan, for God has but one plan.

III. THE CHARACTER OF CORNELIUS

Another thing, if character saves a man, Cornelius did not need the operation of the Holy Spirit, or the gospel, or anything else—for he had the *character*. Let Luke tell us what kind of a man he was. He gives a sketch of his character in Acts 10:1-2.

You will first note that he was a soldier, "a centurion of the band called the Italian band." This fact adds interest to the next statement, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Why should such a man send for Peter to tell him what to do to be saved?

The common idea is that such a man is saved because of being such a man. First, he was morally devout; second, he was religious in his fear of God; third, he was benevolent in his deeds of charity; and fourth, he was consistent in his worship, and prayed to God with such regularity that the text says "always."

Was Cornelius saved? Hear the angel: "Send men to Joppa, and call for Simon, whose surname is Peter; who

shall tell thee words, whereby thou and all thy house shall be saved." Rather singular language to use to a saved man, isn't it, friends? No Cornelius was not saved.

So here is a moral man who was not saved; and here is a religious man who was not saved; and here is a benevolent man who was not saved; and here is a praying man who was not saved. Can it be that a moral, religious, benevolent, praying man was *unsaved*? It must have been, since the angel told him to "send for Peter" who should tell him what to do to be saved. It simply turns that little idea that one is saved if he is honest and moral and religious into a tail spin.

Since the moral and religious character of Cornelius will compare with that of any of Port Arthur's best citizens, it follows as a fact, no matter how unwilling some may be to admit it, that moral, devout and religious people (even some of you) may also be *unsaved*. Then it behooves you, honest friend, to look into your own case and see how it checks with Bible conversion.

IV. SENDING FOR PETER

In connection with the sending for Peter there were three miracles wrought. Let us observe them in order.

First, the angel appeared to Cornelius and told him to send for Peter. That was miracle number one. It should be remembered that the New Testament in written form did not exist at that time; it was in the making; the word of God was in the man (the inspired man) and not in the book and no man therefore had access to the written word of God, save only the Old Testament Scriptures—they did not have access therefore to the written gospel. For this reason there were certain circumstances attending the development of the plan of salvation, that did not become a part of the plan or gospel, and which were not handed down to us. The circumstances were provisional, not permanent; the law is permanent and perfect. The purpose therefore of miracle No. 1—the appearance of the angel to Cornelius—was to inform Cornelius where to get the preacher. That is all. And the angel retires from the case and we hear no more of the angel; still Cornelius is *unsaved*.

But why did the angel not tell him what to do to be saved? Because that is not God's plan. Angels cannot preach the gospel to men. Cornelius might have said to the angel: "Now, I am ready to do what God commands, why send for Peter, when you are here already; just let Peter stay in Joppa, and let me stay in Caesarea, and avoid three days delay—just tell me what God would have me do."

If ever the gospel plan should vary under any circumstances, would this not have been *one time* when it should have varied enough for an angel to tell a man what to do to be saved? It is the law of God as unchangeable as any law of the Medes and Persians that the gospel must be obeyed in order for men to be saved and that God, Christ, the Holy Spirit and angels do not intercept or suspend the plan—not since that gospel commission was given has there been an exception to it in the divine record. Cornelius must send for Peter.

But let us shift the scene to Joppa. There another miracle is needed. Peter is on the housetop—in modern parlance, "the sun porch"—at the noon hour to wait for his meal to be made ready, and meanwhile to pray. A vision from heaven appeared; a great sheet was let down on which there were all manner of animals, fowls and creeping things; and Peter was commanded to kill and eat.

It was not according to Jewish custom to eat all kinds of meat. Peter therefore said, "Not so, Lord, nothing common or unclean has ever entered my mouth." The voice said, "What God has cleansed call not thou common." And that is miracle No. 2. Its purpose was to show Simon Peter that the Gentile nation was not to be regarded common, but as equal with the Jews, henceforth gospel subjects and entitled to all the blessings of the gospel, and privileges of the church.

In short the purpose of miracle No. 2 was to convince Simon Peter that he should preach the gospel to the Gentiles; and at that moment the men from Cornelius stood at the house where he was, and the Spirit bade Peter go with them. He went, but he took with him *six Jewish brethren* as witnesses to the things that were about to occur. Two

miracles, and still Cornelius is unsaved, not having yet heard the “words whereby thou and all thy house shall be saved.”

We now return to Caesarea with the company, the servants of Cornelius, the six Jews, and Simon Peter. Cornelius was ready to receive them—“Cornelius met him, and fell down at his feet, and worshipped him.” This showed his humility before a man who was called to tell him the words upon which his salvation depended. But Peter restrained him, he “took him up,” according to the record and said: “Stand up; I myself am a man.”

Peter was evidently not the Pope, Lord God the Pope, His Holiness the Pope! He was not even a reverend D. D.—but just a man. If Peter, an inspired apostle could be just a man, why, O why, do preachers today pretend to be more than men, just men. The Protestant clergy is as much a perversion of Christianity and the New Testament church as the Roman Catholic priesthood ever was. I would as soon “kiss the Pope’s big toe” as to call a protestant preacher “Reverend.” It violates the same principle. Just let me be your brother, if you are in Christ, and your fellowman if you are in the world, and that is enough for me if it was enough for an apostle of Jesus Christ, like Simon Peter.

The third miracle now takes place. When Peter entered the house and began to speak to Cornelius the words for which he was waiting, “the Holy Spirit fell on them.” That is miracle No. 3.

V. THE MIRACLE OF THE HOLY SPIRIT

Now, here is the place where the “Holy Ghost preachers” go for an example of the direct operation of the Holy Spirit in conversion. Their argument is this: The Holy Ghost fell on Cornelius before he was baptized in water; therefore he was saved before he was baptized in water! This is their Holy Spirit direct operation fortress—their very citadel of direct converting power—and we are now ready to take it from them and leave them with not one thing to stand upon.

Let me ask, first—when did Cornelius believe? In the

effort to get Cornelius saved before baptism, these preachers get him saved before he believed the gospel. When did Cornelius believe? Let Peter answer—he ought to know since he was there. Sometime later, speaking before the church at Jerusalem, he says: “Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe.” (Acts 15:7). Now when did these Gentiles believe? (1) Peter’s “mouth” had to function; (2) they should “hear”; (3) the “word of the gospel”; (4) and believe. Now you see where faith is put—the fourth item down the line. Well, when did the Holy Spirit come? Let Peter tell you, he knows: “And as I began to speak, the Holy Spirit fell on them, as on us at the beginning.” (Acts 11:15). When did the Spirit come?—“as” Peter began to speak—as he began to speak—not in the middle of his speech nor at the close of it—but AS, the very moment he began to speak. But when did they believe? After they had heard the words of Peter—the order was: Peter’s mouth; they heard his words; and believed.

Now since the Spirit came upon them “as Peter began to speak,” but they did not believe until after they heard the words he spoke, it simply follows, because it has to follow, that the Holy Spirit fell upon the house of Cornelius before he believed the gospel. So if it proves that he was saved when the Spirit fell, and therefore before he was baptized, it also proves that he was saved before he believed the gospel. O, the predicaments a preacher gets into, and the extremes he will go to, trying to evade a divine command to be baptized!

If any effort is made to show from the latter part of the tenth chapter of Acts that the Spirit did not fall on Cornelius until after Peter’s sermon—remember that Luke merely states that the Spirit fell “on them that heard the word” but does not give the *order* of the occurrence. Acts 10 is Luke’s record, not in order, but a general statement; while Acts 11 is Peter’s own account which he rehearsed before the church at Jerusalem “in order”—as the events occurred. Luke says “while he spake” the Spirit fell; and

Peter says "as I began" to speak. Hence, the eleventh chapter must explain the tenth, instead of the tenth chapter explaining the eleventh. Any other view would force a contradiction between Luke and Peter. The fact simply stated by Peter is that the Spirit fell on Cornelius before he heard the gospel, and therefore before he believed. It proves too much for the direct operation theory.

Then the question remains—why did the Spirit fall on the household of Cornelius? The answer is that it is another miracle that does not become a part of his conversion. Its purpose was not to benefit Cornelius, but to prove to the Jews present, and to the whole Jewish church, that the Gentiles were acceptable to God as gospel subjects. There had not been a case of the outpouring of the Holy Spirit in that manner since Pentecost as shown by Peter's statement, "as I began to speak, the Holy Spirit fell on them, as upon us at the beginning"—there had not been a case of its kind since "the beginning," since Pentecost. It was therefore *special*, not general, and being special, it was not a part of the law of conversion, for that is general.

It is important to consider the order of these events. The descent of the Holy Spirit occurred before Cornelius had heard and believed *the word of the gospel* spoken by Peter, as has been shown; and the Spirit descended upon his whole house. If its purpose was conversion, then his salvation came before faith in Christ; if it was Holy Spirit baptism, then a house of unbelievers were baptized in the Spirit, before knowing the gospel and before believing that Jesus Christ is the Son of God. It is evident that this outpouring was not Holy Spirit baptism, was not for the purpose of conversion, and had no connection with the salvation of Cornelius and his house. It was strictly mechanical manifestation, an outward demonstration in miraculous form, to convince the Jewish church that the Gentiles should receive the gospel and water baptism according to the Great Commission. This purpose is not merely implied but stated in Acts 10:47-48: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in

the name of the Lord.” And the Jews at Jerusalem so accepted it, for it is stated in Acts 11:18, that “when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”

As a further proof that the manifestation of the Holy Spirit in miraculous form to Cornelius and his house was for the special purpose of convincing the Jewish church that they were gospel subjects, I call your attention to the use that Peter made of the incident. Now, no one will charge Peter with a wrong use of this miracle. For what purpose did Peter use it? Kindly refer to the first verses of the eleventh chapter of Acts and you will find Peter defending himself before the Jerusalem Church in the matter of preaching to these Gentiles. He related the whole story—and then to convince them that the Gentiles were gospel subjects, he cited the miracle of the outpouring of the Holy Spirit (verses 17-18). The church was then convinced, and Peter had gained the argument.

Now, did Peter make the right use of the incident? If he did, then the preacher who makes another use of it (the direct operation in conversion use of it) makes the wrong use of it. Which will you take? There is not an instance in which Peter ever used this miracle as an example of how Cornelius was saved—he used it only to convince the Jews that the Gentiles were gospel subjects—that therefore was the purpose of it, and any other use made of it is a perversion of the case. It was simply a miracle that did not enter the law of conversion.

We have now learned the purpose of all three of the miracles in this case. First, the appearance of the angel to Cornelius—that was miracle No. 1, and its purpose was to inform Cornelius where to find the preacher. Second, the vision at Joppa—which was miracle No. 2, and its purpose was to show Simon Peter that he should go and preach to the Gentiles. Third, the outpouring of the Holy Spirit upon the household of Cornelius—Miracle No. 3, the purpose of which was to convince the whole Jewish church that the Gentiles were acceptable to God as gospel subjects.

We are now ready to learn exactly what Cornelius was required to do to be saved—having settled all the miracles and circumstances, let us now see what the elements of his conversion actually were.

VI. THE WORDS WHEREBY

The angel had told Cornelius that Peter would tell him “words whereby thou and all thy house shall be saved.” (Acts 11:15). Then it was not any of the miracles that saved him. What then, were the words that Peter preached to him?

After all the special happenings Peter simply preached to this Gentile the same gospel commission given by Christ as recorded in Matthew and Mark. Luke says that Peter preached to him “that word . . . which was published throughout all Judea, and began from Galilee, after the baptism which John preached.” Well, anybody who knows enough to come to Sunday School should know that the great commission “began from Galilee” after John’s preaching was over, and after the resurrection of Jesus Christ. Turn to Matthew 28, verse 16: “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.” That is the right place—Galilee. Now, note verse 18: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit.” Now, that as a matter of fact included the Gentiles, and it was what Peter preached to Cornelius, according to Luke’s record in Acts 10. The commission by Mark reads: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Then, there is Luke’s record of the commission, Luke 24:27: “That repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem.”

It can be readily seen that in all these records of the gospel commission the Gentiles (all nations) were included. This commission was carried “to the Jew first, and also to

the Greek (Gentile).” (Romans 1:16) It went to the Gentiles next when Peter preached it to Cornelius. The same elements of gospel obedience that were required of the Jews in Acts 2, were also required of Cornelius in Acts 10, for it is the same gospel, and he “put no difference between us and them,” Peter said. So all the terms of the Gospel in the Great Commission were preached to Cornelius. Let us itemize them.

First, Peter preached *faith in Christ* to him (Acts 15:7). Second, Peter preached *repentance unto life* to him (Acts 11:18). Third, Peter preached *baptism in the name of Jesus Christ* to him (Acts 10:48). This baptism was “water baptism,” for it said: “Who can forbid water that these should not be baptized . . . and he commanded them to be baptized in the name of Jesus Christ.” But this baptism was *for remission of sins*, for that was the purpose of baptism “in the name of Jesus Christ.” Turn to Acts 2:38 and read: “Repent, and be baptized every one of you in the name of Jesus Christ for remission of sins.” There it is, the first time it was ever preached—Repent and be baptized in the name of Jesus Christ—for what? “For the remission of sins.” Repentance and baptism in the name of Jesus Christ are for the remission of sins. Cornelius was baptized in the name of Jesus Christ (Acts 10:48). He was therefore baptized for the remission of sins.

There is only one baptism not several; and it is one thing, not two or three. It has but one purpose, or design—salvation, remission of sins. The conditions upon which men receive it are faith and repentance. Believe on the Lord Jesus Christ, turn in repentance from all the ways of sin, be baptized as was Cornelius, and all others who under the preaching of the apostles obeyed the gospel, and receive as did they all the blessings that the gospel secures for those who obey it.

VII. MORALITY DOES NOT SAVE

The question of eternal life is one in which every enlightened and normal person is interested. That “infidels live, but do not die,” is a terse statement of fact which was

found substantiation in noteworthy dying experiences of certain avowed skeptics and infidels. Nothing will do to live by that will not do to die by. The death of an infidel places a grim emphasis upon the folly of unbelief; but the death of a Christian is the climax of life and the fruition of hope.

And to one who thinks seriously on the question of life hereafter, its corollary, what to do to be saved, forces consideration. Instances in the Bible of these questions being asked and answered are numerous. But there are a few outstanding instances where the inquiring subjects were persons of moral excellence. Such examples justify the main theme of the present treatise—that the inheritance of eternal life is not administered upon the sole condition of morality, or mere right living. There are certain conditions which determine the attitude of the heart and of man toward God which these examples emphasize.

“What Lack I Yet?”—The propounder of this question was a prominent young ruler. It is not often that men of such high position ask the question, and our interest is immediately quickened. This inquirer was very wealthy also, which is another item of interest. Moreover, he was moral. He had met all the demands of the moral law from his youth. And yet, despite all the personal qualities of this intelligent, moral young ruler, he lacked a certain condition of heart that qualified for entrance into heaven—that of full surrender and submission to the Lord’s will. It is one of the tragic scenes of sacred narrative that one so intelligent and good should fail in the final test and turn from Christ and eternal life.

1. “Ye Must Be Born Again”—There was another ruler among the Jews named Nicodemus. He belonged to a large class of respectable men. He confessed his faith in Jesus, the Rabbi “come from God,” with all the credentials of a God-sent Teacher, and intimated his desire to have a place in his approaching kingdom. Yet to this respectable citizen, an upright, moral man, Jesus said: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” If this was true of Nicodemus, is it not true of all

respectable citizens and moral men today? And does it not show that morality alone does not save?

2. "Words Whereby Thou Shalt Be Saved"—Introducing Cornelius to us, the writer of Acts places unusual, emphasis upon his moral character. He was devout—strict and conscientious. He feared God. He prayed, not occasionally when called upon, but always. He was benevolent—gave alms to the poor. His moral character challenges the best of us. Yet Cornelius was not saved. Did not the angel say to him: "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved"? Singular language, indeed, to use to a saved man! But why send for Peter? The answer is plain. Cornelius, the good, moral, benevolent, even God-fearing man, had not heard the gospel of Christ therefore salvation had not come to him. "And how shall they hear without a preacher?" So Peter was sent for. Cornelius heard and obeyed the "words whereby" he should be saved.

3. "A Certain Woman Named Lydia"—Lydia was a business woman, a well-to-do woman, as indicated by the costly goods she sold, and "one that worshipped God"—a religious woman—in the heathen city of Philippi. The writer of the narrative does not fail to emphasize her moral and religious character. Was she saved? Strange, indeed, if so, that God should send two preachers across land and sea to preach the gospel to her! And stranger still, if salvation is the direct work of the Holy Spirit independent of the preached word!

Briefly, but with inspired accuracy, the conversion of Lydia is told in the following terse sentence: "And a certain woman named Lydia, a seller of purple, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized . . . she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide." Here is a moral and religious but unsaved woman who was required to hear the gospel and obey it in order to be saved. That being true of Lydia, is it not true that people may be strictly moral, even religious, today, and not be saved?

4. Why Morality Does Not Save—The Saviour of all who *are saved* knows what the *unsaved* must do to be *saved*. And he with marked accuracy and simplicity said: “Go . . . preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark 16:15-16.) The Lord made no exceptions. Who of us will dare do so? Salvation consists in *doing*, not merely in being. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matthew 7:21). If morality alone saves, the death of Christ is void and man dictates the plan of salvation. The plan by which man is saved is divine—God devised it; the blood of Christ purchased it; the Holy Spirit revealed it; the inspired apostles executed it; and man must accept it.

CHAPTER IX

WHAT TO DO TO BE SAVED

TEXT: "*Sirs, what must I do to be saved?*" (Acts 16:30).

The sermon tonight will be an answer to a question—a great and grave question, the world's greatest question. It is found in Acts 16:30: "Sirs, what must I do to be saved?" And the seeming strange and puzzling and perplexing thing to many people is that there is found in the Bible more than one answer to this question. There are, in fact, *five answers to one question*, and stranger still they are all exactly the right answers and should be obeyed.

I. A LOOK AT THE TEXT

The world is interested in trivial questions—questions that concern this short life and little world in which we live. But this is not a trivial question, nor does it concern merely this present world and the life that now is. It is as infinite as the soul of man and as important as his eternal destiny. Will you not so consider it as we proceed to study the question?

Let us first study the words of this question—*What Must I Do to Be Saved?*

Take the word "do"—What must I *do*? Now the general denominational idea is that one cannot do much of anything, if anything at all; for theology assumes that man by his very nature is hereditarily totally depraved, and is therefore a helpless passive recipient of direct saving grace without any power of his own to act. This was the old theology, and not much of the new is any better. Hereditary means "inherited"; depraved means to be "bad"; and total means "whole." If man is hereditarily totally depraved, he is wholly bad by nature, born that way. Yet the creeds affirm it; it has touched practically all creeds, though some have attempted to revise certain parts of the doctrine out. The Baptist Manual says: "Utterly void of good, positively (wholly) inclined to evil"—and that by birth. The Methodist Discipline said, prior to 1910 that "all men are conceived

and born in sin.” The Methodists got ashamed of the doctrine and their article now reads: “All men are conceived and born in Christ”—a great difference since 1910! When were you born? That shows just how much business a set of Bishops have writing creeds, and just how much business good people have subscribing to them. You are subscribing to a lot of man-made doctrine when you do it, my friend.

But let me show you what the Bishops did when they revised the creed. It was written to harmonize with another man-made doctrine—namely, the direct operation of the Holy Spirit in conversion of sinners. Assuming, you see, that sinners are by nature totally depraved, it was then assumed that a direct divine power of the Holy Spirit was necessary to remove it, hence the doctrine of direct operation of the Holy Spirit. But now that the Bishops took the human depravity article out of the discipline, and have all men born *in Christ*, their Holy Spirit has nothing to operate on, and hence in taking depravity out of their creed and leaving the direct operation in the creed, they have a direct operation without a subject—for *why* and *how* operate on one born *in Christ*?

The two doctrines are like Siamese twins, you cannot take one away without killing them both—and the Bishops cannot see an inch in front of their noses! The best thing you can do is to drop these human things—people who believe the New Testament and accept it as their only creed do not get into such tangles as that.

But the Baptists still cling to the total depravity doctrine, their debaters still fight for it, and their Manual in all editions retains it. What a doctrine—hereditary total depravity—it sounds about like a “cuss-word” to me. It is not a Bible doctrine.

The Bible says that man was made “upright” and sought out his evil inventions. Furthermore, that his spirit comes from God, and not from the devil. “Shall we not rather be in subjection to the Father of our spirits, and live?” Is God the father of a totally depraved spirit? If it is born that way, he is! And remember Jesus Christ was *born* into

this world with exactly the same nature as man—watch your step on that doctrine, or you will have a totally depraved Saviour.

The Bible also says men “go astray” after they are born. Well, which way do they go? If they are totally depraved, they could not go toward the devil—but they *go*, go where? The doctrine is about to have men going astray when they are going away from the devil—toward God!

But wicked men “wax worse and worse.” And again, it says that the devil “seduces men”—could the devil seduce a totally depraved man—or rather could that kind of a man seduce the devil?—yet theology, old and new, affirms that men are born in that state, “utterly void of good”—no wonder the Methodists weed it out of the creed, but they did not weed long enough, they should have chopped it all out while at it.

The doctrine is just a relic of Rome’s abominations that Luther, Calvin and Wesley were unable to shake off when they emerged from the dark ages. Of course not many of you good people believe it, but my point is, why do you stay in these denominations that are founded on such creeds, and teach so many other things just as false?

The very question—what must I do—reverses the doctrine that the sinner is a passive recipient in salvation. He is an active agent, friends, and is called upon to act—to do something. Then take another word—What must I do—“I”—that very personal word. Not what the thief on the cross did not do; not what my grandfather, uncle or aunt did not do—but what does the New Testament say in answer to the question—that is the point, with the question at the end of it.

A man said to me, “Brother, I cannot take the doctrine you preach that one must be baptized to be saved, because it damns my father and mother who were not baptized.” Well, let us see. Do you think one must *believe* in Jesus Christ to be saved? “Oh yes,” he answers. Very well, I will just change my subject from baptism to faith in Christ. A Jew comes around and says, Preacher, I cannot accept the doctrine you preach, that faith in Jesus is necessary to

salvation, because my father and mother died without believing in Christ. The Jew thinks as much of his father as you do of yours. By the same argument with which you eliminate baptism, because perchance it damns some of your ancestors, he also eliminates faith in Christ. Then I preach that the *knowledge of God* is necessary to salvation, and a Chinaman comes around, and says, "I cannot take the doctrine you preach, because it damns my poor father and mother, who died without the knowledge of God"—and there you see the whole plan of salvation is nullified by contingencies.

I suggest that we leave the matter of clemency to the Judge—a judge only has the power of clemency—and let us observe the law. I have no authority to preach clemency—I must preach what God commands men to do to be saved—and I know what the law says.

Then notice the other words of the question—What *must* I do—"must"—it simply must be done. Again, *What* must I do—"what"—just anything necessary, Lord, name it, and the man who knows he is lost and wants to be saved will do it. Then, the word "saved"—what must I do to be *saved*? And there is the climax of the question—the word that gives the all-importance to the question. If that word was great enough to cause the Son of God to die in order to get this question answered, it ought to be important enough to you to consider in view of eternity.

Let us then advance to the answers to the question—five answers to one question.

II. A CROSS-EXAMINATION OF TEXTS

As the circumstances under which the question was asked in the New Testament vary with each case, it is necessary that the cross-reference examination of the texts be made, which comparison will reveal a perfect harmony in all the answers given. But may I say here, and now, that no preacher has any right to withhold any one of the answers or any part of one. When he does so he becomes an arch-perverter of God's word, and a thief of men's souls.

Not for ten million worlds like this would I tell men to do less or more to be saved than God in his own word has declared. Let us follow the answers—the inspired answers that we may be infallibly right.

Take, first, the case of the Philippian jailor of Acts 16. He was a heathen unbeliever—had never heard Christ preached. The slave girl with soothsaying powers had pointed Paul and Silas out to the public as “servants of the Most High God, who show unto us the way of salvation.” Seeing that his preaching was about to be identified with the activities of a fortune-telling maiden, Paul divested her of the peculiar powers she possessed by commanding the evil spirit to depart. It made her masters mad. Paul and Silas were hailed before the magistrate, beaten and cast in the dungeon of the Philippian prison. At midnight they prayed and sang—started a gospel meeting in jail. The prisoners listened. God also listened; the earth quaked, the prison shook, the doors twisted open—and every man’s bands were loosed. The jailor was awakened and seeing the doors open thought a first-class jail-break had been accomplished and was about to end his life by his own hand. Paul intercepted by calling, “Do thyself no harm, for we are all here.” Then thought the jailor, these men are truly the men of God, preaching salvation—and he went in, brought Paul and Silas out, and trembling and falling before them he said, “Sirs, what must I do to be saved?” Now there is the question—and here is one answer: “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” Now that is answer No. 1. Here we drive down a peg for a moment.

Shift the scene to the second chapter of Acts. Peter preaches the first sermon to several thousand Jews. They heard, were “pricked in the heart”—believed it. From their depth of conviction they cried: “Men and brethren, what shall we do?” Now, there is the same question, and here is the answer to it: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift (blessings) of the Holy Spirit.” The question is the same, but the answers do not seem to

be the same. Why the difference—both Peter and Paul are inspired, and why are not the inspired answers the same? We shall see presently. But that is answer No. 2—and we drive down another peg for a moment.

Take another case—Saul of Tarsus. Let him tell it, he ought to know his own case, and if he does not, I would be slow to let some preacher try to tell it for him. Read Acts 22, with verse 16. Saul heads for Damascus to arrest Christians—but Jesus arrests him. It was on the highway. The light shone upon him; he fell to the earth. He heard the voice, “Saul, Saul” and asked, “Who art thou, Lord?” The answer came, “I am Jesus of Nazareth, whom thou persecutest.” And Saul said: “Lord, what wilt thou have me to do?” Jesus replied: “Arise, and go into the city, and it shall be told thee what thou must do” (Acts 9:16; Acts 22:10). He went into the city, a believing, penitent man—and for three days he waited in blindness, fasting and praying, for the one who should come to tell him what to do. Ananias came, and he was told to “arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16). Now, there is answer No. 3, and another peg is placed for a moment.

It has been urged by some preachers that Saul of Tarsus was saved in the midst of the light on the highway and before he ever went into the city. Well, that makes a strange conversion out of it, for if that was the case Saul himself did not know it, for he asked the Lord what he must do; and if that was the case, Jesus did not know it, for he told Saul to go into the city and there he would be told what to do; and if he was saved on the highway in the light, Ananias, the God-sent preacher, did not know it, for he went to the house where Saul was to tell him what to do; and if he was saved on the highway, he was the most miserable saved man anybody ever read about because for three days after he was still blind, fasting and praying! Friends, the preacher who tells you that does not even believe it himself. Well, when was he saved? Why, when he did what he was told to do, of course. And what was that?

Just read the 16th verse of Acts 22, and you will not even need a preacher to tell you. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." When did you ever in all of your life hear a denominational preacher, Baptist, Methodist, or Presbyterian, or any other shade, tell anybody those very words?

But you are waiting for me to tell you, *why* these different answers? Well, we are ready to show you that they begin at different points, but all come out at the same place. First, the jailer was an unbeliever—and he was told to believe. Then Paul "preached unto him the word of the Lord," so that he could believe; and believing, the jailor took them and washed their stripes—he repented, there's the evidence—and "was baptized the same hour of the night." That was quite a rush to attend to a "non-essential" was it not? And they came again into the house "rejoicing having believed." There is the whole story.

On Pentecost, Peter preached before the question was asked, and therefore we have believers asking the question, instead of an unbeliever. Hence they were told to "Repent and be baptized every one of you . . . for the remission of sins." And in the case of Saul he had both believed and repented when Ananias came and told him to "arise, and be baptized and wash away thy sins." So it is just a matter of the starting point, for the terminating point is the same. Summing it up; The *unbeliever* was told to believe. The *believer* was told to repent. The *penitent believer* was told to be baptized. Therefore before salvation is reached all of it must be done as we advance from the first condition until the point of salvation is reached.

III. SOME OTHER THINGS TO DO

Having learned that there are three harmonious answers to the question, let us proceed further.

Baptism is not the end of obedience, it is but the beginning. In Baptism past sins are forgiven, pardoned. But

salvation must be continuous. Thus Paul exhorted the Philippian church, among whom was the jailor himself, to “work out your own salvation with fear and trembling.” (Philippians 2:12). After being baptized we must still “work out” our salvation. So the apostle again says, “We are not of them who draw back unto perdition, but of them who believe unto the saving of the soul,” (Hebrews 10:39). Jesus referred to those “who for awhile believe,” (Luke 8:13). And Paul says, “now is our salvation nearer than when we first believed,” (Romans 13:11).

These passages refer to that continuous faith of the Christian’s life of works and service necessary to his final salvation in heaven. It is argued by some that if one is once saved there can be no falling away—if you get it you cannot lose it. The old version of it is: If you seek it, you cannot find it; and if you find it, you cannot get it; and if you get it, you cannot lose it; and if you lose it, you never had it!

The following epitome of absurdities, under the title “A New Catechism for Calvinists,” is from Matthew’s and Franklin’s Debate, pages 396, 397 and 398. It is a glance at some of the more prominent passages of Scripture that no man can reconcile with Calvinism.

1. Can a man “fail of the grace of God,” unless he was *once in grace*? Hebrews 12:15.

2. Can a man be “renewed to repentance *again*,” unless he had once repented? Hebrews 6:6.

3. Can a man “destroy a brother for whom Christ died” without destroying one of the elect? Romans 14:15.

4. Are not those whom the “Lord bought” elect persons? and if they bring upon themselves swift destruction is it not bringing swift destruction upon the elect? 2 Peter 2:1.

5. Can a man have his part taken out of the book of life, unless he had a part in it? Revelation 22:19.

6. Can a man have his name *blotted out of the book of life*, if it was never in it? Revelation 3:9.

7. Can a man "count the blood of the covenant where-with he was sanctified an unholy thing," and do "despite against the spirit of grace," and not fall from grace? Hebrews 10:29.

8. Could Esau have a birthright unless he was one of the elect, and if he was one of the elect could he have lost his birthright? Hebrews 12:16.

9. Could Judas, one of the elect, *fall by transgression*, and be lost, without diminishing the elect? John 17:12.

10. Could Paul have "become a castaway" without diminishing the elect? I Corinthians 9:27.

11. If Christ came into the world that "the world through him *might be saved*," can it be true that he passed by any portion of the world without giving the least opportunity to be saved? John 3:17.

12. Can it be true that "God concluded *all* in unbelief, that he might have mercy upon all," and that God passed by a *part of mankind*, without having any mercy upon them? Romans 11:32.

13. Can it be true, as the Scriptures say, that "Christ died for all"; that "in Christ all shall be made alive," and yet that Christ only died for a part? 2 Corinthians 5:14-16; 1 Corinthians 15:21.

14. Did the grace of God appear to *all men*, and yet did God pass by a part of mankind? Titus 2:11.

15. Is it the will of God that all men should be saved, but did he nevertheless ordain some to wrath? 1 Timothy 2:4.

16. Did "God command men everywhere to repent," when he knew many could not repent? Acts 17:30.

17. Did the benevolent Jesus say "Except ye repent, ye shall all likewise perish," knowing that many could not repent? Luke 13:9.

18. Did the holy Jesus say "He that believeth not shall be damned," knowing that one part of mankind could not believe? Mark 16:15.

19. Did Paul tell the Hebrew Christians to "fear, lest a promise being left them of entering into his rest, any of them should seem to come short of it," knowing all the time that they could not come short of it? Hebrews 4:1.

20. Is it true, as Peter says, that "God is not willing that any should perish, but that all should come to repentance," and that God never granted the privilege of repentance only to a part of mankind? 2 Peter 3:6.

21. Is it true that God has no pleasure in the death of the sinner, and yet that he unchangeably ordained a portion of mankind to wrath? Ezekiel 18:23.

22. How can the gospel be good news of great joy to all people, when it contains not one particle of love, mercy, or salvation, only for a part of the race? Luke 2:10.

23. How can it be that "God is no respecter of persons," as Peter says, and yet that he passed by a part of mankind, without offering to save them? Acts 10:34.

24. How are the holy attributes of Jesus to be sustained, when he says, "How often *would I have gathered your*

children, but ye would not," when he knew they were ordained to wrath all the time? Matthew 23:37.

25. How can God judge the world according to the gospel, if the blessings of the gospel were offered to only a part of the world? Romans 2:16.

26. How can the wicked "despise the riches of the goodness of God," unless God has been good to them? Romans 2:4.

When our Calvinistic friends have learned and fully digested this "Shorter Catechism," we may make them a "Larger Catechism."

If one cannot fall away and be lost, how do you account for the fact, first, that the Bible warns us against falling; second, that the Bible instructs us how to keep from falling; third, that the Bible informs us what to do when we fall—and yet we cannot fall! Somebody has either made a doctrine that does not fit the Bible or else God made a Book that does not fit the doctrine.

Then what must people who have believed, repented and been baptized do to be saved? They must *continue*. "Then they that gladly received the word were baptized . . . and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:41-42).

One answer more remains. When a Christian backslides—what must the backslider do to be saved? This answer is found in Acts 8. Simon the Sorcerer believed, was baptized, and continued with Philip. Later he was tempted to go back to his old life. The apostle rebuked him severely and said to him: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart might be forgiven thee." And Simon said: "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." (Acts 8:22-24).

It is sometimes argued that “old Simon never had it”—well, Peter thought he did, for he did not go back beyond the one act of wickedness in telling him what to do. Peter said, repent of *this thy wickedness*, showing that all before that had been acceptable. Furthermore, Simon’s faith and baptism are recorded as being identical with that of all the others whom Philip baptized. The record states that “they were baptized both men and women”—then it says, “Simon *himself* believed *also*”—wonder why so much emphasis on “himself” and “also”? It shows that his faith and his baptism were exactly what all the others had been. And being baptized he *continued*, but later *fell*, and was told to *repent and pray*—and that is God’s law to the backslider.

You can classify yourselves and answer the question accordingly. If you are an unbeliever—you must *believe*. If you are a believer—you must *repent*. If you are a penitent believer—you must be *baptized*. If you have done all of those things—then you must *continue*. And if you have failed to continue for a time—then, before it is too late, *repent and pray*.

IV. THE GREATEST QUESTION

The question of all questions is “What think ye of Christ?” What one thinks of Christ determines his thoughts and actions on every question. The correctness of faith depends on the correct answer to the superlative question—“What think ye of Christ? The question of how and when one is saved by faith through Christ is answered when the first question is resolved. The value of faith in salvation is determined by the use that is made of faith. How faith is to be used must be decided by what the gospel of Christ says; for apart from the testimony of the divine records no one can settle any question as to salvation through Christ.

Before all men today there are two plans of salvation offered. One is of human origin, and contradicts the teaching of Christ and his apostles. The other is Jesus Christ’s own plan, and it was revealed through the apostles.

Since the time of Martin Luther the doctrine of justification by faith alone has been taught as a leading theological tenet. It is taught in opposition to the teaching of Christ through his apostles. We should and we do emphasize justification by faith, as the apostles of the Lord taught it, but we refuse to add the word "alone," and because we refuse to do that we are charged with teaching *justification by works and water salvation*.

Paul and all of the apostles taught justification by faith, but never did they say *faith alone*. Why? "There's a reason," as certain advertising reads, and quite a sufficient reason. First, they would have contradicted the commission of Mark 16:15-16 which gave them authority to preach. Second, they knew that faith is a continuing state of mind. Faith was to be ever present, hence a life of faith. Hence, Paul said "Christ liveth in me." Do you ask, how? "The life which I now live in the flesh I live by the faith of the Son of God." (Galatians 2:20). Thus Paul teaches that faith is ever present, all through life, and is directed all of the way by "the faith" of Christ. All students of language know that we may employ transposition of clauses in a sentence without changing its meaning, but rather making its meaning clearer. Transposing Romans 1:16 it reads: "To every one that believeth it (the gospel) is the power of God unto salvation." So here is the order: (1) There is a believer; (2) the believer is in possession of "the power" that is "unto salvation; (3) when that "power" is used, the believer becomes saved. Power is necessary to the accomplishment of anything, physical or spiritual. The power must be used before there can be results. The power *unto salvation* is the gospel. That power and the use of it stands between the believer and salvation. Is the believer saved before and without the use of the power which is "unto"—in order to—his salvation? Who can imagine results without the use of the power necessary to the results? Thus it is that this passage, and every other passage quoted as a faith alone text, condemns the doctrine of salvation at the moment one believes.

What one thinks of Christ is determined by what he thinks of the gospel of Christ.

The relation between the question "what think ye of Christ," and the question of when one is saved by faith, has been previously set forth. It has been shown that it is the believer who is to be saved. But between the believer and salvation is the power of God. And it is when the believer makes use of the "power" (the gospel) that he is saved, and not before. (1) Faith (2) power used (3) salvation. Thus Romans 1:16 is fatal to the instantaneous faith alone doctrine.

Another passage frequently quoted by the faith alone advocates is John 1:12. It reads: "But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name." Great stress is laid on the last words, "even to them that *believe* on his name." But John 1:12 is like Romans 1:16—the same order is in it. First, is the believer; second, between the believer and the *sonship* is the "power" to *become*; third, when the believer uses the power he becomes the son of God. Strange, indeed, that men will quote this passage to prove that a believer is saved the moment he believes, when the passage itself *says* that the believer must "become" a son of God. The use must be made of the power that lies between that believer and sonship.

Another effort for faith only is made on Romans 5:1-2. They attempt to drag it into service. It reads: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Of course, the emphasis is on *faith*, and the assumption is that Romans 5:1-2 teaches that the sinner is saved the moment he believes—assumption, and nothing else. First, Paul bases salvation on faith. Second, he states that faith gives the believer *access* into "this grace."

The word "access" is defined to mean "admittance or approach to a person or place; means of approach or ad-

mission." Inasmuch as faith gives "access" into the grace, then the believer is not *in* the "grace" the moment he believes. He gains access by faith that is, *after* he is a believer.

The use of the word "access" may be further observed in a comparison with Ephesians 2:18: "For through him we both have access by one Spirit unto the Father." In verse 16 the apostle had shown that "by the cross" the pathway to reconciliation unto God had been opened up to both the Jew and the Gentile. Then, in verse 18, he declares that both have "access" by the one Spirit unto the Father. In chapter 3:12, the apostle says that in boldness we have "access" and confidence "by the faith of him." Now, the *faith* of Christ is the gospel. So by the gospel we have access—into what? Verses 12 to 21 give a list of blessings of the gospel, and it was by faith that the Ephesians had obtained the access into all of these blessings. Though believers, they still had to use their faith in order to enter these blessings. So it is in Romans 5:1-2, faith gives the believer access into the grace, and he was not saved out of the grace but in it, therefore the believer is not saved at the moment of faith—he is saved when he uses it as the access, the means of his admittance into the grace of God. Anybody ought to be able to see that Romans 5:1-2 is fatal to the faith only theory, which would have a believer saved outside the grace, saved without grace. That is a new thing, indeed!

Other passages in the Roman letter settle the faith alone issue. In Romans 3:22 we read of "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." And again, in Romans 3:26, "that he might be just, and the justifier of him which believeth in Jesus." He is the justifier of whom? The one who has already believed in Jesus. If God justifies one after he is already a believer in Jesus, then how can salvation be co-incident with faith? If salvation is instantaneous with believing, how can God justify the one who has already believed in Jesus? But Paul says he does that—therefore salvation is not instantaneous with faith; it is co-incident with believing. At this point Romans 4:16 comes in to

settle it: "Therefore it is of faith, that it might be by grace." Here Paul puts "might be" right between faith and salvation by grace! How could he say that a believer *might be saved* by grace if he was already saved the moment he believed? Thus in the Roman letter Paul uses four chapters to lay his premise that the law of Moses could not save, and in the fifth chapter he gives his conclusion, that we are justified by faith because it gives us the access into the grace of God. But to gain this access, faith must be used. How is faith used? This question is extended into the sixth chapter where he describes how the believer is "baptized into Jesus Christ," and is therefore "buried with him by baptism into death," that as Christ was raised "even so we also should walk in newness of life." The doctrine of the Roman letter is not the doctrine of faith alone salvation.

A sectarian *sugar stick* is claimed for Galatians 2:16. It reads: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." We are told this passage teaches, first, that "not by works of the law" excludes baptism; and that "justified by the faith of Christ" means salvation the moment one believes. To this we reply: (1) Baptism is not a work of the law. To class baptism as a "work of the law" is to deny believer's baptism, for "the law is not of faith" (Galatians 3:12), and the one baptized furthermore would be under the "wrath of God" (Romans 4:15). That is consequence number one of such reasoning. (2) Paul contrasts the law of Moses and the gospel of Christ. The first is "the law" and the second is "the faith." The *law* is the Jewish system. The *faith* is the gospel of Christ, for all the world. (3) In the passage there are two names—"faith" and "the faith of Jesus Christ." They are not the same. The word "faith" refers to the state of mind in the person, when one says that he believes. The phrase "the faith of Jesus Christ" refers to the gospel of Christ. Certain ones had believed in Christ, they had "faith"—but

was that enough? No. Faith alone left them short of justification. Why? There stands the "might be" of this passage between the believer and justification. Paul puts down into this record this order: First, we have believed in Christ; second, that we might be; third, justified by the faith of Christ. If salvation was co-incidental with believing, if salvation comes the moment one believes, there could be no room for the "might be" between belief and salvation. But Paul puts this "might be" in Galatians 2:16. Between the believer and salvation there are conditions. That is why the "might be" is there. If the believer obeys Christ, he is baptized into Christ and comes into "the faith of Christ." Here the "might be" disappears, but as long as he has "faith alone" the *might be* stares him in the face.

Faith alone teachers can never harmonize their doctrine and the scriptures. While it is true that the apostles taught the doctrine of justification by faith, do not overlook the fact that Galatians 2:16 says that the believer is justified by "the faith of Christ." Why is this? Because the personal faith, the faith of the individual, prompts him to obey the gospel, to be baptized. Thus he "by faith" accepts "the faith"—the entire teaching of Christ—and is baptized "into Christ." Can anyone be foolish enough to say that the sinner is saved "by faith" the moment he believes, and is saved again "by the faith" when he accepts the faith in baptism? To such an absurd position all who teach the doctrine of salvation by faith only are driven by Paul's Galatian argument.

Many times I have traveled from Oklahoma City to Los Angeles on the railroad. The energy in steam moved the train. "How did you travel?" someone asks. "I came by steam," I would reply. Who could misunderstand that? Steam was in the boiler of the locomotive before we left Oklahoma City. But the train did not move until the energy in the steam was released in the engine of the locomotive; then energy was converted into motion, and away we went. The question was not whether there was energy in steam, but *when* does the energy get us to the destination. Now,

on the human side of salvation, the energy that saves is in faith, but the question is: *When are we saved by faith?* Paul settles that question for us. He says: "We believed in Christ that we might be justified by the faith of Christ." The faith that saves is the faith that obeys the gospel.

Thus we have God's answers to man's question—"What must I do to be saved?" Beside it are God's questions: "What shall the end be of them that obey not the gospel of God?" And, "How shall we escape if we neglect so great salvation?" God's time for a sinner's salvation is *now*.

CHAPTER X

GOD'S CALL TO REPENTANCE

TEXT: *“At the time of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”* (Acts 17:24)

It has been said that we put too much stress on baptism, and not enough on repentance. Some people think that because we do not preach some direct, incomprehensible, inconceivable, unintelligible, intangible, mystical, mystified, better-felt-than-told sort of an operation that we “leave the Holy Spirit out” and do not preach repentance. Their trouble lies in not knowing what repentance is nor when it is preached.

As for baptism, I have never been able to put *as much* stress on it as Christ and the apostles did. There is not a case of delayed baptism in the Bible—not one on record—after the subject was commanded to be baptized. On Pentecost “about three thousand” were baptized that day. In Acts 8 the eunuch was baptized by the way, without waiting until he reached his destination; he did not even wait for a church to vote on him! In Acts 9 Paul “arose, and was baptized” forthwith upon being told. In Acts 16 the jailor was baptized “the same hour of the night.”

The apostles evidently put much stress on the command to be baptized, to have obtained such ready response. As hard as I try, people will often delay their baptism for a time, even when convinced, and sometimes after the good confession has been made. Perhaps I am not putting *enough stress* on this important command after all.

But if it seems to some that too much is said on the subject, let it be remembered that it is the one command that people so universally oppose, and that preachers so unanimously ignore, hence it requires much stress on our part. You see it is necessary for us to do our part of the

preaching on the subject and make up for what all the other preachers fail to do! If they would all preach baptism, as they do faith, we would not feel bound to give so much attention to it; and if the situation should be reversed, and all the preachers should begin preaching baptism and ignoring faith (even branding it as non-essential) then we would feel impelled to put the stress there. In the midst of this skeptical, doubting, unbelieving, impenitent age I must concede, friends, that much more preaching on both faith and repentance is in demand.

I. THE HARDEST COMMAND

Repentance is the hardest command to obey. Do you wonder if this is true? Well, it is—for it has to do with the will of man. The obstinacy of the human will has always been, and yet is, the greatest obstacle in the way of man's salvation. Faith is not hard to induce unless one is determined not to believe, and in that case it becomes one of obstinacy again.

Someone said, "If weak thy faith why choose the harder side?" Unbelief is the harder side. Faith is easily imparted and "groweth exceedingly" in those who are not obstinate. Neither is baptism a hard command. When one has believed, actually and repented, truly, he will readily be baptized. "Then they that gladly received the word were baptized." (Acts 2:41). Impenitence is the trouble. "And thinkest thou this, O man . . . that thou shalt escape the judgment of God? Or despiseth thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds . . . for there is no respect of persons with God." (Romans 2:2-11). God says stubbornness is as bad as idolatry, and rebellion is the same as witchcraft in the Lord's sight. The impenitence that will reject all warnings of a righteous judgment is plain hardihood.

It has been said that infidels live but do not die. That is likely the truth, for infidelity is a poor rod and staff in death. Someone else said that there will be no infidels in hell. The renowned French infidel, Voltaire, is reported to have screamed in his death, "O God if there be a God, save my soul if I have a soul, from hell if there is a hell." It is also said of the old and brazen Ingersoll that he shrieked out in the clutches of death: "O, what shall become of my poor soul!" As the unbelieving and impenitent face a leap into the dark caverns of eternity where "tribulation and anguish" await "them that are contentious, and do not obey the truth," they reach for a hand that can save. But God has said, "Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh . . . then shall they call upon me, but I will not answer." (Proverbs 1:24-28).

These are solemn words and you should heed them to "seek the Lord while he may be found" and "call upon him while he is near." The time will come, and that soon, when you will renounce your unbelief and sue for mercy, but mercy's day may have passed you by. "Behold, now is the accepted time; behold, now is the day of salvation."

II. WHAT REPENTANCE IS

It is not enough to merely call upon people to repent; they must know what repentance is, in order that they may repent. Theology has obscured the subject and blurred the eyes of those who otherwise might see. It has been preached as something that God gives, a weird something that God gives, a weird something from an unknown source, something a sinner should pray for and receive in strange sensations and inexplicable experiences. Now, friends, let us see if we cannot get an intelligent definition of repentance—just try to find out what this thing is that God "commands all men everywhere" to do. Men cannot do a thing unless they know what it is; nor can they do the thing that is done for them. Since repentance is com-

manded, it is an act of man and not of God. It is done by man and not for man.

Repentance is not *fear*. Many preachers seem to think so, for in their preaching they use the "fear psychology." They take you to the sick room, then to the death chamber, then to the undertaker's parlor, then to the cemetery, then to the land of ghostdom; and they tell you many creepy stories that make the hair stand on ends, and the knees knock, and the teeth chatter, and the blood run cold, and all sorts of creepy feelings play up and down the spine—and they think they are preaching repentance, when in fact they are preaching nightmares. No, repentance is not fear.

Repentance is not *regret*. Many have regretted their sins who never once repented. Men are sorry for their sins because they have been caught; because they suffer the shame or humiliation of being exposed; because they suffer the penalties of its retributive justice—but mere regret is not repentance.

Repentance is not *prayer*. Some prayers are an abomination in the sight of God. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Proverbs 28:9). And David said, "If I regard iniquity in my heart, the Lord will not hear me." (Psalms 66:18). But there are people who think that all who pray have repented and will be saved. Jesus said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." (Matthew 7:21). It takes more than mere prayer to define repentance.

Repentance is not *conviction*. Now, all of you have heard the preachers talk about being "under conviction"—and they do not know what it means themselves. On the day of Pentecost, when the first gospel sermon was preached, the people were "pricked in their hearts"—they were convicted, whether they were "under" it or not. Convicted—but they had not repented. For when these convicted Jews said to the apostles, "Men and brethren, what shall we do?" Peter told them to "repent and be baptized." So they had not

repented—it takes more than conviction to make repentance.

Repentance is not *sorrow*. Paul says, “godly sorrow worketh repentance.” Hence, sorrow—the right kind of sorrow—is the cause and repentance is the effect. When regret turns into sorrow, then sorrow turns into repentance.

Repentance is not *reformation*. It produces reformation, just as sorrow produces repentance. Reformation is the fruit of repentance. A man regrets his sins to the extent of sorrow, he repents and reforms. Hence, repentance stands in between the time that a man becomes sorry for his sins and when he abandons his sins, and begins the better course of life. “For I am ready to halt, and my sorrow is continually before me. For I will declare my iniquity; I will be sorry for my sin.” (Psalms 38:17-18).

Then *what is repentance?* Friends, repentance is a mental act—the act of the mind that determines to quit sin. It is resolution; it involves the function of the human will. Hear Jesus: “But what think ye? A certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went.” (Matthew 21:29). This short parable defines repentance. The impenitent son said, “I will not.” The penitent son said, “I will.” The difference between repentance and impenitence is the difference of one word. It is the word “not,” and that is the word that spells the difference between rebellion and disobedience on one hand and submission and obedience to God on the other. When a man who is living in sin determines to abandon his life of sin, when he says, “I will quit sin—I will sin no more,” he has repented.

The parable of the wayward son in the fifteenth chapter of Luke is an illustrated definition of repentance. It is the story of the steps of sin. First, the *beginning* of sin in the thoughts of wandering away; second, the *waste* of sin in the dissipation of his substance that followed; third, the *destitution* of sin in his association with the swine; fourth, the *realization* of sin when his plight brought reminiscent reflections; fifth, the *confession* of sin when guilt awakened

his conscience; sixth, the *repentance* of sin when he resolved to abandon his downward course; seventh, the *turning* from sin, or reformation, when his resolution turned into action; eighth, the *forgiveness* of sin when the father received him; and ninth, the *covering* of sin when he was banqueted and treated as though he had never been away.

Here is a pictorial description of the downward course of sin in drifting away from God; and there is no brighter picture than its culmination in the sinner coming home. It is in this respect that the parables of Christ adorn his teaching like jewels adorn the robe of a queen; and among them the parable of this prodigal shines with the brightest lustre, like the diamond that flashes and sends forth a thousand rays as the sun falls upon it.

How long does it take one to repent? Just long enough to determine to quit sin. So repentance is that resolution, determination, that decision to obey God. Faith precedes it, baptism follows it. Hence, "repent and be baptized every one of you."

III. THE NECESSITY OF REPENTANCE

The absolute necessity of repentance is seen by its prominence in the divine text. Enoch, the first preacher mentioned in the Bible, preached repentance. He preached "judgment upon all" and sought "to convince them of all their ungodly deeds." (Jude 14, 15). Noah preached repentance. For about a century he thundered forth the coming judgment of God upon a world utterly wed to evil and incorrigible crime. But the world was in the grip of universal apostasy; they gave no heed and God "spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." (2 Peter 2:5). Had the world repented at the preaching of Noah, the story might have been a different one. The prophets all preached repentance. Isaiah said, "though your sins be as scarlet, I will make them white as snow; though they be red like crimson, I will make them as wool." Ezekiel said, "turn ye from your transgressions, for why will ye die, O house of Israel."

And the first preacher that appears on the scene in the New Testament is a fearless preacher of repentance. John the Baptist preached the "baptism of repentance for the remission of sins." (Mark 1:4). He did not preach the kind of baptism preached by those preachers today who call themselves Baptists. Let it be observed, in the first place, that Baptist was not John's name, but his work; and in the second place, that the Baptists today do not preach John's baptism. He preached the "baptism of repentance (growing out of repentance) for the remission of sins."

Modern Baptist preachers could not fellowship John, and he could not fellowship them. Moreover, John was not a Baptist—but "the" baptist—the only one, and there was never another who was called such. He started no church, and belonged to no church, and was beheaded by Herod before Jesus Christ built the church—yet the effort is made to identify the Baptist Church today with the New Testament. It is a vain effort. Their own translation of the New Testament some years ago by their own Baptist scholars ruined that effort—for their scholars translated the word baptism "immersion," and the word baptize "immerse," and translated "John the Baptist" in the term "John the Immerser." They later discarded the translation because their scholars had taken out their name! We have a copy of this translation and will be glad to show it to any Baptist who might like to see it.

So Jesus preached repentance—but not repentance only; he preached the *baptism* of repentance. And John preached baptism—but not baptism only—he preached the baptism of *repentance*, and it was for the remission of sins.

One day Jesus came to be baptized of John—and John hesitated. He was preaching repentance and baptism for the remission of sins, and he knew that Jesus could receive no such baptism, as he had no sin. Jesus said "suffer it to be so now." That means that John was preaching it exactly right—but Jesus was an exception. He said "suffer" it. We suffer an exception, not the rule. And Jesus further said, Suffer it to be so—*now*; that one time only—and He (the Son of God) was thus the only exception to "the baptism of

repentance for the remission of sins." Jesus did not receive John's baptism—he received an exception to it.

But Jesus went forth preaching "that men should repent"—the Son of God preached repentance. He put it in the Great Commission which, as worded by Luke, reads: "That repentance and remission of sins should be preached in his name among all the nations beginning at Jerusalem." Then, beginning at Jerusalem, Peter preached repentance on Pentecost, commanding the Jews to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Paul preached it on Mars Hill to the men of Athens, and told them that "at the time of this ignorance" (Gentile ignorance, when God had not given them his Oracles) God had "winked at," or overlooked, but under this gospel age none is excused or excusable, and "all men everywhere" must repent.

Repentance is, indeed, necessary. Jesus said "repent or perish," and there is no alternative. It is repentance here or perdition hereafter. It means—turn or burn. In the very nature of things, and in the stern commands of God through all of his preachers in every dispensation, repentance is imperative.

IV. THE COMING JUDGMENT

Upon one occasion certain Jews came to Jesus and called his attention to a tragedy in which eighteen men had lost their lives. They appeared to think these men were sinners above others and that it was God's judgment sent upon them. There are yet preachers who take advantage of every calamity that occurs, from cyclones and tornadoes, to blasts (such as occurred at New London) and floods, to preach tirades and diatribes on the judgment of God sent upon the people for their particular sins. If such were true, floods would not be confined to the Ohio and Mississippi valleys but we would have one like Noah's, for sin is not a local commodity. It shows just how little the ordinary preacher knows or has to preach about.

Jesus answered the question by saying, "I tell you, nay"—that is, no, God does not send judgments upon men in

such disasters and tragedies. But “except ye repent, ye shall perish.” There is coming a time when God will judge the world, not by cyclones and floods, but by the judgment of the last day. His command is to repent—or perish.

The judgment is coming. It is certain, for “God has appointed a day,” to judge the world. There are three billion people that inhabit the globe today, and they will be there. The teeming millions of the past, and the unborn future will be there—he will judge *the world*. What a stupendous occasion it will be!

The issue will be “righteousness”—he will judge the world in *righteousness*. The gospel (for all of his commandments are righteousness), will be the sole standard of judgment.

There will be a separation—for the line will be drawn, sad to say, right through the families of the earth. The first family that ever lived will be divided in the judgment, because Cain will be on one side of the line and his good brother Abel on the other. Wives will be on one side and husbands on the other; parents on one side and their children on the other. Let us save our children!

Repent—because he has appointed a day in which he will judge the world. Ample warning has been made. Every motive and incentive consistent with the moral and spiritual nature of man has been placed before the race.

There is the *love of God*—matchless love—infinite goodness, that “leadeth thee to repent.” There is the *fear of judgment* that calls men to repent. There is the *hope of heaven*, the climax of all incentives and inducements to lead men into the life of obedience to God. Thus your soul stands, my hesitating friend, squarely in between the divine charms of God’s love and the divine terrors of God’s wrath. Repent or perish!

V. A MESSAGE FROM HELL TO THOSE WHO ARE ON THE WAY

The rich man in hades pleaded with Abraham in behalf of his five brothers, saying: “If one went unto them from the dead, they will repent.” The narrative is in the six-

teenth chapter of Luke. It is the story of two characters antipodal one to the other in their temporal conditions, their deaths and their destinies. The rich man was an oriental aristocrat surrounded by all of the appurtenances of wealth, living in a mansion of cedar, clothed in garments of purple and vestures of linen, and faring sumptuously, not on banquet and festival occasions only, but every day. The poor man was a beggar with sores, who was laid at the rich man's gate, desiring food—he was a poor, helpless, hungry, afflicted beggar. He died, and without the mention of a funeral his earthly place was in the potter's field and a pauper's grave. But in his passing a convoy of angels descended to conduct the spirit of this dying pauper through the portals of paradise into supernal and eternal bliss. It is narrated that the rich man *also* died, a laconic comment that death is an officer that no money can bribe, that no power can resist and that no skill can evade. The rich man also died—and was buried, doubtless in grand style, all Jerusalem attending the ceremonies, and his passing eulogized as a municipal loss or a national calamity. We see his body interred within a tomb of marble or granite, reposing in the silent luxury in which he had lived. But “in hell he lift up his eyes, being in torment,” and seeing Lazarus in Abraham's bosom he cried to them for mercy. He was told that between them there was a great gulf fixed so that there could be no crossing hence or thence. This meant eternal, eternal, eternal! And it flatly reverses the Romans Catholic doctrine of praying to the saints to retrieve souls from purgatory. All of the walls and the arches of the other world reverberate the echo, eternal, eternal! It is an irretrievable mistake to get on the wrong side of the eternal gulf.

Realizing his own hopeless despair he asked for an extraordinary influence to be exerted upon his brothers in the world to turn them from his fate. With the words of final and irrevocable authority, he was told: “They have Moses and the prophets; let them hear them.” But like religionists today, the word of God was not sufficient for his brothers, and he pleaded for them an extraordinary divine influence:

“If one went unto them from the dead; they will repent.” That was *a message from hell to those who are on the way*, with the unalterable ultimatum, **“If they hear not . . . neither will they be persuaded, though one rose from the dead.”**

The two representative characters of this delineation lived under the dispensation of Moses and the prophets and were subject to the constituted authority of the old covenant. Today, we all live under the new covenant, subject to the authority of Jesus Christ and his apostles. The mandate, **“let them hear them,”** applies to us. There is no extraordinary influence or direct converting power for the salvation of men—**“if they hear not”** is the final verdict. The gospel of Christ is **“the power of God unto salvation”** and there is no other influence in heaven, on earth or in hell, independent of the gospel to save sinners. All of the Potentates of heaven were employed in the perfection and completion of this divine plan for the salvation of man: God willed it; Christ executed it; the Holy Spirit revealed it. It is now yours to accept it. Will you repent or will you perish? We exhort you to resolve **“no longer to linger,”** but turn from the downward way.

CHAPTER XI

RESTORING THE ANCIENT ORDER

TEXT: *“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.” (Jeremiah 6:16)*

The text of scripture which will introduce our lesson tonight is found in Jeremiah, chapter six and verse sixteen: “Thus saith the Lord, stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein.”

The figure of the Prophet is that of a traveler who finds himself where a number of roads lead in different directions. He has a definite destination in mind but only one of the roads leads to it. He does not say it makes no difference which road you take just so you are satisfied. He does not say that the wrong road becomes the right road if you think it is! The word “stand” means to *stop*, “see” means to *look*, and “ask” is about equivalent to *listen*. Too, there are many *ways* to be wrong but only *one way* to be right. The ways of false teachers are many, but the Lord has but one way. Peter speaks of the “pernicious ways” of “false teachers” and calls them “damnable heresies” and in the same connection speaks of “the way of the Lord” (2 Peter 2:1, 2).

There are three things here that determine our attitude toward God, to which I would direct your attention at the very threshold of such an investigation as this sermon proposes.

First, God has taught man his way. “Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them, but the transgressor shall fall therein.” (Hosea 14:9).

Second, God forbids man’s way. “O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.” (Jeremiah 10:23).

Third, God curses perversion. "But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:7, 8).

These solemn warnings from God mean that it is a hazardous thing to trifle with his word.

The discussion of "the ancient order" of things in connection with so many modern departures involves a certain amount of history—religious and secular. The Bible sets forth the ancient order, and history puts on record man's departures from it. Thus the Bible and history blend and can be profitably viewed together. Our plan of procedure tonight is to trace the history of the church through several epochs or periods:

First, the period of perfection—the apostolic era.

Second, the period of departure, immediately after, which indeed began even during the apostolic day.

Third, the period of apostasy, when human ecclesiasticism reigned through dark and dismal ages.

Fourth, the period of reformation, when noble men sought to shake the shackles of superstition that fettered them and at least *start* back in the direction of the Bible and divine authority.

Fifth, the period of restoration, when the restoration of the ancient order was actually accomplished through men who had the courage of heart to preach the Word of God.

Believing that you will follow along in this plan of investigation, we shall proceed to discuss these things in biblical and historical order.

I. THE CHURCH LOST AND FOUND

The announcement of Christ to the disciples that he would build his church and the accompanying declaration that the "gates of hell shall not prevail against it" has been thought by some to teach the perpetuity of the church—that the church has existed organically and visibly in every age and generation since its establishment. A mere refer-

ence to the well-known facts of history is a sufficient refutation of such unwarranted construction of Matthew 16:18.

(1) The New Creation.

The announcement of Christ that he would build the church was accompanied by the prediction of his death—"the gates of hell (Hades) shall not prevail against it"—though he should die all the powers of the hadean world could not defeat him nor thwart his purpose to build the church.

The antecedent thought of the pronoun "it" in the passage, therefore, is not the perpetuity of the church, but the *building* of it. That, indeed, was the subject of conversation. So the phrase "the gates of hell shall not prevail against it" does not teach nor imply the visible presence of the church through all the ages, but is only the prediction of the death and resurrection of Christ and the consequent establishment of his church.

In the beginning of the race of man on the earth, God our Maker created a perfect man. Adam was God's model, God's design. He was perfect physically, mentally, morally. But he was created a volitional being, endued with the powers of action and choice—a free moral agent. He broke through the restrictions of divine law, and death, both physical and spiritual, was the result. Centuries of degeneration have intervened, but we can mentally span the space of time, and view the first man—man as he was, not as he is—man as God created him, not as sin corrupted him. And it should be the aim of the race of man today to reattain the original state of relation with God that existed in Eden.

Likewise in the beginning of that time which in the New Testament is called the dispensation of grace, God also created "one new man"—the church (Ephesians 2:16). The New Testament contains the perfect description of the perfect church. Under the direct supervision of the Holy Spirit in the apostles the church maintained organic and doctrinal perfection during the period of inspiration. But after the decease of the apostles, and the cessation of

revelation, the divine order was corrupted. The church declined; departure and apostasy followed. Paul very definitely foretold the apostasy when writing to the Thessalonians, of the day of Christ. He said: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" (2 Thessalonians 2:3-5.)

Though it is generally thought among Protestants that Paul's forecast in 2 Thessalonians 2 of the one who would exalt himself "above all that is called God, or is worshipped," was a prophecy of the pope of Rome; rather it finds specific application to Nero, the emperor of Rome, who issued the edict for imperial worship throughout the empire, with drastic penalties and direful consequences for non-compliance, an edict which was aimed at every Christian in the empire, compliance with which is what John in code language called "the mark of the beast" in the apocalypse of Revelation. But it was out of these same conditions that the papacy developed, for the Roman church was patterned after the empire of the Caesars.

Ecclesiastical historians agree that Boniface III was the first pope, and it was in the six-hundredth year of our Lord that the "crown of infallibility" was placed upon his human head. One thousand years of apostasy followed. During this period, four hundred years of which (from the eleventh to the sixteenth centuries) were called "the Dark Ages," the midnight of the world, total darkness prevailed. Apostasy was complete. Ignorance and tyranny of popery reigned. The church of the New Testament, as a visible organization, was lost—utterly lost from view—and the abomination of Roman Catholicism deluged the earth.

But time and conditions brought forth noble spirits, who, guided by Providence, fought their way through superstition and persecution. The first of these, Huss, Wickliffe, and Savonarola, gave their lives in martyrdom to the cause

of freedom and enlightenment against mental and spiritual blindness. But from the embers of their burning bodies flashed the torch of reformation which was flung into all the continents of the earth.

(2) The Course Of History.

The rugged story and checkered history of the church may be written in four chapters. First, the period of perfection, which, as previously observed, was that period of time when the church was under the immediate supervision of the Holy Spirit in the apostles and other gifted teachers of the apostolic day. Then, the period of departure, which, as set forth in a former treatise, was that period immediately following the New Testament era, when men, after the decease of the apostles, disregarding Paul's injunction to "keep the ordinances, as I delivered them to you" (1 Corinthians 11:2), changed the New Testament order, the result of which was the gradual development of the great apostasy—that period known in history as the "Dark Ages"—the reign of satanic terror. Truly, the church during that dark period was lost. Next in order was the period of reformation, when the bold reformers of the sixteenth century, denouncing the corruptions of the papal hierarchy and emerging from the darkness which for a thousand years had shackled them, declared their mental and spiritual independence of Rome. Last in order came the period of restoration when giant intellects of the early nineteenth century renounced denominational creeds and party affiliations and, resolving to "speak where the Scriptures speak, and to be silent where the Scriptures are silent," accomplished the complete return to the New Testament.

It was a well-directed chain of events which led up to the Protestant enlightenment. The first of these was the Renaissance—the revival of learning and art—of the fourteenth century. Then, the invention of the printing press, greatly advanced the cause of enlightenment. Then came the reformation of the sixteenth century, the fruit of disillusionment from prevailing ignorance.

It was here that Martin Luther, a young German monk,

appeared on the scene, preaching reforms and espousing the cause of religious freedom. His preaching gained many adherents, but it also stirred the hatred of Catholic priests and incurred the disfavor of the Pope. His aim had been to reform the Roman Catholic Church, but it was defeated. His reformation was a failure in that it did not accomplish its aim, and the work of Martin Luther resulted in the formation of the first Protestant denomination. Others followed in rapid order—Calvin in France, Wesley in England, Zwingli in Switzerland, Smythe in Holland, and Roger Williams in America. Thus the torch of reformation was carried to all civilized continents of the earth, but resulted only in the organization of so many Protestant denominations bearing the party standard of their leaders. So out of the corruption of Roman Catholicism into the discords of orthodox Protestantism the people were led, and the New Testament church was still lost.

But we doff our hats to the worthy efforts of Luther, Calvin, Wesley, and a legion more. They did the best they knew, but they did not restore the New Testament church. Indeed, such a task was not the accomplishment of one man or of one generation. It took centuries to give birth to such a monstrous thing as the Roman Catholic Church, and it required centuries to be delivered from its power and delusion. But Protestant denominationalism was not the solution to conditions in religion, and it did not remedy the evil. Two centuries proves its impotency and attested its failure. Then, out of the ranks of denominationalism arose men who, seeing the evils of division, began to plead for the union of all believers in Christ upon the Bible, and the Bible alone. They battled for the principles of this Scriptural plea, against the spirit of prejudice and intolerance which had obsessed the Protestant clergy in almost as great a degree as bigotry and tyranny had possessed the Roman Catholic priesthood. But their cause was righteous. Their plea was truth. Victory was inevitable. In less than one century more adherents espoused the cause of restoring "the ancient order of things" than enlisted under the banner of the Lutheran reformation. Under the generalship of

Campbell and Stone, men of genius and piety, such as the Creaths, Walter Scott, John Smith, and a legion more, leaving the ranks of denominationalism, abandoning human creeds and the party names, united in the task of leading the people away from human creeds and of bringing them back to the Bible. The opposition of the Protestant clergy to this movement was as marked and bitter as that of the priests against Luther, lacking only in civil power to quell the movement, otherwise these men doubtless would have had to choose the alternative of martyrdom to their cause or the surrender of their plea.

The human tendency has always been to set up man's wisdom against God's word. The history of God's people in every age has been one of departure and apostasy. Hence, religious reformation has been an ever-present need. Moses lifted his voice in constant warning to Israel, but with all his tearful pleading, Israel wandered from God. Prophets were raised up to call the people back to the "old paths" and to plant their feet in the "good way," and God must yet raise up men to cry against bypaths to keep our wandering feet in the right way.

The fervent appeal of the bold prophet of the Old Testament to "stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein," was itself a restoration plea. It implied apostasy. The people had abandoned the old paths for new ways, and the prophet was calling them back. He bids them "stand . . . in the *ways*, and see"—pause and think—and ask for the good *way*. There are many ways, but only *one good way*. Jeremiah exhorted the people to find and walk in that way, the only way that leads to rest. But the people said: "We will not walk therein." They rejected God's way. So they do today.

Notwithstanding man's disposition and apparent determination to have his own way, it is a plain Bible fact that God forbids it. God teaches man his way. "For the ways of the Lord are right, and the just shall walk in them." (Hosea 14:9) God forbids man's way. "The way of man is not in himself: it is not in man that walketh to

direct his steps." (Jeremiah 10:23). God curses perversion. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:8).

(3) The Ancient Order.

The plea to "restore the ancient order of things" launched by the Campbells more than a century ago was essentially, or in principle, the same as that of Jeremiah during that period of Israel's apostasy. It was not a quickly-gotten-up scheme of a few dissatisfied zealots seeking a following. It was the outgrowth of the research which resulted from the freedom of untrammelled investigation of the Scriptures, made possible by emancipation from the domination of pope and priest. It was, in reality, but the climax of the Lutheran reformation; for, as stated heretofore, the restoration of the New Testament church, after being so long lost "in the wilderness," was not the accomplishment of one man or generation, but rather the culmination of the work of several men and the events of several centuries.

The restoration movement centered in the plea to "speak where the Scriptures speak, and be silent where the Scriptures are silent." All Bible believers must at once accept the aphorism as being a sound and Scriptural principle. Indeed, the principle is couched in the words of inspiration: "If any man speak, let him speak as the oracles of God." (1 Peter 4:11) But to accept it required the abandonment of party creeds. It demanded a "thus saith the Lord" for every article of faith, act of obedience, and item of worship. The clergy protested. Blinded by religious prejudice, the people followed the clergy, a case of "the blind leading the blind," and the worthy work of restoration was retarded.

When Martin Luther began his reformatory movement, the Bible was covered up beneath the mass of Catholic creeds, decrees and encyclicals. The task of Luther was to uncover the Bible, rescue it from such wreckage and rubbish, and deliver it back to the people to read for themselves. This task Luther nobly accomplished. Then, strange but true, Luther himself wrote a creed; Wesley wrote a

creed; Calvin wrote a creed—*ad infinitum*. And the Bible was again covered up beneath Protestant creed! How much better is Protestant creed than Catholic creed? Barring the issue of civil and religious freedom, none. Scripturally, orthodox Protestantism is as far wrong as Roman Catholicism. Neither is Christianity.

So the task of those men committed to the principle of “restoring the ancient order” and “speaking where the Scriptures speak” was to rescue the Bible from the Protestant clergy and creed and to restore the New Testament church in its primitive perfection. Briefly summed up, the aim of the restoration movement was simply this: First, to abolish every human creed for the Bible, and the Bible alone; second, to abandon every party name for the name of Christ; third, to require of sinners the same acts of obedience as conditions of their salvation as were required by Jesus Christ and the apostles; fourth, to practice in the worship only those things for which we have Scriptural precept, command or example. And that is yet the spirit and genius of the restoration plea.

II. PERFECTION IN THE NEW TESTAMENT

When Adam was created there was not a cloud over his path, not a jar in his whole nature, no fear of evil and no dread of death. He fell away from this state by breaking through the restrictions of divine law. “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.” (Ecclesiastes 7:29).

So man in his primeval state was perfect. Adam was a perfect man, made in the “image of God”; he was God’s model, God’s design. But he fell. Centuries of degeneration separate man as he is from man as he was. Yet we can span the space of time and see man as God created him, not man as sin corrupted him and strive to reattain his lost estate.

It was also in the beginning of the new creation that God formed a perfect church. Paul calls it the “new man,” which he says God created when Christ became “our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh

the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Ephesians 2:14-16). Thus it was that out of the two nations—Jew and Gentile—God created the church.

This *new man*, which is the body or church of Christ, mentioned in the second chapter of Ephesians, was also made perfect in every respect, but apostasy set in, just as it was predicted so many times in the New Testament Scriptures.

The incipency of this apostasy would be in the personification of one "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—which, as previously mentioned, was the apostolic prediction of the imperial edicts of Nero, binding on all subjects, with special directives to Christians, what was acknowledged to be "emperor worship." It was thus that Nero ascended to the position of God, as if he were sitting in the temple of God, showing himself to be a god. In this arrogance of an arrogated religious usurpation the emperor of Rome was forerunner to the pope of Rome, and his assumptions reached culmination in the papacy and subsequent papal encyclicals. The conditions described in these New Testament warnings prevailed after the destruction of Jerusalem, and had specific reference to them. The contents of the book of Revelation are but an extension and enlargement of these references in the epistles to the churches. In the description of the destruction of Jerusalem in Matthew 24, and the tribulation that followed, Jesus said there would be apostasies from the faith in the form of false Christs and antichrists, and Paul states in the Thessalonian passage that "the mystery of iniquity doth already work"—which means that departure from Christ was in evidence in Paul's time. These conditions developed gradually into a general apostasy, of which all of the apostles warned the churches in their epistles.

Paul says again, to Timothy, "Now the Spirit speaketh

expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats," (1 Timothy 4:1-3).

John also says: "Beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world," (1 John 4:1).

Paul, when giving his last warning to the elders of the church at Ephesus, makes this statement: "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).

This ought to be enough to prepare the student of church history for the departures from Christianity there revealed.

Moses was commanded to "make all things according to the pattern shown thee," and Paul quotes this to emphasize the same caution to those who would be Christians, (Hebrews 8:5). The New Testament is our pattern and everything must conform to it. "Prove all things; hold fast that which is good," (1 Thessalonians 5:21). The church outlined in the New Testament was perfect in government or organization; and perfect in doctrine and in worship.

(1) A Gradual Departure.

The departure began in Paul's day with the eldership or government of the church. It is admitted by all scholars of all denominations that the only government in the New Testament was local. There were no synods, councils, conferences, conventions, nor associations. Catholics say of their system of church government, "Some parts of the governmental system of the Catholic Church are of divine origin; and many of them are human institutions." (*Externals of the Catholic Church*, page 19). And again, "The divine institution of the three-fold hierarchy cannot, of course, be derived from our texts; in fact, it cannot in any way be proved directly from the New Testament; it is a

Catholic dogma by virtue of a dogmatic tradition—in a later period of ecclesiastical history the general belief in the divine institution of the episcopate, presbyterate, and diaconate can be verified and thence be followed on through later centuries. But the dogmatic truth cannot be traced back to Christ himself by analysis of strict historical testimony.” (*Catholic Encyclopedia*, VIII, 334.)

These are samples of hundreds of admissions that the Catholic system is foreign to the New Testament.

This departure was gradual through several centuries. Soon after the apostolic era, one of the elders of each congregation began to assume a place above the other elders, a sort of “chairman” elder. In a century or so the affairs of congregations began to be administered by only one man and he began to be called “the bishop” by the church. Elders in larger cities soon began to assume control over smaller churches nearby, and this gave rise to the “Diocesan Bishop.” In these larger cities the next step was control over a greater territory and they were called “Metropolitan Bishops.” After a few centuries of struggling for the supremacy by the great cities of the world the contestants were at last reduced to two, Constantinople and Rome. In the year 1054 the world was divided by them into Roman Catholic and Greek Catholic churches.

As their government evolved their doctrines developed and were formulated. Practices were borrowed from pagan religions from the ends of the earth. None will dare deny it. Their scholars freely admit it.

The departure began in the days of the apostles but the permanent division resulted when the Nicene creed was formed. Where the New Testament had been the only creed, the Nicene Council substituted therefor a human creed, and a new body had its beginning. A new name was needed and we meet for the first time “the Catholic Church,” as the term is now used.

The church with a new name and a new creed was the new church. This begins the infancy period of Catholicism. It did not reach the present dimensions and character until about the thirteenth century. The seven sacraments are

a creation of the thirteenth century. They have apostatized until there is not a vestige of Christianity to be found in their system.

In lieu of the New Testament practices, pagan ceremonies were adopted. A Catholic authority admits it. "It is interesting to note how often our church has availed herself of practices which were in common use among pagans." (*Externals of the Catholic Church*, page 156). Here is Catholic authority to uphold the charge that Catholicism is an unscriptural human ecclesiastical system.

(2) The Reformatory Movements.

Not only was the Bible rejected as a book of authority by the Catholic Church, but its political yoke became so galling that its overthrow was inevitable. The printing press was invented, the Bible began to be read again, and a new day was dawning. The blood of the martyrs it had slain was crying from the ground! To read the article on the Inquisition in the Catholic Encyclopedia, of how they sealed men in dungeons, roasted them on the rack, burned them at the stake, for no other crime than thinking, speaking, and worshipping contrary to the Catholic system, makes us revolt at the thought of Catholicism but to rejoice in the courage of Luther, Calvin and others who arose to break the power of Papal Rome.

The first Protestant denomination to break away from Romish rule was the Lutheran Church, about the year 1530. But instead of disregarding its human doctrines and practices Luther proceeded on the platform of retaining everything not expressly forbidden. He knew he was not on scriptural ground, for he said: "The Pope in condemning Huss had condemned the gospel. I have gone five times as far as he, and yet I greatly fear I have not gone far enough." (*Martin Luther, D'Aubigne's History*, page 173). So the Lutheran Church is not the New Testament church.

The Church of England was the next to begin. King Henry VIII, in order to marry his wife's waiting maid, severed the portion of the Catholic Church in his dominions from the Pope, about twenty years after the Lutheran

Church began. In this country it is known as the Episcopal Church. At first there was no difference between it and the Catholic Church and it has made but few changes until this day. Both these denominations have human names, human creeds, and human practices and neither of them is the New Testament church.

The Methodist Episcopal Church was established by John Wesley in 1729, but like Catholics, Lutherans, and Episcopalians, has a human name, a human creed, and human practices. For instance the Catholic Church legalized sprinkling in 1311, and when the Episcopalian Church came out of Catholicism they carried it with them. When the Methodist Church came out of the Episcopalian Church they retained it. But it is no more scriptural in the Methodist Church than in the Catholic. In fact, the Catholic Church taunts the Protestant denominations for the many things they have borrowed from Rome, which Rome admits are not scriptural.

The Methodist Episcopal Church, South, began in the city of Louisville, Kentucky, as a result of a split over the slavery question.

No one ever read of a Baptist Church in the New Testament. The Baptist creed is only another protestant formula as human as the Catholic Catechism. Their scholars do not pretend to find the Baptist Church in history before the seventeenth century. Immersion began to be practiced and the name Baptist originated with one John Smythe in London England, in 1608, after he had baptized himself and some followers, and he called them Baptists. Not only do they have a human name and a human creed but they, too, admit that their practice is not according to the New Testament pattern, (*Standard Baptist Manual*, page 22).

The Presbyterian churches in similar manner grew out of the work of John Calvin. Time would fail us to picture fully the rise of a host of smaller denominations during the nineteenth century. Instead of diminishing in number, they increase with the passing years, until there are now about three hundred different religious bodies reported in the federal census.

(3) The Restoration Plea.

The Catholic Church blames the multiplying of Protestant denominations on the unrestricted use of the Bible in the hands of the people. But this is not the case. It is caused by their disregard for it. We do not need a reformation of human religions but a return to the divine one. We do not need to write better creeds than those of the existing denominations but to discard them. We do not need to invent a new name but to wear the divinely given names of the New Testament. *We do not need reformation but restoration.*

There was no ecclesiastical organization or machinery in the New Testament—the divine arrangement was simply the local church with elders and deacons. The titles, or terms, designating the office of the elders were simply the descriptive words pastors, bishops, presbyters and elders; and these terms were used interchangeably and synonymously to designate the overseers of the local church, and to define the different phases of their work in relation to the congregation; and there were a plurality of elders appointed in all the churches. (Acts 14:27; Tit. 1:5).

With the formulated human creeds came also the dogmas of the denominations, all of which should be rejected, and the New Testament alone accepted as the bond of union and communion—the only divine creed—and its doctrines alone should be received.

Let us not teach that we are saved by faith only when our pattern, the New Testament, says “Ye see then how that by works a man is justified and *not by faith only.*” (James 2:24). Let us not contend that children are under condemnation, because of the sins of their parents and contradict the Bible, which says, “The son shall not bear the iniquity of the father.” (Ezekiel 18:20). The pattern says that baptism is a burial (Romans 6:3, 4; Colossians 2:12), so let us teach it and practice it. There is no record where water only was ever sprinkled upon anybody or anything for any religious purpose, from Genesis to Revelation. The pattern says, “He that believeth and is baptized shall

be saved," and no preacher has the right to teach that he that believeth and is not baptized shall be saved also.

The pattern for worship set forth in the New Testament is not complex. It consists in simple services—the first day of the week assembly (Acts 20:7—1 Cor. 16:2—Heb. 10:25); the Lord's Supper (1 Cor. 11:23-34); teaching, prayer and fellowship (Acts 2:42); singing and making melody with the heart, not with mechanical instruments of music (Rom. 15:9—1 Cor. 14:15—Eph. 5:19—Col. 3:16—Heb. 2:12—Heb. 13:15).

It comes from some sources within the church of recent time that there is no binding pattern for the first day of the week assembly for observance of the Lord's Supper, that it may at one's will or option be observed another time than the first day. Such talk was once confined to denominational circles, but now it is heard in some high places within the church. A few passages of scripture will settle that point with anyone who respects the scriptures as an inspired authoritative guide in all religious conduct. Here are the scriptures: (1) Christians were commanded to eat the Lord's Supper—Matt. 26:26-28; 1 Cor. 11:23-34. (2) They were commanded to assemble—Heb. 10:25. (3) They ate the Lord's Supper when assembled—1 Cor. 11:17, 28, 33. (4) They assembled *to eat* the Lord's Supper—1 Cor. 11:33. (5) They assembled on the first day of the week—Acts 20:7; 1 Cor. 16:2. (6) This assembly on the first day of the week was for the specified purpose *to break bread*—to observe the Lord's Supper—Acts 20:7. (7) This ordinance was among the commandments given to all—1 Cor. 11:2 and 23; 14:37. These passages all add up to a positive command for the observance of the Lord's Supper upon the first day of the week—and anyone who cannot see it is looking the other way.

As for instrumental music, it was David's invention in the Old Testament among the Jews and since that time it became the adopted child of the Roman Catholic church. John Calvin said that "the Catholics foolishly borrowed it from the Jews," and let us once more add that the Protestants borrowed it from the Catholics. The Christian Church

(self-styled and so-called) borrowed it from the Protestants, and the New Testament Church never used it. You may read every passage in the New Testament bearing on the subject from the time that Jesus and his disciples, at the institution of the Lord's Supper, "sang a hymn and went out," through the book of Acts, through the epistles to the church, and all the instruction the Holy Spirit has given on how to worship God in the church of Jesus Christ, and the word "sing" exhausts the command on the subject. That is the limit of the command, friends, and we simply insist that it should be the limit of our practice. Instrumental music was thus a relic of Judaism until Rome adopted it, and Protestants have not learned to leave Rome's relics and images in Rome. Her daughters imitate her ways, and so do her stepchildren—but the Bible says "Come ye out from among them, and be ye separate, and touch no unclean thing"—that was Paul's exhortation to the church to abandon every human practice in religion, and it is our plea to you.

To become a Catholic or a Lutheran requires the Catechism; to become an Episcopalian requires the Thirty-Nine Articles; to become a Methodist, the Discipline; a Baptist, the Standard Manual; and a Mormon, the Book of Mormon—but to become a Christian requires only the New Testament, which makes Christians only. *The Bible only, makes Christians only.*

III. THE PROCESS OF IDENTIFICATION

The question is frequently asked: How may one know which church is right—out of the many religious bodies, called churches, all claiming the Bible as authority for their existence, how can one identify the true church? The answer is by its identifying marks—its features or characteristics. A lost automobile is identified by its make, model and number. The New Testament records the marks of the church in such unmistakable terms that its make, model and number have positive identification.

First, its *origin* is in the *seed* of God's word that produces it. As genuine Ford automobile parts when as-

sembled anywhere in Canada, the U.S.A., or Old Mexico, will produce only a Ford, and not a Volkswagen, so the parts of the New Testament church will produce only the church and not a denomination. New Testament parts do not fit a denominational church, and denominational parts do not fit the New Testament church.

Second, as to its *perpetuity* or *continuity*—the claim of an unbroken chain or line of church succession is too tenuous to be practical, and with the denominations, including the Roman Catholics, it is impossible; and for the church itself—it is unnecessary. Every seed produces after its kind. An unbroken succession of wheat crops would not be necessary to producing the wheat crop, so long as the *seed* remains. If there has ever been a period of time when the church did not have visible existence since its establishment on the Day Of Pentecost (a thing no man could prove)—then the church would exist in the seed that produces it, the word of God. The wheat crop exists in the *seed* that produces it, and the church exists in the *gospel* that produces it. No particle of matter ever perishes—neither does the truth. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.” (1 Pet. 1:22-25)

Third, as to its *structure* and *organization*, they have previously been mentioned as being that of a congregation of Christians with the simple non-complex arrangement of a membership under an eldership of overseers designated as bishops, presbyters and pastors (all in one) to initiate and enforce in local congregational government the teaching of Christ in the church. This divine order calls for elders to rule, deacons to serve, members to assemble for worship and service, evangelists to preach. How undenominational such a body of Christians! The church is a body of baptized believers—in the whole sense, the ag-

gregate, it is composed of all the saved on the earth; in the congregational sense, the local church, it is composed of all the saved within its geographical term of limitation. These are the only two senses in which the church is described in the New Testament, and a denomination is not the church in either of these senses, and is therefore not the church in any sense at all. The church is not a denomination, and no denomination is the church.

Fourth, its *doctrine* and *creed* is the New Testament itself, which Paul to Timothy declared to be the form of sound words " (1 Tim. 1:13) ; and to Titus, "the faithful word" and "sound doctrine" (Tit. 1:9; 2:1). A human creed is a formulated interpretation of what men conclude the Bible says. The divine creed is *what it says*—any creed-book that contains *less* or *more* simply contains *too little* or *too much* to be the right creed.

Fifth, its *worship* and *service* must be scriptural. The elements of worship are limited to specific command, "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20) ; and "keep the ordinances as I delivered them to you" (1 Cor. 11:2). No element of worship therefore has been left to human judgment or uninspired expediency. The realm of service is more general but is performed within the sphere of the name of Christ: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17)

Sixth, its *names* and *nomenclature*. The principle of calling Bible things by Bible names must not be abandoned—it is a mark of the identity of the church. "Thy speech betrayeth thee." The language of Ashdod was forbidden and prohibited among the people of God in the Old Testament, and there is no place for the phraseology of denominational and theological parlance among the preachers publicly or among the members privately. Any truth can be expressed in terms of "the word of truth" without resorting to the nomenclature of denominational theology. "Speak thou the things which become sound doctrine . . . sound speech that cannot be condemned." (Tit. 2:1, 8) In the Old

Testament episode of the tower of Babel (Gen. 11) there is an example of the power of a united language turned into weakness by a confusion of tongues. If this was true when the unity of speech was employed for evil, the converse is true even now—that the power of a united speech by the members of the church all over the world could topple the towers of error in the citadels of denominational theology, and by the pure speech of the New Testament the church of Christ would be identified in all the world.

Through all history, down the surging stream of time, friends, there has been the ever present trend away from God's word. It was so in the Old Testament. Israel wandered; she was ever froward and wayward. Moses lifted the voice of tearful pleading against her deviations and God raised up prophet after prophet to call her back. But hers was a history of rebellion and of its inevitable result—her final rejection.

To the call of Jeremiah to “ask for the old paths, where is the good way, and walk therein,” Israel replied: “We will not walk therein.” That is the spirit of all innovation and departure from God today.

The word of God is divine, His commands are immutable, His law is inexorable, His authority is supreme, and He will not hold him guiltless who tramples it under his feet. We call upon you to lay down party creeds and party names, human doctrines and dogmas, denominational affiliations and all that is of no higher authority than men and their movements, and strike hands with us across the Bible—the word of God—for your soul's salvation and for heaven's hope.

CHAPTER XII

THE BIBLE BAPTISM

TEXT: *“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name 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 always, even unto the end of the world. Amen.”* (Matthew 28: 18-20)

The person whom the Bible designates a believer is one who having been persuaded that Jesus is the Christ, accepts him in implicit trust as his Saviour (John 20: 31). He is not one who has merely assented to gospel truth or fact, but one who has believed with all the heart; a belief that involves every faculty of his intelligent being—his reason, his sensibilities, his will (Romans 10:9, 10). The noun “pisti” (faith) means confidence, trust. The verb “pisteuo” (believe) means adherence to, reliance on. The nobleman’s (Acts 8) belief with all his heart meant his reliance on what Philip had preached unto him as essential elements of salvation. His faith in Jesus and his confession of that faith meant nothing less than his acceptance of all terms and conditions of salvation laid down in the preaching of Philip (Acts 8:12). And the conviction of those “pricked in their hearts” on Pentecost (Acts 2) was a faith that yielded the willing spirit of obedience in the pleading question, “What shall we do?” Such a faith implies and embraces all necessary conditions named in God’s law of pardon.

I. FAITH AND BAPTISM—MARK 16:16

The commission according to Mark says, “He that believeth and is baptized shall be saved.” This salvation is the forgiveness of past sins; pardon, the complete absolution of guilt; remission of sins. But this pardon is an executive act. It takes place in the mind of God in heaven;

not in the heart of man on earth. The thing we know as inner consciousness cannot determine by inward feelings that pardon has been granted. Pardon can be known only as God declares it. The man in the penitentiary can know that he is pardoned only as the executive, the Governor, declares it. No warden of such an institution would release an inmate of it on the ground of an "inner consciousness" that the Governor had pardoned him. Inner consciousness cannot measure or weigh any outward thing. There must be a standard for all such. And God has a law of forgiveness—the sinner is not pardoned until he has complied with it.

(1) By Faith.

The issue is not whether one is saved or justified by faith—to that we all agree. The issue is in the degree of faith—when is one saved by faith. The Baptist order is repentance before faith, but they do not mean salvation by repentance *before* faith. The Bible order is faith before baptism—why should a Baptist insist that salvation comes by faith *before* baptism seeing that they will disavow salvation by repentance *before* faith in their order of things. True, faith comes before baptism, but one is not saved by faith before baptism any more than one would be saved by repentance before faith in the Baptist order of things. This one thing answers every argument that can be made by a Baptist against baptism on the ground that one is saved by faith and that faith precedes baptism. All passages that declare justification by faith (Romans 5:1) and others of like import we accept and believe and claim. But we deny that any of these passages teach or imply that one is saved by faith before he is baptized. "He that believeth and is baptized shall be saved."

(2) By Faith When.

The eleventh chapter of Hebrews lists the men of faith in the former dispensation. By faith they were approved—but faith plus what? By faith Abel offered his sacrifice and was justified by it. By faith Noah prepared the ark. By faith Abraham obeyed when he was called. Try faith alone on any of these examples of justification by faith and

see how it works. "Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect." (James 2:21, 22).

In further proof that it requires an active faith to produce justification, contrast the cases of the priests and rulers who believed. In one case (Acts 6:77) a great company of priests became obedient to the faith. In the other case (John 12:42) many of the rulers believed but would not confess. Both of these companies of Jewish officials believed; but only one company was justified. It proves that faith only does not save, else both companies would have been saved, seeing that they both believed. "Ye see, then, that by works a man is justified and not by faith only." (James 2:24).

(3) By Faith Plus.

If a man exercises faith but his faith does not exercise him, either the subject has a poor faith or the faith has a poor subject. Some plain passages from the New Testament suggesting some pointed questions will serve to show that mere faith does not save.

First: "But as many as received him, to them gave he the power to become sons of God, even to them that believe on his name." (John 1:12). Question: How does a believer exercise the power to become a child of God?

Second: "And the hand of the Lord was with them: and a great number that believed turned unto the Lord." (Acts 11:21). Question: What did these believers do when they turned unto the Lord?

Third: "Repent ye, therefore, and turn again (be converted) that your sins may be blotted out." (Acts 3:19). Question: What did these penitent persons do when they turned?

Fourth: "And without faith it is impossible to please God; for he that cometh to God must believe that he is." (Hebrews 11:6). Question: What does one who has believed do when he comes to God?

Becoming a child of God does not consist in mere faith, for in the first passage above it is stated that the believer is given the power to become a child of God. One cannot be given the power to become what he already is, therefore, the believer as such is not a child of God.

Turning to God does not consist in faith for the second passage above states that they believed *and* turned. The turning followed the believing. What was the turning act?

Again, turning to God does not consist in repentance, for in the third passage above the Jews were told to repent *and* turn. What was the turning act in this case? Moreover, coming to God did not consist in faith, for in the fourth passage above it is stated that one cannot come before, or without faith; the coming, therefore, must follow believing. Then what is the coming act? The turning act in Acts 11:21 is not faith, for they believed and *turned*. The turning act in Acts 3:19 is not repentance, for they were told to repent and *turn*. The coming act in Hebrews 11:6 is not faith, for there it is said that one must believe *in order to come* to God.

If one is saved at the point of faith—by faith without acts of obedience—then he is saved (1) before he comes to God (Hebrews 11:6); (2) before he becomes a child of God (John 1:12); (3) before he turns to God (Acts 11:21; 3:19).

The Bible order in these passages is this: The persons who believed—turned to God; the persons who turned to God were pardoned; hence, faith, turning, pardon. It follows just as certainly as day follows night that the faith that saves is the faith that obeys.

(4) The Turning Act.

It is evident that the turning act is not faith, nor repentance, for in the passages cited they believed and repented and afterward turned to God. There is but one act left in which the turning can consist. Baptism is that act. Baptism is the act in which faith obeys. It is the turning act.

Who shall be saved? "He that believeth and is baptized." It is the command that points out the man who is saved.

“He that believeth and is baptized shall be”—what? Shall be saved? not if he is already saved before he is baptized, in the exact sense that the passage says he “shall be saved.” If one is saved before he is baptized the whole construction of Mark 16:16 is a fallacy.

The doctrine of salvation before baptism changes the order and tenses of the verbs in Mark 16:16. The passage reads: “He that believeth and is baptized shall be saved.” To fit the doctrine of faith salvation without baptism it would read: “He that believeth and is saved shall (or may) be baptized.” But Jesus did not say is saved nor shall be baptized. He said “is baptized” and “shall be saved.” The change in the order necessary for a Baptist to get salvation before baptism involves a change in the tenses of the verbs the Lord used. That is simply too much change for anybody to make who has an ounce of respect for the word of God.

Belief and baptism are joined together by the copulative conjunction “and”—the coupling pin. To both thus united is annexed the promise “shall be saved,” which is conditional upon complying with both belief and baptism.

Respecting salvation—the whole matter of salvation depends on faith—exercise of it, “and is baptized.”

Respecting damnation—the whole matter of damnation depends on faith—the lack of it, “he that believeth not shall be damned.”

If it be urged that the text does not say “he that believeth not and is not baptized shall be damned,” we answer certainly not—the disbeliever cannot be baptized. It all depends on which way the man is headed as to the conditions necessary to his destination. If he is headed toward perdition, disbelief is enough to damn him. If he is headed for salvation, it requires every condition named to reach it. When God appoints two things for the accomplishment of one end, it takes both of those things to accomplish that end. Is there anybody who will dare to say “he that believeth and will not be baptized shall be saved”? And does any preacher have the authority to say “he that believeth and is not baptized shall be saved”?

(5) Some Errors Compared.

The Romanist says: He that is baptized shall be saved—without faith.

The Baptist says: He that believeth is saved—without baptism.

The Bible says: He that believeth and is baptized shall be saved. Which shall we take?

Paraphrasing further, suppose it should read: He that believeth and is baptized shall receive five thousand dollars—there is not a person who could not understand it. Or, if Noah had said “he that believeth and enters the ark shall be saved”—would it have meant that one who believed could have been saved without entering the ark? What the Son of God joined together, let no preacher put asunder.

(6) Faith and Obedience.

The question of obedience involves the question of what is essential. Religionists aver that faith is essential; prayer is essential; repentance is essential; but baptism is the great nonessential! Do they consider the distinction to be made between faith and obedience? The writer of Hebrews says: “Though he was a Son, yet learned he obedience through the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation,” (Hebrews 5:8, 9).

First: We are commanded to believe—is he the author of salvation to them that believe not?

Second: We are commanded to be baptized—is he the author of salvation to them that obey not?

Why is one essential and the other not essential?

Another parallel would run after this fashion. The Universalist says: He is the author of salvation to all men, though they do not believe. The Baptist says: He is the author of salvation to believers, though they are not baptized. The Bible says: He is the author of salvation to all them that obey him. That surely includes Mark 16:16. The only way to get around it is to turn infidel and deny the inspiration of Mark 16 as some “fundamentalist” Bap-

tists are doing. Fundamentalists indeed; It would be interesting to hear their definition of a modernist.

The inevitable conclusion is that the man who does not have faith enough to be baptized does not have faith enough to be saved. For the faith that saves is the faith that obeys.

II. REPENTANCE AND BAPTISM—ACTS 2:38

The battleground of the design of baptism has been Acts 2:38. Yet if Acts 2:38 were not in the New Testament the divine design of baptism is amply set forth in many other passages. On the other hand, if there were no other verse in the Bible on the design or purpose of baptism Acts 2:38, free of perversion, clearly sets it forth. Indeed, we would be willing to stake the issue on a single passage. It is of distinct value, a value that should be emphasized, in any controversy over the place of baptism in the gospel plan. It is the most conspicuous passage in the New Testament on the subject of baptism and the text should be freed of the withering influence of sophistry.

In deference to readers who may not be able to quote the passage, it reads: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

(1) A View of the Text.

The passage presents an inseparable connection between repentance, baptism and remission. The preposition "for," being *eis*, means necessary to; in order to. It makes remission of sins depend on baptism in the same sense in which it depends on repentance. An application of the simple rules of grammar will make this fact clear. For instance, transposing the sentence it reads: "Every one of you repent and be baptized in the name of Jesus Christ for the remission of sins." Here two things—repentance and baptism—are related to a third, the remission of sins. The two things are connected with the one thing by the particle *eis*. The one particle *eis* cannot express two relations. Whatever relation repentance bears to the remission of sins,

baptism bears that same relation. Is repentance essential to remission of sins? So is baptism.

(2) An Answer to a Question.

The words of Acts 2:38 were spoken in answer to a question. The question was: "Men and brethren what shall we do?" The answer was: "Every one of you repent and be baptized." Now, when were they forgiven? Not when Peter began preaching; not when they were convicted; and not when they cried, "what shall we do?" The question itself implies the necessity for an answer. And the answer itself implies its essentiality. But the answer to the question was: Repent and be baptized. That alone would make it essential, with no design expressed—it was the answer to their question.

The object of the question was what to do. For what—if not to be forgiven? Then did Peter tell them something to do *because of it*? A strange answer to a question, indeed! And a strange question, searching for something they already had, but did not know it! Yes, as an answer to their question, the command to repent and be baptized, if no design had been expressed, would still link repentance and baptism together as essential to the object of the question asked. The object of that question being forgiveness, the answer to it makes repentance and baptism together essential to forgiveness.

(3) The Answer Analyzed.

The copulative conjunction "and" couples two verbs. "Repent" is one verb; "be baptized" is the other verb. They are joined together by the Holy Spirit—and what the Holy Spirit joins together, who will dare to separate?

The phrase "for the remission of sins" modifies both verbs, sustaining equal relation to both. Repent and be baptized for—what? For precisely the same thing. Eliminate one verb, make it a sentence with a simple predicate instead of a compound one, and read it: "Repent every one of you in the name of Jesus Christ for the remission of sins." Or, eliminating the verb "repent," and retaining the

verb “be baptized,” read it again: “Be baptized every one of you in the name of Jesus Christ for the remission of sins.” There is no good sense in the passage if remission of sins is not the purpose of both repentance and baptism. In fact, in Acts 2:38, repentance by itself is not for anything; and baptism by itself is not for anything; but repentance and baptism are, together, for the remission of sins.

(4) The Greek Preposition “Eis.”

It is often urged that the clause “be baptized for the remission of sins” is susceptible to different interpretations. But let it be remembered that it is not baptism for the remission of sins in Acts 2:38, but repentance and baptism for the remission of sins, and two interpretations cannot be made of that.

The preposition *eis* never meant “because of” nor “on account of” and was never so used in all of the New Testament. Baptist sometimes use such examples as, “He was arrested for (on account of) stealing”; and “He was paid for (because of) his labor.” In such instances the English word “for,” which comes from the Greek word *dia* and which means “on account of,” is used. The sentences, for that reason, are not parallel. Informed Baptist preachers know it, and if honest will not resort to the dodge—yea, the deceit.

Compare the uses of *eis* in some other passages.

1. Acts 3:19: “Be converted *that (eis)* your sins may be blotted out”—“That” is the preposition *eis*, and it means in order to the blotting out of sins.

2. Romans 10:10: “Believeth *unto (eis)* righteousness”—in order to righteousness.

3. Acts 11:18: “Repentance *unto (eis)* life”—in order to life.

4. 2 Corinthians 7:10: “Repentance *unto (eis)* salvation”—in order to salvation.

5. Matthew 26:28: “This is my blood . . . shed *for (eis)* the remission of sins.”

Does Matthew 26:28 mean that his blood was shed *because of* or *in order to* the remission of sins? Let some Baptist preacher tell you.

6. Acts 2:38: "Repent and be baptized . . . *for (eis)* the remission of sins." The preposition *eis* in Acts 2:38 means *in order to*. The word "*eis*" *never* meant "on account of" and was *never so used* anywhere in all of the New Testament. Baptism is, therefore, in order to remission of sins.

(5) Believe—Repent—Baptized.

The Bible order of gospel conditions is *Believe, repent, be baptized*. But we believe *eis* salvation—unto, or into salvation. So Baptist are wont to say that since we believe *eis* (into) and one believes before he is baptized, one is, therefore, saved before he is baptized. But what is the Baptist order? Here it is: *Repent, believe, baptized*. And what about the word *eis*? Here it is: Repent *eis*; Believe *eis*; Baptized *eis*. So if here "believe *eis*" puts salvation before baptism—then "repent *eis*," in the Baptist order, would put salvation before faith—because they tell us repentance comes before faith! The facts, shorn of sophistry, are simply that the word "*eis*," which is the word "for" in Acts 2:38, means in order to, in view of, toward, etc., and the context shows when it is the final act of entering into; therefore, the translators knew when to render the word unto and when to render it *into*. But one thing is very certain, it never meant because of, or on account of, being always prospective and never retrospective, and was never so rendered. Thayer's Greek lexicon defines the word "*eis*" as follows: "A preposition governing the accusative, and denoting entrance into, or direction and limit; into, to, towards, for, among"—and that together with the Bible use of it, ought to settle it.

(6) Two Answers Compared.

The third chapter of Acts records the second sermon of Peter in Jerusalem, With the same object in view he said to these Jews: "Repent and be converted (turn again) that your sins may be blotted out, when the times of refreshing

shall come from the presence of the Lord.” (Acts 3:19). This answer compares with Acts 2:38 as follows:

1. Acts 2:38: Repent—be baptized—remission of sins—gift of Holy Spirit.

2. Acts 3:19: Repent—be converted—sins blotted out—seasons of refreshing.

No man can study this comparison honestly without seeing that “be baptized” is just as much connected with “remission of sins” in Acts 2:38 as “be converted” is connected with “sins blotted out” in Acts 3:19. And it definitely proves that baptism is the converting, or the turning act. Repentance is not the turning act—for Peter said, Repent and turn. But “turn,” or “be converted,” occupies exactly the same place in Acts 3:19 that “be baptized” occupies in Acts 2:38. Then baptism is the turning act. It is in order to the remission of sins. To oppose plain passages of scripture is but a waste of ingenuity.

(7) Some Objections Considered.

It is after the opponents of truth on baptism are routed by these plain scripture facts that they resort to the effort to nullify the word of God with certain supposed conditions and contingencies. But it can be shown that every contingency introduced to eliminate baptism will under similar circumstances eliminate faith in Christ.

It is argued that if baptism is essential to salvation it puts salvation in the hands of the administrator. But there is nothing that does not depend upon a contingency of some sort. True, one cannot be baptized without an administrator, or without water, or without a contingency of extrinsic help from another. But apply the same objection to the knowledge of Christ that men must possess to be saved. What about remote countries where such knowledge depends on the missionary? Is belief essential to salvation? Then since Paul said, “how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?” does not the same contingency carry the same weight in the matter of belief, or the knowledge of Christ,

as in the case of baptism? If allowances are made for such, and yet the essentiality of faith is preserved, then why not apply the same principles to the command of baptism?

Another instance is in the oft-heard sigh that such a doctrine damns some person's father or mother, and hence cannot be true. But every one since Adam and Eve has had a father and mother, so by contingencies every condition of the gospel can be eliminated, and we will have universal salvation. A Chinaman or a Jew hears this same preacher who makes this objection against baptism, preach that faith in Christ is essential to salvation. He will say: That doctrine damns my father and mother who did not believe in Christ. How will the preacher dispose of the contingency? Ask him. There is no account of any conversion without the third party. The great commission itself required the third party. Read the book of Acts.

It is said that we would condemn those who cannot be baptized. Apply the same argument to faith. Countless millions have died without the knowledge of Christ. He who tries to prove that baptism is not essential by one who cannot be baptized is a failure as a teacher. At best it would only exempt infants, idiots and those who cannot do it. To weak minds such contingencies are objections against a divine command, but thoughtful persons can see at a glance that such reasoning will eliminate all conditions of salvation with the same stroke.

As to those cases often urged about certain ones dying without baptism, there are three points involved: (1) the physical impossibility (2) the moral impossibility (3) the wilful neglect. All such are without the law, outside of its provisions and promises. Clemency belongs only to the judge, and it is not within our power to grant it. The case has gone to the judgment.

Finally, it is urged that to make baptism necessary to salvation contradicts numerous passages on faith. The objection rests on the assumption that these numerous passages on faith suspend salvation on faith only—the thing not one of them says. It will drive the objector back to the doctrine of salvation depending on no act of his own, in

which case he would be no more to blame for his damnation than a dead man is for not rising from the dead. It would mean that naked Omnipotence saves or damns!

“By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast.” (Ephesians 2:5-8). Not of works is construed to mean not by baptism. It is asserted that baptism is works and it seems to be about the only thing they ever classify as works.

Not of works in this passage does not mean baptism, or any other command of God. It means works of human merit that men originate. There are two kinds of works mentioned in the Bible; there are works that will save a sinner, and works that cannot save.

Man's works will not save; man cannot originate a plan of his own that will save, but God's commands are not man's works. They are works of God, and when man obeys them he is doing the works of God. Jesus Christ came into the world to do the Father's work. He said, “I must work the works of him that sent me.” When the Lord Jesus Christ did the work God sent him to do, it was God working through him, and it was therefore the works of God. Therefore, when we do what He commanded us in the gospel that is not our work, or works, but the works of God through Christ. That is true in regard to baptism, as well as other things. It is said that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples. Jesus did the baptizing through agents, his disciples who baptized for him. His disciples are his agents now—his gospel ministers, and when one submits to baptism, he submits to Christ.

James says by works a man is justified, and not by faith only; Peter says in every nation he that fears God and works righteousness is accepted of him; Paul says work out your own salvation with fear and trembling. But Paul contrasts two kinds of works, one that will save and one that will not save. Speaking of the Jews he said they were ignorant of God's righteousness and went about to set up their own righteousness, not submitting themselves to the

righteousness of God. This was the reason why they could not be saved.

This brings out clearly the two kinds of works, the works of God, and the works of men. On which side is baptism? Does it belong to the works of men or the works of God? Then faith must also be excluded, for it also is work. Jesus said that it is the work of God to believe on him whom God sent. Faith is work—man is active in believing, in faith. The command to repent is also in the active voice. But *be baptized* is in the passive voice. We submit to baptism. The Lord's agents baptize for him, and when one submits, he is baptized of, or by the Lord.

In Titus 3:5 the apostle said, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost." We cannot save ourselves by our own works, but in baptism we submit to the Lord, and he saves us by baptism, the washing of regeneration.

The Titus passage declares that we are saved not by one thing but by another thing. That is—*not by* what? and *but by* what? The answer is, not by *works* but by *baptism*, therefore baptism cannot be classed with works of man. Titus 3 affirms that when God "saved us" by baptism, it was "according to his mercy." Then away goes the Baptist argument that salvation by baptism would be salvation by works.

Baptism is the only washing connected with the gospel, and the Lord applies it through his agents. Ananias was sent to Saul by the Lord, and was told to "arise, and be baptized and wash away thy sins, calling upon the name of the Lord."

All objections to God's commands originate in and proceed from hearts that lack faith. And it is just the sort of preaching that is being done by preachers who berate baptism that encourages people to disregard the word of God and die in disobedience. Jesus said: "He that believeth and is baptized shall be saved" and his ambassador said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." We know not how to have it any other way.

III. BAPTISM IN THE ACTS OF THE APOSTLES— ACTS 2:41-42

The commission according to Luke commanded the apostles to preach remission of sins in the name of Christ to all nations—beginning at Jerusalem. Under this deputation four things were to be done: 1. Remission of sins should be preached; 2. It should be preached in the name of Christ; 3. It should begin at Jerusalem; 4. The same things should be preached to all nations. The disciples appointed to the task were ordered “not to depart from Jerusalem” until plenary power, as divine delegates, had been received. The Lord said: “Ye shall receive power when the Holy Spirit is come upon you,” (Acts 1:8). Pentecost came. The twelve were “together in one place” waiting. With startling suddenness in the eventful moment the room resounded with the divine presence and overwhelmed the apostles and filled them. Bearing the credentials of heaven, the inspired commissioners were ready in obedience to the divine fiat to begin preaching remission of sins in the name of Jesus Christ.

How did the remission of sins begin to be preached at Jerusalem? Upon this question hangs the entire New Testament story; for the apostles either preached the same thing everywhere they went or they disobeyed the commission. The second chapter of Acts is the answer. The keynote gospel address on Pentecost, by the man authorized by Christ and qualified by the Holy Spirit to announce and bind the terms of remission, commands sinners to “repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.” This being the design of baptism and the terms of remission as defined by inspiration, the same design and terms must be understood in all other places where they are not specifically mentioned. Being informed in one place of the design of the Lord’s Supper, everywhere it is mentioned afterward it carries the same design—if not expressed, that design must be understood. So when the remission of sins and the design of baptism were defined in the beginning, whenever and wherever thereafter the people received remission we know the terms

upon which it was received; and when people were baptized we know why they were baptized.

(1) Philip in Samaria.

“And Philip went down to the city of Samaria, and preached Christ unto them”—but when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, “they were baptized, both men and women,” (Acts 8:12). The case of Philip and the Samaritans shows plainly that whenever Christ was preached, baptism was preached. Since the commission commanded that remission of sins should be preached in the name of Christ, “beginning at Jerusalem,” when Philip preached the name of Christ, and salvation through it, he either preached the same thing in Samaria that was preached in Jerusalem or he disobeyed the commission. Hence the people of Samaria were baptized for the same purpose, and received the remission of sins on the same terms, as on the day of Pentecost. The proposition stands that the design of baptism being defined on Pentecost (Acts 2:38), its design must be understood in all other places where baptism occurs, though the design be not specifically mentioned.

Immediately following the great gospel meetings in Samaria, an angel of the Lord directed Philip southward into the desert region between Jerusalem and Gaza. Here is recorded the most simple narrative of conversion in all the chronicles of conversion. An honest sinner and an inspired preacher meet. The result is a gospel sermon and prompt obedience to it. The gist of the sermon was put in one sentence: “and he preached unto him Jesus.” The scope of the sermon was indicated by the question of the hearer: “Behold, here is water; what doth hinder me to be baptized?” Why this bid for baptism as they approached the place where there was water, seeing that Philip had preached nothing but Jesus? Simply because preaching Jesus included all that the apostles were commanded to preach “in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth.” The proposition stands, that wherever Christ was preached, baptism was preached; and wherever

baptism is mentioned without the design expressed, the design must be understood, having been defined at Jerusalem in the beginning. So when "they both went down into the water, both Philip and the eunuch: and he baptized him," the eunuch's baptism was the same as defined in Acts 2:38 on Pentecost. It is a significant statement that after they came up out of the water (not before they went down into it) the eunuch rejoiced. He had no experience of grace to relate before baptism; he had no confession of pardon received before baptism; remission was beyond baptism, and that is why, after baptism, he went on his way rejoicing.

(2) The Case of Cornelius.

Sectarians cling tenaciously to the case of Cornelius as an example of salvation before baptism. They assert that Cornelius received the Holy Spirit before baptism and must, therefore, have been saved before he was baptized. That proves too much. According to Peter's account of the case in Acts 11, the Holy Spirit fell on the house of Cornelius before he believed. It should be observed that there are two records of the events connected with this conversion—the record of Luke in Acts 10 and the record of Peter himself in Acts 11. Luke does not claim that his account was given in the order of events, but he does say that Peter "expounded the matter unto them in order," (Acts 11:4). Hence, Peter's own account of the happenings "to those of the circumcision" at Jerusalem represents the order of occurrence. In the order of occurrence Peter said that the Holy Spirit fell on Cornelius before he believed. Does that prove that he was saved before he believed? No denominationalist will allow that it does; hence, their argument is lost. The fact is that the outpouring of the Holy Spirit on the house of Cornelius did not effect the salvation nor affect the issues involved in it.

The elements entering the conversion of Cornelius are set forth in three passages in the record. First, the angel said to Cornelius: "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words whereby thou shalt be saved." (Acts 11:14). Second, Peter said to

Cornelius: "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." (Acts 10:45). Third, Peter "commanded them to be baptized in the name of Jesus Christ." (Acts 10:48). The casual reader cannot fail to observe that the remission of sins promised to Cornelius in the name of Christ began at Jerusalem, and that remission of sins in the name of Christ that was commanded in Acts 2:38, was baptism for the remission of sins; and that the same thing that began at Jerusalem should be preached to all the nations—all of which means, because it must mean, that Cornelius received the same remission in the same name, and on the same terms as stated in Acts 2:38 on Pentecost. Since baptism in the name of Christ is for the remission of sins (Acts 2:38) and Cornelius was commanded to be baptized in the name of Christ (Acts 10:48), it follows that Cornelius was baptized for the remission of sins. Indeed, remission of sins in the name of Christ, and baptism in the name of Christ for remission of sins, represent one process, which applies to Jew and Gentile alike.

As for the miracles in the case, miracle number one was the appearance of the angel to Cornelius, and its purpose was to inform him where to send for the preacher. Miracle number two was Peter's vision at Joppa, and the purpose of it was to convince Simon Peter that he should go with the servants of Cornelius to the Gentile's house in Caesarea. Miracle number three was the outpouring of the Holy Spirit upon the house of Cornelius, and the purpose of it was to prove to all the Jews that the Gentiles were acceptable as gospel subjects, and should be admitted to all the blessings of salvation along with the Jews. This was the purpose for which Peter used the incident before the Jews in Jerusalem, and he never used it for any other purpose. If that was not its purpose, Peter misappropriated it. That being its purpose, when any preacher makes any other use of it he misappropriates it.

So the miracles in the case of Cornelius were not elements in his conversion, had no bearing on his salvation,

and there is nothing in the case that furnishes an example for denominational conversion or sectarian baptism.

(3) The Philippian Jailor.

The question "What must I do to be saved?" asked by the jailor, and the answer "Believe on the Lord Jesus, and thou shalt be saved," given by Paul and Silas, have been the chief stock in trade of sectarian revivalists—from the frothing holiness and shouting Methodists on up the scale through the unconventional Billy Sunday type of evangelists to the frocked and formal dignitary—who fervidly exhort supplicants for salvation to "only believe." They aver that Acts 16:31 is the answer—the one and only answer—to the question what to do to be saved. True, they have not explained why Peter, Ananias, and others equally inspired, gave other answers, but they cannot be bothered with troublesome explanations. "Believe on the Lord Jesus and thou shalt be saved"—that, and that alone, we are told, is all that is necessary to the sinner's salvation. When reminded that this answer does not mention repentance, with a slight hitch we are assured that repentance must be included. Believing on the Lord Jesus can be stretched to include repentance which is not named in the connection, but its elasticity gives out before it gets to baptism, which is named in the immediate connection!

When Paul and Silas told the jailor to "believe on the Lord Jesus," without even a break in the story, the narrator states that "they preached unto him the word of the Lord." He evidently had not believed upon merely being told to; he must be told what to believe—or, in what believing on the Lord Jesus consisted. Having heard the word preached, the jailor washed their stripes (repentance, change of attitude), was baptized the same hour, and rejoiced with his house, "having believed in God." When had he believed in God? When he had done all that the gospel narrative tells, including his baptism, then he had "believed in God." So baptism in the case of the jailor has the same place and the same design as on Pentecost—Acts 2:38—"beginning at Jerusalem."

(4) Saul of Tarsus.

The sixteenth verse of the twenty-second chapter of Acts is Paul's own statement of his baptism in Damascus. "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." This was Ananias' answer to Saul's question, "What shall I do Lord?" and to which the Lord replied: "Arise, and go into the city and it shall be told thee what thou must do." (Acts 9). But with some people the word "must" appears to have degrees in meaning. The word in Hebrews 11:6, "must believe," means that faith is essential. But in Acts 22:16 when Ananias tells Saul what he "must do"—commands him to be baptized—the word loses most of its must, and deprived of its absoluteness, it degrades into a meaningless, empty, vacant nonessential.

When was Saul saved? If he was saved before Ananias came to him, he was a miserable saved man—blind, fasting, shut-up, praying—a miserable saved man, indeed! If he was saved when Ananias laid hands on him, he was saved before he was told what to do to be saved. If he was saved before he was baptized, he was saved before his sins were washed away, for he was commanded to "arise and be baptized and wash away thy sins." In short, if he was saved in the flash of the light on the road, as the sectarian preachers dogmatize, then he was saved when he did not know it, for he asked what to do; and he was saved when Ananias did not know it, who came to tell him what to do; and he was saved when the Lord did not know it, for the Lord sent him into Damascus to be told what to do; and if he was saved then, he was saved contrary to all the so-called experiences of grace required by these preachers themselves, before peace came to his soul, and while yet in his misery. What a strange conversion and a peculiar salvation the preachers make of it!

In the precept of Ananias three commands are joined together by the copulative "and"—Arise and be baptized and wash away thy sins. No matter in what sense the word "wash" is used, the fact stands out that baptism stands squarely between the sinner and the washing away of sins.

The question of efficacy does not change it. If it be urged that water cannot literally wash away sins, neither can blood literally wash away sins. Whatever washing away of sins may be, or wherever it takes place, the passage plainly puts baptism before the washing away of sins—it stands between the sinner and the washing. No amount of arguing or labor can change it.

In a final effort to escape the plain statement of the passage some objections are resorted to. It is said that Ananias addressed Saul as a brother—"Brother Saul"—hence, he must have been saved when so addressed. But Peter addressed the murderers of Christ in Acts 3:19 as "brethren" when he told them to repent. Were they saved at the time they were so addressed? Saul like those whom Peter addressed, was a brother Jew, according to the flesh—that is all. Again it is urged that Saul received the Spirit before he was baptized. But the text does not say it—it does not mention the time of the Spirit's reception at all—but merely states that he would receive it. Whether before or after baptism the passage does not state. Granting the miracle of the Spirit's reception, however, still would not change or alter the command. It would only make the miraculous part of it special, having no bearing on the thing commanded. Still further, it is claimed that "the scales fell from his eyes" before he was baptized, as evidence that he received salvation before baptism. But the scales fell from his eyes—not his heart. That affected only his blindness—not his salvation.

When was Saul saved? There is only one answer: "Arise and be baptized and wash away thy sins, calling on the name of the Lord." When did a sectarian preacher, under any circumstance, give this answer to any candidate for salvation? Yet it is written down in the eternal record of conversion.

Baptism stands between the sinner and the washing away of his sins; and baptism stands between the sinner and the washing away of his sins; and baptism stands between the sinner and calling on his name—no amount of evasion can change it. Then friend, why tarriest thou?

From the eventful Pentecost in Jerusalem with Peter, to the fateful hired house in Rome with Paul, through the book of Acts, baptism has the same place in the gospel plan. Resist the divine will no longer, arise and be baptized, calling on his name.

IV. BAPTISM IN THE APOSTOLIC EPISTLES EPHESIANS 4:4-6

In the collation of scripture passages bearing on baptism the abundance of teaching in the New Testament besides Mark 16:16 and Acts 2:38, is impressive. If sectarian debaters were able to prove that Mark 16 is spurious (which they are not) and that Acts 2:38 does not designate the design of baptism (which they cannot) they would yet be confronted with a formidable array of other passages, which, indeed are just as decisive as the two against which all denominational genius has for generations been concentrated.

Having followed the subject through the Acts of Apostles we now advance to other texts in the apostolic epistles.

(1) The Burial of Baptism—Romans 6:1-7.

The Roman Christians had “died to sin” and should “no longer live therein.” To impress this lesson upon them Paul said: “Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.”

The subject “we”—“we are buried with him by baptism”—includes Paul; hence, the baptism of this passage is linked with Saul’s baptism of Acts 22:16. They are, in fact, twin passages. Whatever Saul was baptized for—the

Romans were baptized for also. And the form of the Romans' baptism was the form of Saul's baptism.

Taking the two passages together, therefore, by Paul's own words, we have both the how and the what of baptism definitely settled. Ananias told Saul to "arise and be baptized and wash away thy sins"—that is the what of it as to design. "We are buried with him by baptism"—that is the how of it as to form.

Observe further that the text says very plainly what baptism does: "So many of us as were baptized into Jesus Christ were baptized into his death." Baptism puts one into Christ, and in so doing it puts one into his death. The word "into" is a preposition that denotes motion, out of one state into another—from without to within. Baptized into Christ—previous to baptism one is out of Christ, after baptism he is in Christ, by baptism he is brought from without to within. And there are no degrees in a state; one is either in or out of Christ, just as he is either married or unmarried, or as he is either a citizen or an alien. Hence, to the Galatians (chapter 3:26-27), Paul again says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Thus baptism, preceded by faith, is God's appointed way of bringing men into Christ.

Still not satisfied with the emphasis, the apostle further says that we are baptized "into his death." Baptism stands between the sinner and the death of Christ—it stands between the sinner and the blood of Christ, the merits and the benefits of his atoning death. Baptism is the recapitulation of the death of Christ; there the sinner being buried with Christ into death is made in the likeness of his death, his burial and his resurrection; there is death with Christ, and in Christ, he loses his sins, for "the old man is crucified with him" and "he that is dead is freed from sin." No stronger figure could be employed by which to set forth the design, form and benefits of baptism. It is the reenactment of Calvary.

But the capstone of the argument is yet found in the clause, "like as Christ was raised up from the dead by the

glory of the Father, even so we also should walk in newness of life." Baptism stands between the sinner and newness of life.

(2) The Operation of Baptism—Colossians 2:11-12.

This statement is embellished in the Colossian passage (chapter 2:12), "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." In baptism there is a burial and a resurrection with Christ through faith in the operation (working) of God. Baptism is here represented as both an immersion and an emersion. In baptism God performs an operation. The comparison begins with verse 11. Circumcision was a physical operation, made with hands; the circumcision of Christ is a spiritual operation, without hands. One was the putting off of the flesh; the other is the putting off of sins. In baptism God performs an operation—the putting away of sin by the power of God. And the same power that God exerted in raising Christ from the dead is the power that is exerted when in baptism we are raised up with Christ—"wherein ye also are raised up"—and the one baptized is baptized through faith in the operation of God. But if one believes he is saved before baptism, hence, has already had the operation—how could he be baptized through faith in the operation here required? It is mighty strong indication of the faith that qualifies for baptism. But having been buried and raised, concluding his effort to edify the Colossians on the subject of baptism, the apostle adds: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Colossians 3:1). Baptism thus stands between the Christian and the risen life with Christ.

Returning to the Roman letter there is yet another reference to baptism in the sixth chapter following closely upon the declaration that "we are buried with him by baptism." It is verse 17: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

Obedience to the form of doctrine stands between the sinner and freedom from sin. But baptism is the form of death, burial and resurrection, which Paul says is the doctrine delivered (1 Corinthians 15:1-4). Being baptized then is obeying the form of the doctrine—and Paul says, being then made free from sin. When do you say? Paul says then, and then means when, and that means freedom from sin comes when one is baptized.

(3) The One Baptism—Ephesians 4.

One frequently hears the expression “modes of baptism.” There is no such thing. As well talk about shades of white! White has no shades and baptism has no modes. Baptism, being a noun, stands for one thing; and baptize, being a verb of action, cannot denote several actions. Grammatically, it is impossible for the noun “baptism” and the verb “baptize” to denote several things and actions. But Paul settles the argument scripturally when he says: “One Lord, one faith, one baptism.” That cannot mean two in kind (Holy Spirit and water) nor three in form (sprinkling, pouring and immersion). As to the form there being but one, if sprinkling is baptism, pouring is not, if pouring is baptism sprinkling is not; and if either is baptism, immersion is not; and if immersion is baptism neither sprinkling nor pouring is. The process of elimination will decide the point, since all the world has admitted that immersion is baptism. Paul, knowing the how and the what of it all, said: “We are buried with him by baptism.”

It is often argued that these passages on baptism in the epistles refer to Holy Spirit baptism. This is done in an effort to escape the apostolic teaching on the design of baptism—that it puts one into Christ. If that be true, the antecedent admission is the elimination of water baptism, for Paul says there is one baptism (which cannot mean two) and if Holy Spirit baptism prevails, there is no such thing as water baptism, and all such has been but a wet, meaningless ceremony without New Testament authority or sanction. But most of those who preach Holy Spirit baptism, practice water baptism also. We wonder why. When

water baptism is established, Holy Spirit baptism is eliminated—Paul being the witness.

It should not require a tedious or devious argument to arrive at the right conclusion. If the Great Commission is now in force—water baptism is in force. Jesus commanded the apostles to teach and baptize men (Matthew 28:19). The apostles could not administer Holy Spirit baptism. Paul preached to the Corinthians and they were baptized (Acts 18:8). Paul baptized some of them, and other men baptized the others (1 Corinthians 1:14-16). So the Corinthians were baptized by men: but men cannot baptize with the Holy Spirit; therefore, the baptism of the Corinthians was not Holy Spirit baptism. Hence, when Paul said to the Corinthians, "For by one Spirit are (R. V. were) we all baptized into one body," the Spirit was the agent and not the element. By one Spirit, by the authority of, as commanded by Christ in the commission.

To the Ephesians in chapter four, Paul said: "There is one baptism." But in chapter five, he said: "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Surely, Paul would not tell the Ephesians that there is but one baptism in chapter four (if it refers to the Holy Spirit), and then enjoin water baptism in chapter five! The one baptism of chapter four, therefore, is the water baptism of chapter five. This baptism is said to be "by the word" in Ephesians 5:25 and "by the Spirit" in 1 Corinthians 12:13. The word is not the element of baptism in Ephesians 5 and the Spirit is not the element of baptism in 1 Corinthians 12. It is "by" the word and "by" the Spirit that men are baptized "with the washing of water." This being the one baptism in Ephesians, it is the one baptism in all the book besides. Holy Spirit baptism was special, never general; its purpose was inspiration, never obedience. No man was ever commanded to be baptized with the Holy Spirit. But the Bible commands men to be baptized; and there is but one baptism; it follows, therefore that Holy Spirit baptism does not prevail today.

Then is the one baptism essential or non-essential? Read Ephesians 4:4-6 and pick out the non-essentials: "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Out of these seven things, is there but one non-essential? This ought to expose the weak and feeble claim of denominationalists that baptism is non-essential. With them faith is essential, repentance is essential, prayer is essential; but baptism—it is the great non-essential! Such a sentiment is born of unbelief and in the reluctance of men to obey God.

(4) The Like Figure, Baptism—1 Peter 3.

As Paul in 1 Corinthians 10 compared our baptism into Christ with Israel's passing through the sea, so Peter compares our salvation by baptism with the deliverance of Noah's family by water. He said: "Wherein (the ark) few, that is eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Leaving out the parenthetical clause, the passage simply states that "baptism doth now also save us by the resurrection of Jesus Christ." That should be plain enough. But efforts are made to explain it away. Remember this at the start of it—any explanation that says baptism does not save us is not an explanation, but a *contradiction*, for the text says it does save us.

First, it is argued that baptism is just a figure, because Peter said "the like figure." But when Paul referred to Israel passing through the sea as a figure of our baptism into Christ, and the drinking of the rock in the wilderness as a type of Christ—"and the Rock was Christ"—does that make Christ figurative? The text says that "baptism doth now also save us by the resurrection of Christ." The salvation is actual, and the resurrection of Christ is actual—why not baptism? The comparison is that God used water to deliver Noah and his family from the old world, its cor-

ruption, and environment; and God uses water, even baptism, to save us, to deliver us from sin. The figure is in the comparison—not in the thing done. The meaning of the passage must be evident—that as water delivered Noah, so baptism saves us—and any explanation that says baptism does not save is not an explanation, it is a contradiction.

But we are told that Noah was saved by staying out of the water! Then, if that be the point of comparison, the antedeluvians were lost by getting into the water. That sinks the Baptist church, preachers and all, for no one can be a Baptist and stay out of the water! According to such sophistry the great commission should read, He that believeth and is baptized shall be damned—like the antedeluvians! And Peter was wrong—for baptism damns, instead of saves, per the conclusion of the objector. Such objections serve only to reveal and to expose a class of arch-perverters of the word of God.

A little reflection will show what the point of comparison really is. Peter said, *baptism* doth save us. Can one be baptized and stay out of water? Peter said, baptism doth *save us*. So previous to baptism salvation does not exist; without baptism, therefore, salvation cannot exist. Hence, as water delivered Noah from the old world—even baptism now saves us. No amount of perversion can change Peter's language, and a man is in poor business who attempts to revise the Word of God.

(7) A Summation of What Baptism Does.

From the first reference in the New Testament on baptism to the very last, "taking it as we come to it," baptism has a definite, consistent and uniform place in the gospel order of things. It stands between the sinner and salvation in Mark 16:16. It stands between the sinner and remission in Acts 2:32. It stands between the sinner and washing away of sins in Acts 22:16. It stands between the sinner and Christ, the death of Christ, the blood of Christ, the resurrection with Christ, freedom from sin, and the new life in Romans 6. It stands between the sinner and sanctifi-

cation and cleansing in Ephesians 5:25. It stands between the sinner and being saved in 1 Peter 3:21. Who, then, can forbid water that all men should not be baptized? Let us, therefore, go and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

V. OTHER TEXTS ON BAPTISM—MATTHEW—3:1-17

Much ado has been made lately over what Alexander Campbell taught on the design of baptism—manifestly for no other reason than to confuse simple-minded people, raise false issues, and put the gospel preacher to defending Campbell instead of the Bible. Some Baptist preachers and debaters are real vociferous in their assertions that Campbell never taught that baptism is essential to salvation. Everybody knows that these preachers care nothing about what A. Campbell taught on anything, and all of us know that nothing Campbell taught would change what the Bible teaches on baptism any more than what Martin Luther taught on faith only could change James 2:24. But if these late Baptist preachers are right in their loud and noisy claims that Campbell did not teach that baptism is essential to salvation, they have certainly made a set of fools out of all their Baptist brothers who lived in Campbell's day—for they all fought Alexander Campbell for teaching that very thing. The doctrine that baptism is essential to salvation is the thing that was called Campbellism. Now that we are told by these latter day Baptist reformers that Campbell never taught such a thing, what a lot of nitwits they have made of their Baptist brethren back in those early days! If those early Baptists had only known what their modern prodigious Baptist fellows have learned (?) they would never have opposed the great Campbell, and no such thing as Campbellism would ever have existed. So just charge the existence and prevalence of that hellish thing—Campbellism—which has been such a horror to so many denominational people, to the ignorance of a set of Baptist preachers in Campbell's day who thought he taught something that he never did teach!

Since these explorers and abstracters of Campbell's writings have now discovered that Campbellism is just a myth—that there are no Campbellites for the lack of a progenitor—perhaps some prejudice may now be allayed long enough to find out what Jesus Christ and the apostles taught on baptism.

There are many people, even some preachers, who apparently think that Mark 16:16 and Acts 2:38 are the only passages in the Bible on baptism. In the effort to rid the Bible of what these two passages say, the preachers reject the inspiration of Mark 16, claiming that it is an interpolation, and deny the grammar of Acts 2:38, reversing the direction of the preposition “for”—*Eis*—which never in any Greek usage looked backward, but always forward. While it is true that the whole issue on the design of baptism may be staked upon these two passage alone, it is also true that without either of them the fact that baptism is a condition of remission of sins can be fully sustained by numerous other texts. It is to some of these other texts that attention is now directed.

(1) John's Baptism—Mark 1:4.

Before Jesus ever uttered Mark 16:16 and before Peter ever proclaimed Acts 2:38, John, the first preacher and practicer of baptism was teaching and administering the ordinance for the very purpose Baptist preachers say that it does not have and never had. The New Testament story introduces the ministry of John with the simple, easy to be understood statement: “John did baptize in the wilderness and preached the baptism of repentance for (unto) the remission of sins,” (Mark 1:4). Here it is seen that John preached baptism—but not mere baptism; he preached the baptism of repentance. So John preached repentance—but not mere repentance; he preached the baptism of repentance. John therefore preached repentance and baptism. Repentance alone is not for anything. Baptism alone is not for anything. But repentance and baptism are together for the remission of sins.

It has already been shown that the preposition *eis*, for,

unto, is always prospective, never retrospective. John baptized the people who repented *eis* remission of sins—into the state of remission of sins. It was the baptism of (ek) repentance for (eis) the remission of sins—the baptism growing out of repentance into the remission of sins. Any other construction on the use of the term “for the remission of sins” is a departure from the plain facts and attaches an unauthorized meaning to the word “for” (eis) for which there is not a single example.

That John’s baptism had a direct reference to remission of sins is further shown by verse 5, which says: “And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.” It should be observed that all of the subjects of John’s baptism confessed their sins, not their salvation.

(2) The Baptism of Jesus—Matthew 3:13-15.

The purpose of John’s baptism is further emphasized in its relation to the baptism of Jesus. When Jesus came to be baptized, John objected. He could not regard the sinless Jesus as the subject of “the baptism of repentance for the remission of sins.” If Baptists are correct in their contention on the design of baptism, and who a proper subject of baptism is, Jesus was precisely the proper subject—one who had no sins—and John had no ground of objection at all. But John knew his baptism, and knew Jesus, and knew that Jesus could not receive it. But Jesus said “suffer it to be so now.” This shows clearly that Jesus did not receive John’s baptism, but was an exception to it. He said “suffer” it—that is, John was preaching and practicing baptism exactly as it should be, but Jesus was an exception. We suffer the exception, not the rule. But he said also, suffer it “now”—that is, in this one instance; Jesus was the only exception to baptism for the remission of sins; there was no one before him or after him who was or should be baptized as he was.

There is no proof for the statement that the baptism of Jesus was an example to the people. 1. It was out of order

for an example—it came too late; the multitudes had already been baptized. To have been an example it should have come first. 2. It is nowhere said to be an example. 3. Jesus did not receive what was called John's baptism which was (a) for those who believed on the one to come; (b) the baptism of repentance; (c) for the remission of sins; (d) for those who confessed their sins; (e) others who did not qualify were rejected. 4. The baptism of Jesus, therefore, stood alone and apart from the baptism of all others and sustains no relation to any other. The purpose of the Lord's baptism is stated in John 1:30-33 as being special and singular—that he should be manifested to Israel. John so stated it. "And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water . . . And I have seen, and have borne witness that this is the Son of God." Thus the baptism of Jesus was peculiar to his divine mission. But the colloquy between John and Jesus proves very finally that the remission of sins was the object of John's baptism, and Jesus indorsed it.

(3) John's Baptism and Justification—Luke 7:29, 30.

The significance of John's baptism is set forth with an unusual emphasis in the rejection of his baptism by the Pharisees and lawyers. The common people and the publicans when they heard, "justified God, being baptized with the baptism of John." The other class, Pharisees and lawyers, "rejected the counsel of God against themselves, being not baptized of him." If the Jews rejected God when they rejected John's baptism, what shall we call it when men reject the baptism of Christ as commanded in the commission to the apostles? It is very evident that John's baptism was not what Baptist baptism is. Baptist baptism, in fact, actually contradicts John, Jesus and the apostles, on the subject. Leaving the amount of water it requires out, there is not a point of similarity between Baptist baptism and John's baptism—yet they would rattle their succession chain back to John! They might hear it rattle as far back as John Smythe but they cannot connect it with John the

Baptist. One has only to contrast the teaching of Baptists with the preaching of John to see it. John's was a baptism proceeding out of repentance; it was into the state of remission of sins; the people who were baptized confessed their sins; those baptized obtained justification; those not baptized were condemned because they rejected God when they rejected his baptism. It does seem that John's baptism was quite essential.

(4) Baptized Unto Repentance—Matthew 3:11.

Here is the passage that is thought by some to furnish the exception on the meaning of the preposition *eis*—baptized *eis* repentance. Are we baptized in order to repentance or because of repentance? That is about the only ray of hope a Baptist ever has on the retrospective meaning of *eis* and it fades out when the passage is studied. "I indeed baptize you in water unto repentance." Does the passage mean that John baptized these people because of repentance? Or does it not rather mean that he baptized them into repentance—the state of repentance? Their very baptism obligated them to the life of repentance—an amendment of life, of reformation. They were commanded to "bring forth fruits meet for repentance" (Matthew 3:8). We are baptized "into repentance" in the same sense in which we are baptized "into death" (Romans 6:3, 4)—into the benefits of Christ's death; and we are baptized into the benefits or blessings that repentance brings.

And there is another phase of repentance—it is sometimes used in the sense of conversion. When Peter rehearsed his visit to Cornelius to the church at Jerusalem they "glorified God saying, Then unto the Gentiles also hath God granted repentance unto life" (Acts 11:18). But when Paul and Barnabas went from Antioch up to Jerusalem, on their way they passed through Phoenicia and Samaria "declaring the conversion of the Gentiles" (Acts 15:3). The repentance in Acts 11:18 includes all that conversion does in Acts 15:3. Hence, when John baptized the people unto repentance, it was not because of, but rather unto, into, the state of repentance or conversion, into the blessings of re-

penitance, and into the life that baptism obligates one to live. Thus the only passage that has been considered an exception on the meaning of the preposition *eis*, which has furnished Baptists their only comfort, does not sustain their contention, but rather adds additional proof to the fact that *eis* always looks forward, never backward, and John's baptism, therefore, along with Acts 2:38, was in order to the remission of sins. The only course left for our Baptist friends seems to be that they shall either give up all claims to John or revise their doctrine.

(5) The Thief on the Cross—And the Harlot.

It is now time for someone to begin begging the question and offer some examples which they imagine will offset these plain enough passages of scripture on baptism. So what about the thief on the cross? He was saved—and he was not baptized! And how do you know? Who said he was saved—and not baptized? The gospel writer said that "Jerusalem, and all Judea, and all the region round about the Jordan" were baptized. Is it not carrying a supposition too far to suppose that the thief was not in the number, granting that he was saved? The thief, on or before the date of his detection, was evidently in Jerusalem, or in Judea, or round about the Jordan, and the text says "all" in that region were baptized—literally all or not—it is the obligation of the man who asserts that the thief was not in the number to prove it. It certainly is not impossible that a baptized convert of John or Jesus should turn thief (even some Baptists who cannot fall are in the penitentiary) and that the thief on the cross was a backslidden disciple seeking mercy. To say the least when a case is used to disprove plain passages on baptism, it ought to rest on more than a mere guess.

A similar case may be cited—that of the sinful woman in Luke 7. Why not say, what about the harlot? Jesus said to her, "Thy faith hath saved thee; go in peace" (verse 50). With the same cocksureness it has been asserted that she was not baptized. Yet it is in that same chapter, and but a few verses up (29, 30), that Jesus had classified the people

who were to be justified and condemned. Those baptized of John, Jesus justified; those who rejected God, being not baptized, Jesus condemned. Why exempt the sinful woman whose case is mentioned in the same place and virtually in the same connection? The mere fact that the text does not say the woman was baptized is no proof that she was not. Shall we reject what it says in one place because of what it does not say in another? Certainly the obligation asserts it, and it is a poor argument, indeed, that rests upon a mere supposition or conjecture.

(6) The Saved Believer Is A Baptized Believer.

We are told that if baptism is essential to salvation that it contradicts numerous passages on salvation by faith. That there are many such passages no one will deny, but the objection rests on the assumption that these numerous scriptures suspend salvation on faith only—the thing not one of them says. Who is willing to say that the saved believers of the New Testament were unbaptized? Crispus, the chief ruler, among others at Corinth, believed (Acts 18:8). Nothing is said in that place of his baptism. But in the letter to the Corinthians Paul mentioned the fact that Crispus was baptized (1 Corinthians 1:14). The twelve at Ephesus (Acts 19) were asked by Paul if they received the Holy Spirit when they believed. When they answered that they did not even know that the Spirit was given, Paul asked them unto what then had they been baptized. This incident clearly shows that Paul used “believed” in the first question in the same sense as, and to include, “baptized” in the second question. On Pentecost, they that “gladly received the word were baptized” (verse 41). Three verses below the record refers to those same ones as those that “believed”—hence, baptized believers. Let the man who offers a case of salvation by faith furnish the evidence that the saved believer was unbaptized—it is distinctly his obligation to do so.

In a final word, the importance of baptism as an essential command is revealed in the command of the Great Commission reported by Matthew (28:19), “Go ye there-

fore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." The only command obeyed or act performed in all the Bible *in the name of the Father, Son and Holy Spirit* is baptism. It is the one command, and the only one, that has upon it the name of "The Sacred Three"—yet there is a theological prejudice against baptism that is not possible to understand. And we are not unmindful that the preposition *in* is the Greek preposition *eis* having the meaning of *into*—baptizing them *into* the triune name, which strengthens the relation of baptism to the sphere of the hallowed name. The connotation of the *name* here is that of property, inheritance, estate, endowment, or relationship. As a woman *marries into* the name of her husband—into his estate and relationship, so the believer is *baptized into* the name—into the estate and relationship of the Father, of the Son, and of the Holy Spirit. It is a majestic pronouncement, a sublime declaration, a grand proclamation. It is a high and holy view of baptism. It is, indeed, the Great Commission for all men and for all time "even unto the end of the world," and it is worthy of all acceptance.

CHAPTER XIII

GOD'S LAW OF CONVERSION

TEXT: *“And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” (Matthew 13:14-15)*

The term convert, or conversion, in our English translation is used only a few times in the Bible in all of its forms—not more than a half-dozen times in the Old Testament and less than a dozen times in the New Testament. In religious parlance it has come to connote some mysterious inner working of the mystical and mystified order, so intangible, incomprehensible and inconceivable as to be better felt than told, or rather to be experienced than expressed. For this reason it is expedient at the start of this look into the subject of *conversion*, as taught in the Bible, to deal in some definitions.

I. WHAT IS CONVERSION

The elementary meaning of *conversion* is to change a thing or a person into something else. Corn is converted into bread—*sometimes!* Rags are converted into paper, and paper into books. Biblically, conversion is the mental or moral change in man which begins with belief of the gospel and ends with obedience. It is a synonym for the whole plan of salvation. Man has never been able to frame a system which could purify the sinner’s heart, sanctify his soul, restore his character, and save the perishing race. His creator alone could do it—and did it. “The law of the Lord is perfect, converting the soul.” (Psalms 19:7).

In Acts 15:3 conversion stands for the whole gospel plan. “And being brought on their way by the church, they

passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren."

In Matthew 18:3 conversion, is put between the person and the kingdom of God. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

In Matthew 13:13-15, which is the Lord's quotation of Isaiah 6:9-10, conversion is made to proceed from hearing and understanding, and is based on knowledge. "And in them is fulfilled the prophecy of Isaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

In James 5:19-20 conversion is a prime duty of Christians and the supreme work of the church. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The meaning of the word is to turn about, to change from one state to another, and therefore denotes the total change of the sinner in turning from his sins to God. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Psalms 51:13). God is the author of this change, and the word of God is the means. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." (Psalms 19:7).

There are two contentions on the process of conversion. First, that the sinner is a passive recipient of a direct impact, and is acted upon in his conversion; second, that the sinner is an active agent and is the subject of gospel influence in his conversion. That the second of these two statements is the true one is seen from the declaration of

Paul to the chief Jews in Rome, adapting the same language from Isaiah 6:9-10 as was also quoted by the Lord in the text of Matthew 13:13-15, setting forth the following process:

1. See with the eyes. If the eyes are closed the windows of the soul are darkened. "The eyes of your heart (understanding) being enlightened; that ye may know what is the hope of his calling," (Ephesians 1:18).

2. Hear with the ears. If the ears are stopped the avenues of the soul are closed. The Lord said: "Blessed are your eyes for they see: and your ears for they hear." (Matthew 13:16). And the apostle in Rome said: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." (Acts 28:28).

3. Understand with the heart. It is the responsibility of every hearer to understand what he hears. The Lord said, "take heed how ye hear," and "take heed what ye hear," (Mark 4:24; Luke 8:18); and again his apostle Paul said, "Wherefore be ye not unwise, but understanding what the will of the Lord is," (Ephesians 5:18).

4. And should be converted. The turning act is the crucial point. "The hand of the Lord was with them: and a great number believed, and turned to the Lord," (Acts 11:21). "Repent ye therefore, and be converted (turn), that your sins may be blotted out," (Acts 3:19).

II. THE PROCESS OF CONVERSION

Conversion, then, is simply the gospel process of turning men to God. It is not a *convulsion*, and does not take place in a nightmare; nor is it the operation of the Spirit in strange, distempered dreams. It is accomplished through obedience to the truth—the agent, or vital power, through which the Holy Spirit effects conversion.

There is no necessity for any other power than the truth in effecting this change; any other, in fact, would be an infringement upon man's freedom of will. Man is either willing or unwilling to receive the truth. If he is willing, no

other means of conversion is necessary; if he is unwilling, any other means would be coercion rather than conversion. The motive power of conversion is, therefore, the truth—and it is an immense power. “For I am not ashamed of the gospel: for it is the power of God unto salvation.” (Romans 1:16).

(1) The Process of Conversion Requires Free Moral Agency.

Certain theological theories of conversion have their setting in two fallacies—in fact, three—they are theological triplets. First, is the doctrine of inherent human depravity; second, direct converting power; third, the impossibility of apostasy. Assuming man’s hereditary total depravity, it follows that he is unable to do anything at all to be saved; he is a passive recipient and not an active agent; therefore, in this helpless, hopeless state the Holy Spirit must exert a direct influence upon his heart to enable him to obey God, after which the divine nature so completely destroys the depraved nature that thereafter and ever he can no more fall from grace! So false is the theory that it stands virtually self-refuted; and so abundant are the scriptural arguments against it that the task is not one of finding the arguments, but of selecting the ones to cite.

“By nature the children of wrath even as others.” (Ephesians 8:3). Denominationalists say this means that we are born children of wrath. All are children of wrath by generation, they say, because of Adam’s sin, and to be saved we must be regenerated. But what does the word “regenerate” mean? It means to bring back to generation. To generate, says Webster, is to procreate, propagate, to produce a creature similar to its parents. The word “regenerate” has the prefix *re*, which simply means *again*; therefore, the word means to create again, or to be born again, as the Lord said to Nicodemus, who expected to enter the kingdom on his old birth.

But the prefix *re* implies a previous degeneration, and it merely undoes the effects of degeneration. The prefix *de* takes man below the line of generation, and the prefix *re*

brings him back to it, and leaves him at the line of generation. Now he is generated a child of wrath, according to the theory, and he is totally depraved, they say, and not capable of even a good thought. That is how he is when he is born—he is a child of the devil, and as depraved as the devil himself, for the devil can be no more than totally depraved.

Now, he must become worse than the devil to degenerate, for he was as bad as the devil when he was generated. He must, therefore, be worse than totally depraved when he degenerates. But the Spirit comes, says the theory, and regenerates this child of the devil. Regeneration only undoes the degeneration, and bring the man back to the line of generation, and leaves him there. This is the force of the three words, and they cannot do more than this. Generation produces a creature like its parents, degeneration takes him below the line of generation, and regeneration brings him back to it.

Then, what is regeneration according to the doctrine? The child is generated, or born, totally depraved, as bad as the devil. He degenerates below the devil, worse than totally depraved. He is regenerated, and brought back to the line of generation, back to total depravity, and made as good as the devil, and is then voted into the church, in full fellowship with all other members—a regenerated child of wrath!

According to this total depravity doctrine every member of their own church is totally depraved, as bad as the devil, which would make such a church nothing but an association of devils.

To illustrate this argument draw a straight line on the blackboard. The line of degeneration descends below the line of generation, like this line. Now, regeneration takes place at this point and leads up to the line of generation, but it cannot take one above it, for then he would be above generation. And this is where the theory says he is saved—at the end of regeneration, still totally depraved, a child of wrath, and as bad as the devil!

But what does the Bible teach on this point? Jesus said of little children, "Of such is the kingdom of heaven," and

again, he said that one must "be converted and become as a little child" to enter the kingdom of heaven. So the character of those in the kingdom of heaven is the state the little child is in when it is born, or generated. Those in the kingdom have been washed and cleansed from all sin by the blood of Christ, says Paul. Then the child when born, or generated, is not a child of wrath.

The word "nature" as used by Paul in the passage does not mean *nature by birth*, but *nature by practice*. It was the practice of sin that made them children of wrath, and not a birth over which they had no control.

The child is like one who is saved by the blood of Christ, said the Master, and we are glad to know that the child is safe, and as pure as the blood-bought saint, and not totally depraved like the denominational preachers teach.

Jesus represents the seed (God's word) as falling into the "honest and good heart" in order to produce conversion and its effects. But if man is hereditarily totally depraved, his heart is neither honest nor good, and could not receive the word, nor even understand it if he received it, nor obey it if he understood it.

The parable of the sower alone rejects the theory in all of its points. It shows that the sinner may have an *honest heart*, therefore not totally depraved. It shows that when one hears *the word*, the devil seeks to steal it away lest he "should believe and be saved," teaching that faith is produced by the word and not a direct operation. It shows that some who "receive the word with joy" in time of temptation "fall away," thus proving the possibility of apostasy.

(2) The Process of Conversion Requires Understanding.

In the very nature of things—every thing—redemption involves the understanding. "Understandest thou what thou readest?" inquired Philip, an inspired preacher, of the eunuch, an average gospel subject. But if conversion is the direct work of the Holy Spirit—a direct operation—it can neither be explained nor understood.

If the Holy Spirit converts, or begets, without the word of God, what seed does he plant to produce it? If a different seed, then the theory falls to the ground.

If the Spirit operates without the word, why preach? And if we do not preach, on what does the operation depend? If it depends on preaching, the theory falls to the ground; and if it does not depend on preaching, the gospel falls to the ground.

Furthermore, if conversion is wrought by the direct operation of the Holy Spirit, independent of the word and gospel conditions, why are not all people converted? Man can resist arguments, appeals, and exhortations, but not Omnipotence!

If it is without the word, and obedience to it, and the sinner cannot act until the divine influence comes, who is responsible? The sinner cannot act until the power acts, and he cannot do anything to cause the power to act! Yet if the Spirit does not come he cannot be saved, and there he is—a *man* with neither volition nor ability, helpless and passive, his salvation or damnation a matter of naked Omnipotence!

What becomes of the conditions of the gospel, the law that declares that men must hear, believe, repent, and be baptized in order to be saved? A mere theory, mingled with the cobwebs of tradition, would set the law aside.

(3) The Influence Of The Truth In Conversion.

The apostle James ascribes conversion to the influence of the truth alone. "Of his own will begat he us with the word of truth." (James 1:18). It is as much the law of God that conversion is effected by "the word of truth" as that an oak shall spring from an acorn. No man has any more right to imagine that the Holy Spirit is absent from the law of conversion than he has to suppose that the Creator is absent from the law of reproduction.

The fact that in no land or age has conversion ever been effected without this "word of truth" is corroborative evidence that James meant the statement in all of its import—"by the word of truth" alone. He did not say the word of

truth and something else, but only the word of truth. Then whatever the word of truth requires or commands is what the sinner must do to be saved.

But Paul corroborates James. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." (1 Corinthians 4:15). The statement provides for the word only as the cause of conversion. It allows for nothing distinct from it, above it, or without it, but simply the gospel itself as the unaided cause of conversion. There were many instructors and many influences among the Corinthians, but only one *cause of their conversion*—the gospel as preached by Paul.

Everything said to be a condition of salvation is produced by the word. Faith is produced by the word (Romans 10:17). The new birth is produced by the word (1 Peter 1:23). Salvation itself is produced by the word (James 1:21). How mighty is the gospel! How availing is the word!

II. WHAT IS CHANGED IN CONVERSION

The discourse of Jesus with Nicodemus, in the third chapter of John, deals with the change that takes place in conversion, or the new birth. When Jesus said, "Marvel not that I said unto thee, Ye must be born again," he meant that there is nothing strange that entrance into a new kingdom would require a new birth—the members of a kingdom from above must be born from above. This reverses the general idea that it is impossible to penetrate the mystery of the new birth, that it is something above comprehension which must be accepted without understanding. When Jesus said in this discourse, "Except a man be born again" and "except a man be born of water and the Spirit," he employed a metaphor, a figure of speech. But when Jesus said in the Great Commission of Mark 16:16, "He that believeth and is baptized shall be saved," he had dropped the metaphor and used plain literal words.

In every birth there are two elements: the begetting and the coming forth. All life must be germinated, both

natural and spiritual. The germinating power is *seed*—and “the seed is the word of God” (Luke 8:11). The Holy Spirit empowered the word as stated in 1 Peter 1:12, and we are said to be “born of the Spirit” in the sense of “born of the word” (1 Peter 1:23), or “begotten through the gospel” (1 Corinthians 4:15). The phrase “born of water” simply indicates water as the element of the birth, the coming forth into the newness of life mentioned in Romans 6:3-4, and takes place in baptism.

Because of sin there is something radically wrong in man, and in his conversion there is a radical change which affects the whole man. But as this change involves the forgiveness of sin, man cannot change himself, for he cannot pardon or forgive himself. Conversion is more than reformation, and reformation is not the new birth, because it includes pardon. The new birth is more than ceasing to sin, it is the making of a “new creature in Christ” (2 Corinthians 5:17). As God is the One who made man, he is the only one who can make him anew. God must either do this work *with* or *without* man's consent—but God does not save the soul of a man without the consent and the cooperation of the unsaved soul. A watch is made and repaired without consent, but God respects his creatures and he does not treat them as machines. The Creator endowed man with a mind capable of thought; and with a heart capable of love; and with a conscience capable of judging; and with the will which is capable of choosing. Therefore salvation is something that must be chosen, accepted and appropriated. To these extents and in these respects salvation is a human achievement.

It is a fundamental fact of the gospel (John 6:44) that God draws and man comes. Jesus said in John 5:40: “Ye will not come unto me that ye might have life.” It is also a basic fact of the gospel that God finally withdraws from man when man finally withdraws from God, as stated in Romans 1:26: “God gave them up”—and in verse 28: “God gave them over to a reprobate mind.” A reprobate mind is a perverted conscience which upholds and vindicates iniquity. The man who justifies sin when it is committed has a

reprobate mind, and in this state of perversity God will abandon him. The apostle further states in Ephesians 4:19 that this class of reprobate men, who "have given themselves over unto lasciviousness," have reached the state of "past feeling," and they are as surely damned as if they were in hell already.

The conclusions from these plainly stated premises are that "now is the accepted time" and "today is the day of salvation." God does not repeat his processes to the finally disobedient soul. His power is not limited, except as it is limited by the conditions of the human mind which rejects the overtures of the gospel. This evidence of hardening the heart is observed in the way a sinning man rejects the truth. These solemn facts make preaching an awful business—the task of convincing men of the favored time and place to turn to God.

All of the conversions in Acts of Apostles—the book of conversions—were produced by the word. Begin in Acts 2 with the conversion of the three thousand and go through it until the last chapter, where Paul "expounded the matter" to the chief Jews, and some believed and some believed not. There is nothing else on record. Any one who thinks otherwise is at liberty to find a case, and we promise to examine it with all candor.

Once we know that the process of conversion is plainly that of obeying the "word of truth," the rest is simple and easy. Jesus, the lawgiver, said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16). Fulfilling his commission on Pentecost, Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). On the occasion of his second recorded sermon Peter said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19). So the command to "be baptized" in Acts 2:38, is put "be converted" in Acts 3:19. They are

equal to each other. Both passages say "repent." In place of "be baptized" in the first, we have "be converted" in the second; in place of "remission of sins" in the first, we have "sins blotted out" in the second; in place of "gift of the Holy Spirit" in the first, we have "seasons of refreshing" in the second. Incidentally, therefore, Acts 2:38 and Acts 3:19 interpret each other, even to telling us in the latter what the gift of the Holy Spirit is in the former.

If baptism, along with faith and repentance, is not a condition of salvation, or conversion, there can be no explanation of Mark 16:16, Acts 2:38, and a dozen other such passages. Deny that these passages teach that baptism is essential to conversion, and the passages are robbed of their *sense and essence*.

The changes that are produced in the process of conversion are all consistent with the faculties of man's being, involving his whole being, his intellect and volition and emotion, his spirit and soul and body.

(1) The Change of Principle.

In conversion there is the change of principle—by hearing of the word. "He that received the seed into the good ground is he that heareth the word, and understandeth it." (Matthew 13:23). "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8:15).

(2) The Change of Heart.

In conversion there is the change of heart—through believing the word. "For with the heart man believeth unto righteousness" (Romans 10:10). The sanctification that comes by faith is the setting apart of man's own spirit, or the heart, unto obedience and unto the cleansing of the blood—by faith and the obedience that precedes the justification by the blood of Christ. "Elect according to the foreknowledge of God the Father, through sanctification of the spirit (the spirit of man) unto obedience and the sprinkling (sprinkling or purifying) of the blood of Jesus Christ." (1 Peter 1:2). This sanctification is "unto obedience,"

therefore precedes it, and evidently refers to the setting apart of the heart by faith unto the justification which comes by obedience. It is a part of conversion.

(3) The Change of Conduct.

In conversion there is the change of conduct—by repenting and the reformation that follows. “That they should repent and turn to God, and do works meet for repentance.” (Acts 26:20). Jesus said that the people of Nineveh “repented at (into) the preaching of Jonah” (Matthew 12:41), and in Jonah it is said that “God saw their works.” (Jonah 3:10). The word *at* is the preposition *eis* in Matthew 12:41—they repented *eis—into*—the preaching of Jonah, and turned to God.

(4) The Change of Relation.

In conversion there is a change of relation—by being baptized into the name of the Father, the Son and the Holy Spirit. “Go ye therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit.” (Matthew 28:19). Here again the English preposition *in* is the Greek preposition *eis—into*—and what the Lord said is that we are baptized *into the name*, into the relation designated as the Godhead. This statement of Matthew’s record of the Great Commission is not a formula of words to be orally recited at baptism to make it a valid performance—it states the relation into which baptism puts the scriptural subject. It expresses the change of relation that takes place in baptism and is therefore accomplished in conversion.

IV. WHAT IS GOD’S PART IN CONVERSION

Referring to his apostleship in 2 Corinthians 6:1, Paul said to the Corinthians, “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.” The “we” of this text refers to Paul, who as an apostle of Jesus Christ was working with God in the apostolic office for the salvation of man. But the “you also” of the text refers to the Corinthians, and includes us all, in the exhortation to receive the grace of God in conversion.

In every step of the sinner's conversion to God there is a cooperation between God who offers salvation and man who receives it. The people of Capernaum asked Jesus, "What shall we do, that we might work the works of God?" (John 6:28) Jesus replied, "This is the work of God, that ye believe on him whom he hath sent." (Verse 29) The question is, How does man perform the work of God, and how does God cooperate with man in the work of salvation.

There is first the cooperation in faith, because God commands faith on the part of man (Hebrews 11:6) and he provides the object of faith in the testimony that is necessary to produce it. (Romans 10:17) There is second, the human and divine cooperation in repentance, because God commands all men to repent (Acts 17:31) and he offers the high and holy motives that induce repentance. (Romans 2:4) There is third, the human and divine cooperation in baptism of the penitent believer, because God commands the penitent to be baptized (Acts 22:16) and in the act of baptism there is a divine operation that only God can perform, the forgiveness of sin, a meaning attached to baptism in Colossians 2:12-13: "Buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Here is a very sensitive description of the performance of God in the act of baptism—the act of spiritual circumcision. The operation of physical circumcision was performed by the hand of man on the flesh, a cutting off of the flesh. But spiritual circumcision in baptism, administered by the hand of man as an agent of God, is performed by God *in the heart* by the executive act of pardon—the cutting off of sin—"having forgiven you all your trespasses." So it is in Romans 2:28-29 that Paul said, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart,

in the spirit, and not in the letter whose praise is not of men but of God.”

These considerations multiply the evidences that conversion is the intellectual process of the mind in turning to God. Isaiah prophesied and Jesus repeated that the cause of non-conversion is the *hardness of the heart*, which is just as much intellectual as its opposite in that it is a state of mind and heart. “For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” (Mathew 13:15)

The gospel fact that stands out strong and clear is that conversion is the process of hearing and obeying the word of God, for as Jesus concluded the quotation from Isaiah, he said: “But blessed are your eyes, for they see: and your ears for they hear.” This blessedness of turning to God in conversion can be had and enjoyed by all who will hear and obey the gospel, and it is the height of all hardihood to reject the overtures of divine mercy.

CHAPTER XIV

THE SIN OF SECTARIANISM

(A discourse first published in 1939, dealing with the current defections and divisions, and various internal conditions which disturbed the local churches in matters of congregational rule.)

TEXT: *“But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.” (Acts 28:32)*

The word “sect” very early and rapidly descended into unpopularity. So unwelcome is the word now that no body of people accepts such a label to their party. It is regarded a stigma and its application is resented. It has the ban of public sentiment, and the very mildest view taken of the situation is that sectarianism is a grievous misfortune, and antagonistic to the spirit of Christianity.

Sects as we know them today are our inheritance from honest but misguided men in their imperfect struggle to shake off the shackles of Roman tyranny with all of its resultant corruptions. Under the papal yoke there was a compulsory absence of strife. The emancipation from this mandatory obedience had its twofold result. First, an exercise of freedom that headed into lawlessness; and, second, a rebound to human authority in the setting up of human creeds, human parties, or sects. Escaping from the tyranny of one resulted in the establishment of the other.

I. THE ORIGIN OF SECTS

As commonly used there is a vagueness attached to the word “sect,” making it rather difficult to determine who and what is sectarian. Webster defines the word to mean “a part cut off; a body separated from others by special doctrine; a school.”

In Roman Catholic countries to dissent from the Roman Catholic Church is sectarian. Romanism there is orthodoxy. In Denmark, Sweden, and such countries, dissent from Lutheranism is sectarian; hence, there the Roman Catholic

Church itself is a sect. In the U. S. A. where we have not suffered the misfortune of an Established Church, dissent from established sects, called the circle of orthodoxy, is sectarian. All denominations, we are told, are "branches of the true church" and one who denies it, dissents from such views, is heterodox and sectarian.

But the true conception of a sect and a sectarian is dissent, not from Romanists and Protestants, who are themselves sectarian, but from the true New Testament church.

Among the Jews there were sects, parties, denominations. There was the large and respectable denomination, the Pharisees, to which Paul belonged—the largest church in existence then. There were others such as the Sadducees. There were *churches* among the Jews, even if they were not so called. They were sects. And when some of the Jews believed the gospel, and became Christians, the church was, in the language of the Jews, called the sect everywhere spoken against—they regarded it as a fragment cut off from the main body of Judaism, a heresy.

In the church, the church of Christ, there have always been sectarian tendencies which when they were not checked ended in sects. "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you." (1 Corinthians 11:19). When divisions exist, the *heresies* become known, which are behind the divisions, and that is necessary to place the blame where it belongs, making manifest the truth, approving those who hold to it, and condemning the teacher of heresy.

In the development of sects and parties in the church there is a gradation. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Galatians 5:19-21).

Observe the direction, from bad to worse, until the end is reached—and the end is *heresy*. Enmities, strife, jealousy, anger, hatred, seditions (the party spirit)—then *heresy* the full-fledged sect. That is the way sects come.

The present heresy in the church has come in exactly that way. Those who know can recognize the gradation. Out of jealousy came strife; out of strife came anger and hatred; out of that came division, then the party spirit—and the emergence of a new sect, a crossbred sect within the church, crossbred between Scofieldism and Russellism, with barely enough of the elements of the gospel left in its folds to distinguish it from those systems—the millennial sect. It is certainly a decline, a complete letdown, from the pretended nonsectarian plea of those who now head this new party. Verily, the cap and the gown, and all, are grandmother's, but the teeth, and the ears, and other marks of visage belong to the wolf.

II. THE PRIMITIVE CHURCH

The primitive church was universal in character. There was no hierarchy. No ecclesiastical machinery. The local church, with elders whose jurisprudence and jurisdiction were local only and never extended beyond congregational lines, was the only organization. No man was called master, there was no lordship save that of the Lord Jesus Christ. The rule of elders was, and is, under Christ, that of exhortation or teaching and enforcing the will of Christ in the church of Christ. Submission to the elders as rulers was and yet is, submission to the apostles' teaching.

But advantage has been taken by the teachers of error, and their heresies on this very point. Because there is no ecclesiastical court in the church of Christ, and no creed save that of the apostles' teaching—the New Testament itself—these errorists are wont to cry out that we are creed makers and ecclesiastics when their errors are exposed and the line of truth is drawn against them. With equal consistency, however, could every sect or party, Adventist, Russellite, Rutherfordite, Norrisite, or What-not, charge them with creedism or sectism if they withhold fellowship from

such groups. So, in order to avoid becoming a sect, according to themselves, they must fellowship *every sect*. The fact is, sects in the church are no more to be fellowshipped than sects out of the church. And heresies are sects.

Our creed is the New Testament. To the early church it was the apostles' word. Myriads were made Christians before the New Testament was written. They believed what the apostles preached and taught, and that was their creed. When men came among these early Christians claiming to teach with the same authority that the apostles had, they "tried them which say they are apostles . . . and hast found them liars," and expelled such from their midst. Was it sectarian to thus bar these men and ban their teaching? If not, then to place the ban on such teachers in the church today, no matter what their prestige otherwise may be, nor what their pretensions of piety may appear to be, nor what their protestations of sweet innocence may assume to be, when their teaching is tried and found false, and they will not give up, they should be expelled as heretics. *Not to do so will make the church a sect*, rather than in doing so, for to keep the church unsectarian, its pure apostolic creed must be safe-guarded and defended. That is the only scriptural attitude toward error. The hue and cry about division over *an attitude toward error* is a weak alibi for not defending the truth. It is mainly for effect. If such men as these had been in the church at Ephesus there likely would have been a division over the attitude toward error for they would have opposed the action of the Ephesus church in expelling the teachers of error from their midst.

III. THE SECTARIAN CHURCH

The primitive church was imperiled by many human developments. So Paul warned the elders at Miletus, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch. . ." He did not say "to draw away" the people of the world—he said *disciples*, "to draw away disciples after them." And there is the hurt of the church today—the drawing away of disciples, many uninformed members

after *them*, after these *men*—for indeed, their followers profess loyalty to the men themselves, even when they reluctantly admit that their teaching is wrong. This is the very thing, in principle, that Paul warned the elders of the church against.

The existence of parties from Paul's days has been in multiplied form. He himself fought the effort to add circumcision to the terms of admission into the body of Christ. Later he fought to the finish the party spirit in the Corinthian church, even to administering a stinging rebuke to his own personal followers who would wear his name rather than Christ's. In this crisis Paul spoke with imperial sternness against human creeds and names and parties. Afterward, however, human leadership subverted divine authority in the development of the man of sin—the papacy. Apostasy was followed by efforts at reformation. Protestant sects became the order of the day. They are still sects—mere sects—lacking all essential features of the New Testament church.

None of these sectarian denominations accepts the original, primitive creed—the word of the apostles. None admits persons to baptism on the simple faith and its expression in the good confession. They require tests and terms not laid down in the divine creed. None preserves the integrity of baptism. None holds to the New Testament organization, but they all offer ecclesiastical organizations. None practices the items of New Testament worship without subtractions and additions. None wears the scriptural names without the prefixes and suffixes of denominational parlance. None proposes apostolic work through the church without human auxiliaries. They are therefore human sects, lacking all essential features of the New Testament church.

The restoration of the primitive church was accomplished by the rejection of all these human elements and by a complete return to the New Testament. The determination to “speak where the scriptures speak and be silent where the scriptures are silent” was not human—it was, and is yet, divine; for the divine creed says, “if any man speak, let him speak as the oracles of God.” Upon this basis alone can

the true church exist. The New Testament alone must be accepted as the creed. Admission into the church can be had only upon the plain terms of the gospel, immersion in water to all penitent believers, upon the confession of faith, in the name of the Father, Son and Holy Spirit, which is for the remission of sins, and the condition of being added by the Lord to his church. To fellowship any who have not thus obeyed the terms is to ignore God's law; to do so extends fellowship to those whom God has not added. Such a fictitious fellowship would destroy the integrity of the gospel and of the church as a divine institution. It is not man's prerogative to fellowship where God has not made a basis for fellowship—and the only divine basis is the apostles' creed—the New Testament. Therein alone is unity. All else is sectarian, whether in or out of the church.

All this being true, Roman Catholics and Orthodox Protestants are not the only sectarians, nor do they have all the sects. *A sect is any body of people separated from the New Testament church by teaching and practice.*

IV. THE EMERGENCE OF SECTS

When a certain contingent became dissatisfied with the work and worship of the church as prescribed in the New Testament, and corrupted the church with innovations, instrumental music, societies, auxiliaries, organizations as "adjuncts" to the church, their new and unscriptural practices became the ground of division. They loved their party more than they did the church, therefore they "went out from us, but they were not of us" and are in every sense of the word a sect. Their organic name is Christian Church. It is a sectarian institution.

When another contingent began to promote certain strange prophetic doctrines, the consequences of which dethrone our King, deny his present reign, postpone his kingdom, destroy its character, minimize the gospel and belittle the church (by making it a substitute and an accident in lieu of a kingdom that did not come), nullify the Great Commission, make God false to his promises, and assume that the scheme of redemption as foretold by the

prophets is yet unfulfilled—when such a faction in the church makes these borrowed relics of Russellism and Scofieldism the rallying ground of a party and thus rides out of the fellowship of the church by acts of their own which make it impossible for the true church to longer fellowship their deeds and doctrines, that party thereby becomes a sect. Therefore the premillennial party within the church for all the reasons named, and more, is a sect and forfeits the fellowship of the church by the very tenets they teach.

To say that their teaching does not affect the practice of the church or obedience to the gospel is too thin. Their teaching vitiates the gospel to the very core. Their kingdom postponement theory makes the Lord's Supper impossible, inasmuch as the Lord placed it in the kingdom "that ye may eat and drink at my table in my kingdom."

The basis of fellowship is not found merely in baptism and the Lord's Supper. Paul disfellowshipped some men in the New Testament church, and "turned them over to Satan," because they taught the resurrection was past already. There is no evidence that the teaching of these men had any more effect on outward ordinances, such as baptism and the Lord's Supper, than is had today by the Russellite teaching of R. H. Boll and his party. But Paul said such teaching "overthrew the faith of some"; it made "shipwreck of the faith" itself—he charged the consequences of the doctrine against them. He said "their word will eat as doth a gangrene"—that is what this false doctrine will do in the church, and gangrene ought to be cut out. He said the teaching of such doctrine was "blasphemy," and so is the doctrine of these modern Hymenaeuses, Alexanders and Philetuses in the church today.

Some of their friends and admirers, perhaps some who had been schoolmates of Philetus and Hymenaeus, doubtless protested that they were good men and should not be "ostracized," that their teaching did not affect the worship of the church. But Paul said their teaching was as *gangrene* in the church, that it would *proceed further into ungodliness*, and he delivered them unto Satan to teach them not to *blaspheme* the word of God. It is a living New Testament

example of what our attitude toward error and teachers of error should be. Contrast Paul's language and attitude with that of apologists among us today.

The spirit of faction will continue to breed sects if it is not checked. Already the church has suffered from two major defections in worship and teaching—the cleavage of the Christian Church and the blight of Bollism, alias pre-millennialism. In the offing there are rumblings of disorder and division over matters of organization that can be speedily galvanized into another general faction if preachers do not preach the truth, and with consistency practice it, on matters of organization and church government. Elders of the church also must deal firmly with situations which in the past they have allowed to break loose and run riot.

V. MAJORITY RULE DEFECTIONS

Political revolution and economic anarchy are contagious. Members of the church who belong to political industrial unions and clans imbibe the spirit of such organizations and through these members that spirit gets into the church. Democrats in politics have tried to “make the world safe for democracy,” and some seem to be trying to make the church a democratic party also. It is really surprising how many people there are in the church who think that the church should be run like the democratic party or a labor union. Thus we have in so many churches now the “majority rule” defection.

The history of these cases is nearly always connected with preacher trouble. A preacher comes to “take charge” of the church. When in a critical hour the elders insist on having charge, it becomes a case of preacher versus elder, often a young preacher versus old elders. For wisdom the old elders who were there before the young preacher was born, would be the better choice by far. But the preacher calls meetings; the scheming begins; petitions are circulated to remove the elders and elect new ones, a sort of a “cabinet” for the preacher—and the sequel is a divided church. In a sense the elders are to blame for going to sleep on their

duty and having such a preacher. But in it all, the preacher pleads that he is as innocent as Mary's little lamb—he never did a thing except to follow the dear people and stayed to save the church!

Splitting the church is a wonderful way to save it! I dare say that most any preacher of average personality can visit among the members of the church for a time, build a party around himself, dissatisfy enough people with the very best elders, and muster strength enough to divide any congregation in the land, if the elders give him time enough to do it.

The mistake of the elders has been in not dealing as firmly with preacher situations as they should. Too many members do not know when a preacher is right and when he is wrong. If they like him, he is always right. It is the duty of the elders to guard the church and protect it from designing men. Often a factious element is permitted to select an elder and the other elders acquiesce in his appointment as a peace measure. Such an elder does not really become an elder of the church but of only a fractional and factional part of it, because he becomes the tool of factionists from the start. A fairly good worker in the church is often spoiled when a preacher succeeds in getting a zealous novice appointed to the eldership. And usually from the day of his appointment he becomes a cat's paw for those who have promoted the spirit of faction and rebellion. Such men are not in reality elders of the church, but rather appointees of the preacher, mere cabinet members on the preacher's staff of officers."

It is just from such sources as this that the good names of real and long time elders of the church in some places have been defamed and efforts made to destroy their influence with the world and the church. Such malicious and pernicious practices in a church cannot be exposed too openly or severely.

The point in this connection is simply this: When a majority rule faction in the church takes charge, ousts the elders, nominates and elects others at their will; whether that faction controls the building and property of the

church or not, that faction becomes a sect. Such a course in itself separates it from the New Testament church in organization and government. Thus we have in some places a majority rule sect calling themselves a church of Christ. Denominations may thrive on it—but a wild democracy will wreck any church of Christ on earth.

The world has been sick. So has the church. In the world there are wars and rumors of wars, civil, social, industrial, national and international. In the church there continues to be divisions and rumors of divisions. A recent meeting in which the writer did the preaching was all but ruined by an industrial strike in the town. It was the endless fight between labor unions and open shop workers, climaxed by personal encounters, street battles, and anarchy running riot. It is often that very spirit that lies at the root of church troubles. The spirit of the striker gets into the church, for strikers are often members of the church. If not, their sympathizers are. It is the class hatred lying dormant, the smouldering sentiment of anarchy and rebellion. If elders and others prominent in the affairs of the church happen to be successful business men, merchants, bankers, there is in the hearts of some a predisposed resentment against their leadership in the church. It is such an attitude that makes possible the circulating of petitions among the innocent and credulous by designing men, inflamed by the same spirit that moves the striker, to oust elders, to set up government *de facto*, but not *de jure* (by right), in the church a community torn by industrial strike is comparable to the ruins of a town in the wake of a tornado, but a church which has been the victim of religious anarchist is in a sorrier plight than both.

The majority rule sentiment has become more than a tendency—it is being practised. The soil in which it grows is political. We have a democratic form of government, and long live democracy is the impassioned plea of platform orators bidding for the popular vote. The public cannot see why democracy should not rule the church as well as the nation, and hence, such a contingent in the church has the encouragement of the outside world to begin with. That is

the reason human tribunals cannot decide religious questions and it is seldom that justice is meted out in courts when the church is at law over questions of property rights. And such cases are seldom properly presented.

This was clearly seen some years ago when the houses faithful brethren had paid for were lost to the Christian Church, and it became necessary for brethren to put "the restrictive clause" in the deed in order to legally define the ownership of the property. It may become necessary for another clause against majority rule to be incorporated in deeds to property. When this was done in the manner of innovations, the cry went up against "the creed in the deed." But as a matter of fact, if a deed is right at all, a restrictive deed is right for the same reason—for all deeds are legally restrictive. Its purpose is to define ownership and restrictive clauses are indispensable.

The following proposition was recently submitted to me for debate: "Controlling Christian worship by restrictive clauses in deeds to properties is scriptural." And the brother desired that I affirm the proposition! He must, in the first place, be disappointed that he can no longer steal the brethren's meeting houses. And, in the second place, how does he imagine that deeds to property control worship? People may worship outside the house, in their front and back yards, or anywhere they may assemble. No house controls worship. The deed controls the property—not the worship—it defines who owns the house, so that innovators cannot steal it. No wonder these brethren object to the restrictive deeds!

But the majority rule doctrine in our churches is the same principle as the innovators taught and practiced. For if the majority rule prevails, then when the majority votes for the organ, who can consistently say nay? If it be argued that majority rule does not pertain to matters of faith or doctrine, but only matters of judgment—then who shall decide when a thing is a matter of faith and when it is not? Shall we first vote on what shall be voted on? Advocates of instrumental music have always insisted that instrumental music is not a matter of faith, but an expedient.

Shall the majority decide by petitions and voting whether the organ is a matter of faith or not and then leave it to the will of the majority as to whether we shall have it or not?

The eldership of the church is as much a matter of doctrine as is the organ in worship. If elders of the church can be deposed and elected by congregational majority vote, then what if a majority should decide to dispose of the eldership entirely and have no elders at all? That is, in reality from all practical considerations, what majority vote, or rule means—no eldership. Why have elders if the church is to be governed by the vote of its members? Only a chairman of an election board would be necessary.

The duties and qualifications of elders, as set fourth in the New Testament, are within themselves against the majority rule practice. The word "elder" denotes age, experience, knowledge, piety. It takes years to grow elders in the church. The Bible plainly warns against making a novice (a new member) an elder. Some good workers in the church have been spoiled, and the church too, by making men elders who were filling their place well as workers. Men become qualified for elders gradually, by Christian growth, maturity, knowledge and wisdom, and their recognition is the result of their attainment. If this is not true, then elders can be made and disposed of just as often as preachers may go into a congregation and work up sentiment for or against them.

Majority rule in the church is wrong, fundamentally wrong. Applied to the family, parents would be helplessly in the minority. And in the church where the majority rule has been in operation, young members, uninformed members, worldly members, any kind of a member whose name can be added to a petition, members who do not come to church once a year, are given as much voice and authority by vote as elders and others of experience and knowledge. Such a course has always been decried by men of experience and Bible knowledge, for majority rule has always been the enemy of congregational peace and unity. It was one of the errors of denominational bodies which Alexander Campbell sought so early to correct. He referred to popular-rule

church government as "fierce democracy." He said, according to "the fierce democracy of congregationalism (majority rule) all are equally rulers and the office (elders) of which Paul spoke is extinct." And further, "there never was a community (a church) that got along peacefully and profitably for any length of time that presumed to settle matters of discipline by public assembly. Such societies (congregations) as have advocated this wild democracy have either broken themselves to pieces or greatly dishonored and injured the profession. No family, church or state could long be kept in order, harmony and love under such an economy." (*Millennial Harbinger*, 1840). How true to this early warning has been the effect of this practice in some of our churches in recent times. And sad as it is true, some of our preachers are advocating such doctrine in the churches, and others who do not advocate it, apparently practice it when provocation arises.

Considered from the scriptural viewpoint majority rule violates many of the principles of apostolic teaching and is, therefore vitiating to the New Testament church. In support of this statement, we offer the following indictments against this deadly infection:

First: It does not discriminate between experience and inexperience, nor regard knowledge as anything. It thus violates the New Testament principle that some are more capable of discernment, possessing more knowledge than others, and should teach while others of less experience and knowledge should be taught. "For when by reason of the time ye ought to be teachers, ye have need that one teach you again the principles of the oracles of God and have become such as have need of milk and not strong meat. For every one that useth milk is unskillful (without experience) in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Hebrews 5:12-14).

Second: It makes the elders subject to the church instead of the church being subject to the elders and reverses the New Testament principle: "Obey them that have the

rule over you, and submit yourselves: for they watch for your souls, as they that give account, that they may do it with joy and not grief: for this is unprofitable for you." (Hebrews 13:17).

Third: It is the parent of the ballot, or vote, and becomes the occasion of politics, electioneering, instructing children and young people "how to vote," all of which results in division of sentiment and is contrary to the New Testament injunction: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10).

Fourth: It encourages preachers to disregard the elders and cater to the wishes of the majority in the church. Thus it has come to pass that any preacher of average ability and personality can work up a sentiment against the elders in almost any church and with the majority rule doctrine divide the church, in a flagrant violation of the New Testament command to "know (recognize) them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake. And be at peace among yourselves" (1 Thessalonians 5:12, 13). There must have been some opposition to elders in Paul's day that called forth this timely admonition.

Fifth: It breeds anarchy in the church, leaves the church in a state of uncertainty, without permanent leadership, and is against the New Testament admonition to the elders to "take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers (bishops), to feed the church of God which he hath purchased with his own blood" (Acts 20:28). Arguments against unqualified elders do not apply here, because the same contingency can and does exist, and is even more likely to exist, with the majority. It is not the cure for the condition.

Sixth: The demand for majority rule always comes from the uninformed and unruly element in the church, not from pious consecrated people who are contented to worship God in spirit and in truth, or from preachers who think that to

be "the minister of the church" is to hold office of high authority and do not respect the authority of the elders over them. It is, indeed, strange that these preachers will recognize the authority of the elders when the elders engage them, but refuse to recognize the authority of the same elders when it is thought best for them to leave. Such preachers *take* work in a church upon the *authority of the elders*, but insist in *staying* with the church by **MAJORITY RULE**. Almost any preacher who is a "good mixer" can put over his schemes with enough of the women and young people and indifferent members whose interest has been revived to "take sides." This is perversion of everything the New Testament teaches on the duty of members of the church to the elders. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility" (1 Peter 5:5).

Seventh: Finally, and in short, the majority rule heresy is too political to be scriptural. Politics in government is bad, but in religion it is sad. A little sober thinking should convince any reasonably spiritual-minded person that majority rule in matters of *any kind* in the church is wrong. It has the inexperienced ruling the experienced, the flock ruling the bishops, the sheep tending the shepherds, and the people teaching their God-ordained pastors. It reverses the entire system of New Testament church government (Acts 20:28, 29). The church is to be ruled by wisdom, judgment and discretion of the elders in all matters, both of faith and of expediency, and any other system will eventually work havoc in any church.

A good tree will bring forth good fruit; men do not gather grapes of thorns and figs of thistles. The majority rule teaching in practice among us has already yielded its evil fruit. Error knows no bounds and finds no stopping place. So it is now being advocated that the eldership of the church was not perpetuated, but belonged to the supernatural order, to the spiritually endowed men of the New Testament, and ceased when spiritual gifts and inspiration ceased. Majority rule is the parent of that doctrine, for what could lend it a stronger impetus than to abolish the

eldership? In that case, the church would either be controlled by those who assume prerogatives of an elder without being elders, or else like the Democratic and Republican conventions—by elected delegates, and what a church! Yet there are a few no-elder churches being established—factions rather, that have espoused this doctrine. They should not be graced with the New Testament term church.

Should any one consider that there is any merit in such a theory, let him pause long enough to weigh a question or two. First, where in the New Testament were any qualifications of spiritually endowed men set forth or laid down? Was not their measure of inspiration their qualification? Then, why—if the elders ceased by inspiration—why were the qualifications of elders laid down by Paul to Timothy and Titus at the very close of the era of inspiration? Does that not within itself indicate that the office of elders was to be perpetuated, and within itself offset any argument that may be adduced against the office of elders in the church today? If not, Paul's instruction to Timothy and Titus concerning the office and qualifications of elders was peculiarly untimely.

But some of the preachers are saying (even over the radio) that the church has elders but that elders have no authority. Stranger still, and more inconsistent than ever. An "office" without authority is about like a law without an enforcer, or a penalty.

As for the customary charge that elders are lords, I have seen more preachers set up a dictatorship over the church, lording it over God's heritage (elders and all); than I ever have observed in elders. They are usually faithful men, about the best in the congregation, and without the presence of an agitator would oversee scripturally the work of the church. Wise elders will not allow the activities of groups sowing the seeds of anarchy in the church to be fostered. The first symptoms of it should be effectively treated.

VI. THE CURE FOR THE CONDITION

Is there no cure for these defections? Yes; a return to the New Testament order of things. The professional preacher complex is largely responsible for these disorders. It is gravely feared that the training young preachers are getting in some of the colleges is responsible for their professional ideas. A most reliable informant has said that the president of one of the colleges explained the value of a certain preacher on the board of trustees because of his ability to "locate" with the churches the student preachers who graduate from that college. The danger of that conception of things ought to be seen at a glance by a blind man at midnight. Yet these colleges where such tendencies exist resent any suggestion that they are headed toward ecclesiastical control in the churches. It is quite a common thing to hear student preachers talk of "getting a church." They do not see the wide harvest fields, stretching out over whole continents of unevangelized people of native tongue and the ambition to preach the glorious gospel of Christ to these unsaved millions apparently never stirred within them.

They want a church! But the boys are not to be too severely blamed. It is the system under which they are being trained. Witness the scrambling for churches! Every "vacancy" is literally besieged with applications. Is it a New Testament picture? Verily nay. The New Testament mission of the gospel preacher is gospel preaching. Nineteenths of the work expected of the located preacher should be done by elders, deacons and women of the church, and the members in general. It is no wonder that the pastor idea is developing so rapidly among us when the churches have made pastors, instead of evangelists, out of the preachers. Young men, especially, should devote their time to active evangelization; older men of wisdom and ripeness should be engaged in such "ministry of the word" as is required with the congregations. The return to the New Testament order of elders that rule, deacons that serve, preachers that preach, congregations that congregate, members that work, would revolutionize the cause of Christ and the horizon would glow with a brighter day for the gospel. And

to thus put the preachers to preaching would put an end to many "a shameful situation" in specters of division taking place all too often among the churches.

There is the growing inclination to settle church problems by division. Instead of congregational troubles being handled by the elders of the church, the members resort to a sort of referendum and recall vote, take matters into their own hands under a revolutionary leadership, and the sequel is division—hateful, fateful division! Later when the parties to it become worn out by the grind, and time heals an element of the bitterness, the white flag is raised, a truce is declared, hostilities cease, and the announcement comes that an "understanding" has been reached—but why not have understanding before the division and spare the plight?

It is all in a lack of respect for the word of God. The divine will is ignored and the human passion rules.

Respecting congregational government it is simply reduced to this question: Shall we have law and order in the church or majority rule—and chaos?

Regarding the Christian Church innovations—the question is whether we shall yield to the grandstand, melodramatic play for pseudo-unity, or like Nehemiah refuse negotiations with religious Sanballats on the plains of Ono, while we rebuild the wall of Jerusalem.

Concerning the premillennial sect—the danger lies chiefly in a sob-sentiment attitude toward teachers of error, and is a question of whether we shall listen to the voice of neutrality pacifists instead of militant leadership.

The time has come for the re-promulgation, with all the intensity of the gospel restorers, of all the principles of the New Testament church, to save the church itself from the throes of sectarianism.

CHAPTER XV

WHAT THE CHURCH MUST DO TO BE SAVED

(Preached in War Memorial Auditorium, Nashville, Tennessee, under auspices Chapel Avenue Church of Christ, 1939.)

TEXT: *“For the hurt of the daughter of my people am I hurt: I mourn; dismay hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?”* (Jeremiah 8:21-22)

The prophet Jeremiah in these words pictures the condition of Israel in a lurid light. Doubtless he was regarded a pessimist; soured on society; a disgruntled prophet. But the fact remains that the trouble was in Israel, not in the prophet. His burning words describe the people of God today. The church is sick. And the sad part is, as with Israel, without reason; because the Physician of Gilead and the healing remedy are available. “Why then is not the health of my people recovered?” Because they will not come to the physician and they will not take his remedy.

I. ELEMENTS OF STRENGTH AND WEAKNESS

The health and strength of the church are to be found in the truth and the defense of it; its infirmity and weakness are manifest in compromise. Of the mighty host of Old Testament valiants a New Testament writer remarked, “Out of weakness they were made strong.” Through the fewest and weakest of all nations on earth, God made Israel the strongest, and through them he championed the cause of universal righteousness against empires of iniquity and defeated the most powerful nations of antiquity. Standing for the truth, the church has nothing to fear. But when we compromise with error, we become of all people the most vulnerable.

The history of Israel repeats itself in the church today. Observe what the strength of the church was a few generations ago and compare it with the present. Their plea was the Bible itself. Today we hear much of “what the church

believes and teaches." The church was brought to us in an undenominational, non-denominational, anti-denominational spirit. The spirit of the early gospel crusaders was antagonistic to denominationalism. The attitude toward error was consistent—all error looked exactly alike. Bishop Purcell's Roman Catholicism looked to Alexander Campbell about like Robert Dale Owen's socialistic atheism—he debated and defeated them both. But Nathan L. Rice's denominationalism did not look any better; he debated and defeated it. Nor did error within the church receive more toleration, he squelched the menacing speculative movement of Jesse B. Ferguson—in the church.

The strength of the church has ever been in the maintenance of distinctive, New Testament principles. It loses its strength and is reduced to utter weakness when it loses sight of these things, raises the white flag to the foe and signs truce with error.

II. THE PRINCIPLE OF PECULIARITY

Israel was a peculiar people—a separate people. They had a separate origin. God called Abraham out of Ur of the Chaldees that he might raise up a separate family. Get thee out, God said. Later when the posterity of Abraham settled in the land of Egypt God demanded that Pharoah should let the people go "that they may worship me." He required of Israel a separate nation. Today God demands a separate church—"be ye separate, saith the Lord." A separate family in Abraham; a separate nation in Israel; a separate church in Christ.

(1) The Church Must Be Kept Separate.

We must keep the church separate in speech. The nomenclature of the denominations can have no place among Christians—such as "our church," "our pastor," "Doctor Blank, LL.D.," "our institutions," "our organizations," "our Young People," and "Lord, may Brother Eloquent 'bring us a message'," *ad infinitum's* string of borrowed sectarian Ashdodic language, which is fact becoming the common vernacular of professed Christians.

We must keep the church separate in doctrine. It is not a matter of what "the church believes and teaches"—it is wholly and solely a question of what the Bible teaches, the all and only divine creed. There is a crying need for Bible preaching today, instead of "canned sermons" filched from sectarian sources.

We must keep the church separate in worship. Unscriptural innovations are sinful and invalidate the worship. If it is wrong to use instrumental music in worship, it is wrong to worship where it is used. In fact, in so doing the effort would be in vain—"in vain do they worship me, teaching as their doctrine the commandments of men."

Between Christians and innovators there is no basis of fellowship, nor even negotiation. Nehemiah refused Sanballat's unity-meeting proposal which he wanted to hold on the plains on Ono. He wanted to stop Nehemiah's work. Digressives today are modern Samaritan Sanballats—that is all. They would love to lure us to let the sound of the hammer cease and come to the plains of Ono (which extend from Detroit to Cincinnati) and talk unity. To do so is to virtually sign temporary armistice. Nehemiah knew exactly what to do with Sanballat and his wily proposition but a few brethren recently have let digressive modern Samaritans get them into conference.

No matter if a few strong speeches have been made—Nehemiah could have made a strong speech. The affiliation itself is wrong, the negotiations are wrong; it can only weaken the church and serve to dim the lines which should be the tauter drawn. All the advantages in such meetings, even if some loyal preacher "tears the rag off the bush," are gained by the digressives—and they know it. We have neither time nor place for pseudo-unity conferences.

(2) The Church Must be Kept Evangelistic.

There has been over-emphasis on missions and missionaries and an under-emphasis on New Testament evangelistic work. Let a gospel preacher announce this week that he sails to Japan, China or Timbuctoo, and he is no longer a preacher—all at once he has become a missionary! The

apostles did not establish missions—they preached the gospel; people obeyed it, and in doing so became Christians, and that is the church. “Once a mission always a mission.”

Scripturally speaking, the “missionary” abroad is an evangelist of the gospel, so why not call them foreign evangelists, and send the word “missionary” back to the Catholics, from whence it was borrowed. It is significant that the word missionary is not in the Bible, nor is there a corresponding word in the Greek text. But one preacher said that the word *missionary* is derived from the same original textual word as the term *apostle*, and is therefore scriptural. When he was asked if he would be willing to call the *missionaries* by the name *apostle*, he had not thought of that! The preachers of the gospel in any country, clime or language are evangelists, so why not call them *that*—it is a Bible word, which may be the reason some would want to call them something else!

(3) The Church Must Be Kept Militant.

The spirit of pacificism (pa-cif-i-cism) is taking the fight out of the church. But the conflict between truth and error is unending. Victory does not come by truce. God’s terms are unconditional surrender. A questionnaire and survey, to determine what kind of writing and preaching a “brotherhood” wants, bear on the face of them a total lack of knowledge of the spirit and genius of the gospel, or else a gross disregard for it on the part of the promoters. To receive such a thing is an insult to a gospel preacher; and its circulation in the name of gospel preaching and writing is a travesty on the spirit of Christ, Peter and John, Stephen and Paul.

The church grew when the fight was waged and the battles raged. When the let-up came in the fight, the let-down came in the church. It is said that the denominations do not fight any more. That is because the church has quit fighting and they have nothing to fight. If gospel preachers will fight now as gospel preachers fought then, the denominations will fight now as they fought then—and truth will triumph now as it triumphed then. Shall we yield to the

line of least resistance, or shall we challenge error in its strongholds and citadels?

III. SOME IMMEDIATE DANGERS

In summing up the immediate dangers around the church, we should name the following things:

(1) The Marked Tendency Toward Institutionalism.

Today any man or group of men can start any institution they please to start, put it in a benevolent basket, label it "Your Baby," and place it on the doorstep of the church with the appeal "Please, take care of it"! That is taxation without representation. Again, I say, the delegate system of the digressive is better than that, for in that case there would be a voice in what is started.

The church is about to become the unwitting and unwilling victim of institutionalism, and institutionalism is about to become a racket. Am I against taking care of orphans? I am not. And I am not opposed to orphanages nor homes for the aged. But I am against an institutional racket. It is the duty of the church to care for their dependents—and they should provide the means of doing so under their own supervision. In so doing the church may use the facilities of such institutions, but it is not within the function of the church to operate an institution of any kind. Institutions should be privately owned, endowed and operated. The churches may use them in the care of the sick and infirm, orphan and aged, according to circumstances of judgment and expediency.

If individuals wish to operate hospitals, inns, homes or schools it is their right to do so, but the church cannot operate institutions. If the church can do its benevolent work through a board of directors, why not its missionary work through a board of directors? If one is a society, why not the other? There is therefore no such thing as "our institutions," if by "our" you mean the church.*

*(Note: The foregoing statement was made in this special address in Nashville, Tennessee, in 1939, and has been used in recent years in an attempt to connect me with

the current defection from the church known as the *anti-orphan home* faction. But no one in Nashville or anywhere else thought of my statements in any such connection at the time they were made. Being made in connection with the comparison to the Missionary Society the application clearly is to a Board Of Benevolence such as operated by the Christian Church along with its Board Of Missions, or the Missionary Society. The congregations of the Christian Church contribute charity funds to its Board Of Benevolence which receives and controls all such funds merged into their organization, and according to their own policy, determination and decision they apportion the funds to the various eleemosynary institutions whether charitable and benevolent or educational. This Board Of Benevolence is, of course, parallel in its operation with the Missionary Society into which the churches contribute their funds to be apportioned by the Society to the various mission fields at their own determination and decision. There is no such general practice, nor any thing akin to it, among the churches of Christ. An orphanage is not parallel with the Missionary Society, proof of which can be cited from the anti-orphan home factionists themselves, who aver that an *individual* may contribute to an orphan home but they will not admit that the individual may contribute to a Missionary Society—so they are not therefore parallel by their own admission, which cancels their own parallelism. Any honest man among these factionists knows that these statements of this lecture of twenty-five years ago were not intended to condemn orphan homes, and no one so understood it at that time. The present faction did not exist at that time, but their predecessors known as the “Sommerites” were rampant, and in the same period of time these lectures were being delivered I was also joining my efforts with others of that time in opposing and exposing the anti-orphan home and anti-college movement of the Sommers—and I disclaim and disavow any connection whatsoever with their successors, the current anti-orphan home agitation movement.—F.E.W. Jr.)

Institutionalism was the tap-root of digression through colleges and missionary societies and is always a potential danger. It has always been the fatal blow to congregational independence. We come to love the institutions more than the church. Schools, for instance—and this is the test: Criticize the church, and it brings no rise from these devotees of certain institutions; but criticize their school and

it stirs resentment. The college is not the church nor can the church own and operate it. It is private and secular and belongs to the man or group of men who organized and chartered it. It is an adjunct of the home, not of the church; auxiliary to the family, not to the congregation; parents and interested people, not churches, should sponsor and support them.

Recently in a popular American magazine, the publisher, said: "Because of my frank and sympathetic criticism of labor, publications devoted to union interests have declared I am an enemy of unions. This statement is false, absolutely! But I believe in Americanism to the *nth degree*. That means, if a worker wants to join a union he should have that right; but if he desires to depend on his own efforts and does not want to join a union, he should have that privilege."

With equal force the words of this publisher can be applied to the present criticisms. Because we have criticized the course and conduct in the teaching and the practices of certain schools, we are branded as an enemy of the schools. With the same vehemence of Liberty's publisher we say: "This statement is false, absolutely"! We merely insist that the schools stay in their place, keep their hands off the church, cease trying to control preachers and form dominating influences in churches. The church must be kept independent and free.

(2) Another Definite Danger in the Church Today is Modern Judaism.

There is an unaccountable sympathy for theorizers and their theories on the part of some who disavow any belief of the theories as such. Why the sympathy? They condemn drastic measures against these false teachers but employ drastic measures against those of us who oppose these false teachers. They preach gentleness toward the false teacher, and practice harshness with us.

It is an old symptom. It was in the early church. Paul rebuked it. Concerning ancient Judiazers Paul said to a church afflicted with them: "To whom we gave place by sub-

jection, no, not for an hour; that the truth of the gospel might continue with you." (Galatians 2:5). The Judiazers among us today have been exhorted for thirty years, and still we are urged to forbear, yea, organize a "brotherhood committee" to arbitrate the question! Paul said, "No, not for an hour." And why? "That the truth of the gospel might continue with you." Give the premillennial Judaizers right-of-way in the church today and the truth of the gospel will perish with us. "A little leaven, leaveneth the whole lump," Paul continued, on the same point, in the same chapter, in the same argument to the Galatians that Judaizers should not be given place for an hour. Then thirty years is considerably too long and it is high time to draw the line on these modern "izers" and their "isms."

We have always had neutrals. They are all alike. When the music controversy raged, the neutrals went with the digressives as their party increased and became large enough. If and when, if ever, the Boll party should become large enough, without the credentials of a prophet I predict that the neutrals among us will go with them, just as the neutrals in the other fight went with the innovators. That is the history of it, and they are running true to form to date.

(3) Still Another Danger in the Church Now is the Pseudo-Unity Movement.

On the very threshold of unconditional surrender, after hard-fought battles over the innovations, we now face the effort on the part of some to sell the church down the river by a truce with digression. The digressives have lost in the battle. They now seek victory in strategy and negotiation. But the victory truth has won in debate should now be sealed in the unconditional surrender of their innovations and errors and a complete right-about-face which will bring them back to the New Testament in all things. That would be unity in accomplishment. It would be automatic. New Testament unity comes not by resolutions, conferences, mutual admiration meetings, handshakings and backslapping. It exists in the church now which is loyal to Christ, and those who left unity can return and find it here—where

they left it. There is no basis for compromise. "They went out from us because they were not of us; for if they had been of us they would have continued with us: but they went out, that they might be made manifest that they all are not of us." (1 John 2:19).

(4) The Steady Inflow of Worldliness Constitutes Another Ever-Present Danger to the Church.

We are living in an intensely secular age. There is an all-absorbing pursuit after the things of the world. The pulpit and the press are all but subsidized by the secular spirit. Newspapers reek with crime; churches seethe with worldliness. The masses in the church and out of it are going to hell on the pleasure route. There are no danger signals anywhere to check the crazed victims of fun and frolic in their frenzied rush to the resorts of sin. Neon signs flicker "welcome" at places where red lanterns should swing "danger here—keep out." The public mixed swimming resort is the nursery of promiscuous conduct. The salacious movie is the doorway through which the slime and slush of Hollywood gains entrance to our parlors. The dance is the preparatory school of prostitution. Cardplaying is the kindergarten for gambling. Liquor drinking and cigarette-smoking are first steps in the course which blunts the moral and spiritual sense of boys and girls. The woman or girl with a cigarette in one hand and a liquor glass in the other loses dignity in the eyes of people of sobriety. The church where all these things are prevalent among prominent members ceases to be a spiritual power in any community. Preachers who refrain from the mention of these evils have either yielded to the line of last resistance or have been influenced by public sentiment or else popular practice has blunted their own spiritual perceptions. Thus merrily we roll along.

IV. THE REMEDY

Then what is the remedy for these immediate dangers?

We believe the presence of these ills in the church are alarming and a scriptural correction of them the only thing

that will save the church, or at least salvage a remnant from a new tidal wave of digression.

(1) The Rejection of False Teachers Is Necessary.

Paul said: "The factious man after the first and second admonition reject." (Titus 3:10). But after thirty years of admonition, it is now suggested that we should appoint an arbitration committee for the brotherhood. Paul said, Reject them. John said, Let them go out. The sooner the group of Bollites and Premillennialists go out, and cease to disturb the church, the better off the church will be. The only reason they have not gone out is because their party would be too small and insignificant. They are waiting and working within until they can gather strength, like the digressives, in the hope that they may draw away a large contingent with them. And they may succeed—if the new movement is a success they will.

(2) The Renovation of the Schools is an Essential.

From attic to cellar the schools should be emptied, swept and garnished of premillennial teachers, sympathy and influence. This is due the brethren to whom these schools look for support. It is not enough to ascend to the housetop and shout "We do not believe premillennialism." There are different types of premillennial influence. First, the premillennialist—the one who accepts the theory as a party tenet. Second, the Boll sort—those who hold and teach the premillennial views but do not actually join a premillennial sect. They prefer to stay in the church and disturb the brotherhood. Third, the sympathizer—those who deny the doctrine but sympathize with the personnel of the party. That looks suspicious. They are Bollites. The premillennialist is one who believes the doctrine. The Bollite is the Boll-sympathizer. He is the chronic mourner over disfellowship. He stands at the Boll wailing wall. Fourth, all the neutrals. Their kind went with the digressives when the tide went that way. They are waiting for the tide on this question, and will go with it. They are the soft-pedalers among us, and are by far the largest class of the ones mentioned. They

are in the schools. They are in the churches. They are everywhere.

It is not hard to locate any of the foregoing types of individuals. One of the first indications is their reaction toward criticisms. They will criticize men who oppose Boll's teaching, but resent any criticism of Boll or of his sympathizers. The infusion of this spirit into the student body of several schools is an immediate danger. These young people are potential leaders, teachers, preachers, elders. They carry this attitude back into the churches, and though they are taught against *marking* anybody, they are taught to *mark every preacher who does not have the indorsement of their school*. Therein lies the danger of college domination and control of the churches. It is more than a tendency—it is the developed thing itself.

(3) The Repudiation of Soft-Pedal Journalism is Another Necessity.

The freedom of the people lies in the freedom of the press. The populace in Germany, Italy and Russia know and read only what their dictators decree. It is the same principle in religion when a man in New York, who has been with the digressives twenty years making money, undertakes to buy all the papers in the brotherhood and put them under the padlock of a copyright in order to control the religious thinking of the masses through suppression. The press must be freed, and the church spared of such domination.

Personalities in journalism, which means naming teachers of error along with systems of error, are not any violation of "courageous, dignified religious journalism." Naming the men who teach error and practice deception in religion, even in the church, "can be done in a courteous and Christian manner"—but it should be done.

To talk and write of courageous, dignified, courteous methods of religious journalism is to deal only in broad generalities. For some of our old landmarks as gospel papers to recede from former drastic policies and retreat behind the verbiage of carefully worded resolutions of editorial

committees to restrain the power of pens, is a keen disappointment to many of us who have looked to these papers to take the lead in a major fight, without generalities, getting personal when necessary, in relentless offensives against false movements and the men who promote them.

Whether some "temptation or scheme of intimidation" has "seduced" and "provoked" the editors and publishers to modify policies we cannot say, but it is obvious that something has caused them to seek retrenchment. Our only point here is that it is no time to be saying pretty platitudes and dealing in generalities. We are in a fight for the truth and the cannon-fire cannot cease until the enemies of the church stack arms.

Calling names of false teachers and their aides and sympathizers is neither undignified nor discourteous, because Paul did it—and he was courteous, dignified and *educated*. He said: "Demas forsook me having loved this present world." It was hard on Demas for Paul to say that publicly. He should have taken that up with Demas privately! Again, he said that Hymenaeus and Philetus had shipwrecked their faith and were overthrowing the faith of others by their theory of the resurrection and he wrote it down in the New Testament (a rather dignified book) that he had turned those brethren of his over to Satan. He clashed with Barnabas upon one occasion and withstood Peter to his face and rebuked him publicly. Neither incident ruined the church, nor marred the dignity of the New Testament. He further said that Alexander the copper-smith did him much evil and declared that the Lord would reward him for what he did. Paul did not seem to covet the kind of a reward he intimated Alexander would get. He told a perverter of the truth one time that he was full of guile and villainy, called him a son of the devil, and asked him if he ever intended to quit perverting the way of the Lord. When a paper develops better manners than the New Testament and a preacher becomes more dignified than the apostles, neither is worth anything to the defense of the truth nor to the cause of Christ.

(4) The Renouncement of Compromise in Preaching and Practice.

A mere innovation in teaching and practice is seldom the real trouble. Rather is it the symptom of the trouble. Back of the instrumental music innovation was the change in attitude toward the authority of the New Testament in matters of worship, the majority rule and political views of church government, guided by a dominant spirit of worldliness in the church.

The same is true of premillennialism. It is but the symptom of the real trouble. Back of this false theory is the general doctrinal softness afflicting the church. There has been a softening of the brain, and also of the spine, of preachers, elders and teachers in the church. There has been a let-up in that type of sturdy sermons of the positive and negative character of earlier days. Today our "ministers" are joining the "Ministerial Alliance," and have been the President and Secretary-Treasurer of these pastor organizations in various towns and cities. These organizations not infrequently give banquets in honor of one of our resigning and departing ministers. It simply stands to reason that when a gospel preacher does his duty in a community the ministers of sectarianism will not give a banquet in his honor. They would, on the contrary, hold a jubilee over his departure. That is one of the pronounced evidences of the doctrinal weakness developing among churches and preachers.

Then there is the growing practice of giving recognition to sectarian preachers and calling on them for prayer in our meetings. It shows definitely that a general doctrinal weakness is back of certain issues which are seized upon, like instrumental music, premillennialism, and other hobby horses they always ride out on.

I have yet to find the first premillennialist or premillennial sympathizer who is not weak on doctrine, the fundamentals of the gospel, the first principles. They have the sectarian sympathy and complex. Therein is the trouble. When they get into the schools, it is bad. But when they take leadership in the churches it will be *too bad*.

(5) The Rejuvenation of the Spiritual Life of the Church Must Be Had.

To be saved, the church must retrieve its spiritual life. New Testament discipline must be enforced. We must wage war on worldiness as well as on error. In short, the complete return to the New Testament standard in our attitude toward error, in maintaining the peculiar features of the church of Christ, and in the rejuvenation of its spiritual life, is the only hope of salvation for the church in our secular and sectarian society. We must wage war on everything inimical to the essence of the gospel of Christ.

V. THE BENEDICTION

Psalms 133 is a song of unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" There is nothing more stifling and stultifying to the emotions of the soul than strife and division. There is nothing more soothing and benefactious to the spirit than peace and unity.

Unity among brethren is like "the precious ointment upon the head," in the psalmist's refrain. The Easterns perfumed with fragrant oil. Unity perfumes the church and sweetens the atmosphere like the precious oil "that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

Unity among brethren is like "the dew of Hermon, and as the dew that descended upon the mountains of Zion." Lofty Hermon was far to the north, yet its fragrant dews descended upon the lesser hills of Zion, spreading over hillside and vale. So unity, as an emblem of grace and benediction, will make the church a center of fragrance and a fount of blessing.

The book of Psalms has been appropriately called "the hymn book of the Bible." There are more than twenty-five hundred verses in its one hundred and fifty chapters, and doubtless that many songs have been composed from them through the centuries and millenniums since their sentiments swelled the bosom of Israel's sweet singer.

Many of these verses were chanted in the worship of

early Christians, and they will be sung in every generation wherever people are found worshipping God until we learn the "new song" in heaven, "when all the redeemed singers get home."

To rob our modern productions of the sentiments and psalms of David would be, indeed, to impoverish our worship of praise.

Exhorting the brethren to "keep the unity of the Spirit in the bond of peace," Paul outlines, in Ephesians 4:4-6, the basis of unity. "There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." The "unity of the Spirit" is the unity the Spirit teaches, or that results when the Spirit's word is obeyed.

There is one God—unity in worship. A divided worship cannot be rendered "in spirit and in truth." Wherever and whenever rendered, true worship must have the two elements—the right spirit and the right act; for God is one and "seeketh such to be his worshippers."

There is one Lord—unity in authority. Human authority in religion is wrong. Christ is Lord, and his word only is authority.

There is one faith—unity in message. The Spirit, which guides "into all truth," does not impart conflicting messages. The gospel promotes unity; and where there is division, something else has been preached.

There is one baptism—unity in practice. Modes of baptism! As well talk about shades of white. There is no such thing.

There is one body—unity in organization. The church is one body. It is impossible to have "spiritual unity" and "organic" division. Unity is both spiritual and organic.

There is one spirit and one hope—oneness in mind, unity in life, in desire and expectation.

Thus Paul outlines the only basis of unity. Let the world cease their efforts toward amalgamations, federations, alliances, and unions, and adopt the divine standard and basis of unity—oneness is Christ.

CHAPTER XVI

THE LORD'S DAY

(Delivered at Tenth and Austin Sts. Church of Christ, Wichita Falls, Texas, 1935 recorded and transcribed by W. W. Foster, an elder of the congregation.)

TEXT: *"I will praise thee; for thou has heard me and art become my salvation. The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."* (Psalms 118:22-24)

Our text for the hour concerns this day—the Lord's Day. A thousand years before the resurrection of Jesus Christ from the dead, David swept the harp of prophetic psalmody and sang of a new day. His was the prayer for the human race; he spake of himself as representative of the race of man, sighing for salvation, in the hope of the long-promised coming of the Messiah. "I will praise thee; for thou hast heard me and art become my salvation." In this prophetic psalmody the Singer visualizes the Redeemer as having come. He contemplates his rejection, and delineates his triumph and coronation. "The stone which the builders refused is become the headstone of the corner." Then in sweeping exaltation he exclaims with all the exuberance of his soul: "This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord has made; we will rejoice and be glad in it."

We are familiar with the nature of monumental institutions, commemorative days and memorial occasions. Near three centuries ago our forefathers came over on the historic Mayflower and settled this country. About a century later that immortal political document, the Declaration of Independence, was signed and sealed, and a nation was born. It stands for the liberty and freedom purchased by the blood of our sires, and from ancestry to posterity this day—the Fourth of July—has been handed down as a holiday occasion, a day of celebration. Once a year the nation is

thrown into the clutch of festal sentiment and the nation lives anew its history in the celebration of the event that gave it birth.

In the Bible there are days of religious history connected with sacred events which lent significance to those days. To separate such days from the people and the events that signalize them would render meaningless the days. An attempt to celebrate the fourth of July in Old Mexico would probably start a revolution instead of a celebration. There is no event connected with this day important to the Mexican people; and without a significant event, there could be no intelligent celebration. The same is true regarding these days of sacred history. It takes the event to lend significance to the day. Let us note some of these days of Old Testament mention, and the events which signalized them.

I. THE SEVENTH DAY SABBATH

Prominent among the days of the Old Testament was the seventh day. It was on this day that God rested "from all the work which he had made." (Genesis 2:2-3). Referring to it Moses said that God blessed the seventh day and sanctified it, because on it he had rested. It has been argued that "the sabbath" has been observed from creation, and that it is therefore a universal institution. But there is neither command nor example on record to show that Adam or Abraham, or any other patriarch kept the sabbath. The word does not even occur in all the record of the first twenty-five hundred years of history. The text says that God hallowed and blessed the seventh day because in it he *had rested*. That is past tense, friends, and the hallowing therefore could not have been done *on the day* that God rested, but sometime subsequent thereto. Now, how long afterward was it when God hallowed the seventh day and made it a sabbath? When and where did the blessing of the seventh day take place, and to whom, and for whom? I suggest that we let Moses answer these questions, and we now turn to his own record of these things.

It should be remembered that Moses wrote the book of Genesis 2500 years after the events it records. The pos-

terity of Abraham had settled in Egypt—a chain of circumstances too long to follow now. The nation of Israel had been delivered from Egypt. This connection with chronology is necessary in order to make the proper application of the passage. In Deuteronomy 5:15, referring to the bondage of Israel in Egypt, Moses said: “And remember that thou wast a servant in the land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: Therefore the Lord thy God commanded thee to keep the sabbath day.” We know the force of the word “therefore.” It is a logical word. It means “for this reason.” “Therefore,” he says, “The Lord thy God commanded thee to keep the sabbath.” They were once servants in Egypt but God had brought them out of “the house of bondage”—*therefore*, for this reason, the Lord commanded them to keep the sabbath.

If the sabbath had been observed from creation Moses could not have said God commanded them to keep the sabbath *because* they had been delivered from Egypt. He could not have used the word “therefore” as he did. The people would have said, “Moses, you are wrong. Do you not know that our fathers have kept the sabbath from creation? Why do you tell us that God commands us to keep it *because* he brought us out of Egypt. God commanded it *before* he brought us out of Egypt, yea *when* he created man and rested on the seventh day, and he would have commanded it had we never been in Egypt at all.” Thus Moses would have been convicted of assigning the wrong cause for sabbath observance—a wrong premise and a wrong conclusion.

II. THE SABBATH GIVEN

There is no record of the seventh day ever having been observed before God brought Israel out of Egypt. In Deuteronomy 5:3 Moses said, “This covenant the Lord made not with our fathers, but with us, even us, who are all of us alive here this day.” The sabbath was not therefore a patriarchal institution. The seventh day was not observed as a sabbath by man until Israel was delivered out of the bondage from Egypt.

When God gave Israel a day to observe he gave them *the same day* upon which he himself *had rested* in the beginning. He gave them that day to remember and celebrate, "throughout their generations," their deliverance from Egypt. He "sanctified" the day when it was set aside for that purpose. Hence, the blessing and hallowing of the sabbath took place 2500 years after creation—when Israel was delivered from Egypt.

In Exodus 31:13-17, Moses says: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath, throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

We know what a sign is. A young man falls in love with a young woman. He proposes to her. She accepts the proposal (and that is where stupidity greets cupidity!). He places on her hand an engagement ring. That ring is a sign between the young man and the young woman—between *one* young man and *one* young woman. So is the wedding ring a sign between one man and one woman. A sign is special, not general. God gave the sabbath to Israel as a sign between him and them. He said: "It is a sign *between me and the children of Israel.*" Now, I submit to you the question—if *all nations* were ever commanded to keep the sabbath, how could it have been a sign between God and *one nation*?

Again, Moses said that the sabbath was "a covenant" between God and the children of Israel. We know what a

covenant is. In drawing up covenants the lawyer uses the legal terms “the party of the first part” and “the party of the second part.” The reason I remember that so well is because I have always been the party of the “second part” and it made an “imprint” on me! Well, in this covenant with Israel, God is the party of the first part, and Israel is the party of the second part—just God and Israel, no other nation or people included. Thus all can see that the sabbath was given to Israel, hallowed and blessed and sanctified (set apart) unto Israel, after they were brought out of Egypt.

III. THE THREE DISPENSATIONS

A simple application of the right division of the word of God will settle the sabbath question. We all know that there have been three grand divisions, or dispensations, in Bible history. There was the Patriarchal dispensation extending from Adam to Moses, more particularly from Abraham to Moses; then there was the Jewish dispensation, or the Mosaic, extending from Moses to Christ; and the gospel dispensation extending from Pentecost to the end of time. Now to which of these dispensations did the sabbath belong? The chart which I have here before you will show you.

THE THREE DISPENSATIONS

PATRIARCHAL	JEWISH	GOSPEL
No sabbath command	The sabbath command	No sabbath command
No sabbath example	The sabbath penalty	No sabbath example
(2500 years)	(1500 years)	No sabbath penalty

During the first 2500 years there is not *one mention* of the sabbath day, no command, no example. Passing out of this period, out of the patriarchal into the Jewish, the first mention of the sabbath was at Sinai where the law was about to be given to Israel. From that time until the law was nailed to the cross we find repeated commands to keep it, solemn warnings against breaking it, and immutable penalties when they did.

But leaving the Jewish period, in the gospel dispensation there is no command, and no example of sabbath observance. Six times in the book of Acts it is mentioned in historical connection only. In the epistles to the churches where the apostles teach Christians to "observe all things" Christ has commanded, it is not once enjoined and there is no example of its observance. Only once it is mentioned in those epistles and there condemned (Colossians 2:14-16).

This parallel clearly reveals the particular realm of sabbath keeping. During the 2500 years *before the giving of the law*—no command, no example, no warning. During the 1500 years *of the law*—repeated commands, warnings, exhortations, and penalties. Then *after the law was nailed to the cross*, in the gospel age—no command, no example, no warning.

IV. THE END OF THE SABBATH

But someone will say, "How could the sabbath end since Moses said the sabbath was perpetual?" A Sabbatarian preacher once asked me: "What does 'perpetual' mean? 'Perpetual motion' cannot cease—then how can a 'perpetual sabbath' cease?" It so happens that the same passages which refer to "perpetual sabbath" also mention "perpetual incense" on the sabbath day and "Perpetual burnt offerings" (Exodus 30:8; Leviticus 24:7-9). Adventist preachers will not burn incense nor offer these sacrifices on the sabbath day. They say those things have *ceased*. If perpetual incense can cease, then a perpetual sabbath can cease and did cease.

The words "forever," "eternal" and "everlasting" do not always mean *endless*. These three words come from the same Greek word—*Ionious*—which is always used to mean and to include, *all of the period to which it refers*. When the words "forever," "eternal" and "everlasting" refer to a period of time they are limited by that period of time. For example, Jonah was in the belly of the whale *forever*. "The bars closed upon me forever." (Jonah 2:16). Forever—how long? Seventy-two hours. Universalists use this to show that the word forever does not mean endless and, hence, to dis-

prove endless punishment. But why was Jonah in the whale forever? Because he was there *the full time period assigned*, seventy-two hours. If the whale had delivered Jonah prematurely on the shore, he would not have been there *forever*. But when the word "forever" refers to the other side of time there are no time limits—everlasting God, everlasting life, everlasting punishment—no finite limitations, no time boundary, therefore, infinite in application. So both Universalists and Adventists are wrong.

In the Old Testament certain ceremonies and ordinances of the law were called *everlasting* because they extended through a certain period of time. Burnt offerings forever, incense forever and the sabbath forever—"throughout your generation." How long then was *forever*, with reference to the sabbath? Just as long as Israel remained God's chosen people. But the end of Israel was the end of their law—sabbath and all.

When and where did the nation of Israel end? Hear the word of the prophet Amos to Israel: "Then said the Lord unto me, The end is come upon my people of Israel . . . when will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." (Amos 8:2-9).

In verse 2 Amos prophesies the end of Israel. In verse 5 the people ask, "When will the new moon be gone and the sabbath, that we may set forth wheat?" In verse 9 Amos answered, "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon and will darken the earth in the clear day."

When Jesus Christ died on the cross it was the sixth hour of the day—high noon (Matthew 27:45). The sun refused to shine and darkness enveloped the earth. The Son of God cried, "My God, my God, why hast thou forsaken me?" and bowing his head, he said, "It is finished," and died. The sun had gone down at noon, the earth was dark-

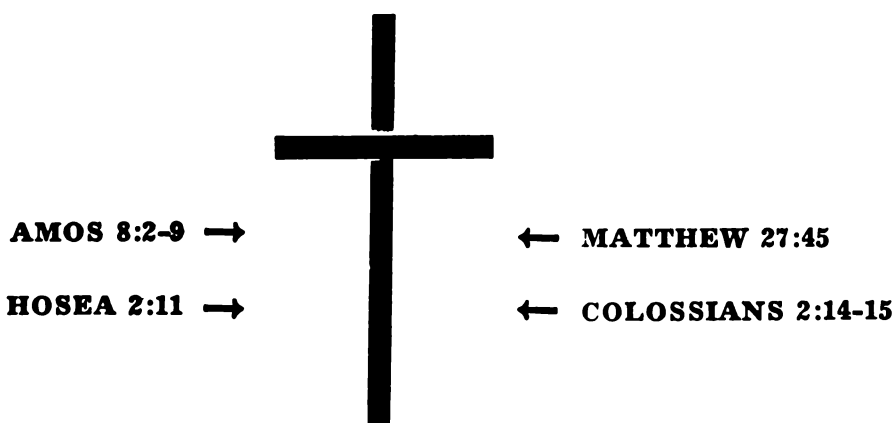
ened in the clear day. It was the end of Israel, the end of their law—and the end of their sabbath.

There is another prophetic reference to the end of the sabbath—Hosea 2:11: “I will also cause all her mirth to cease, her feasts, her new moons and her sabbaths and all her solemn feasts.”

The feast days were annual, the new moons were monthly, the sabbaths were weekly. Hosea said that they would all cease.

Now hear Paul: “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross . . . Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days.” (Colossians 2:14-16). The prophet said the sabbath *would* cease, and the apostle said it *did* cease—where, then, is the controversy?

We draw the cross of Jesus Christ on the board. On one side we put Amos 8:2, 5, 9 and Hosea 2:11—before the cross. On the other side we put Matthew 27:45 and Colossians 2:14-16—after the cross.



Before the cross Amos said the sabbath would be gone when the sun should go down at noon and the earth darkened in clear day. Hosea also said God would cause feast days, new moons and sabbath, with all of the solemn feasts, to cease. Matthew 27:45 fulfills the statement of Amos that the sun would go down at noon. Colossians 2:14-16 fulfills the statement of Hosea that God would nail all the ordinances of the law to the cross—feast days, new moons and

sabbaths. The prophets *before the cross* said the sabbath would *cease*, and the apostles *after the cross* said the sabbath *did cease*, so again I ask, where is there room for controversy? It seems to me that should be enough to settle the question.

V. THE END OF THE DECALOGUE

The entire covenant God made with Israel ended at the cross of Jesus Christ. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." (Hebrews 8:6-9).

This covenant was the Ten Commandments—the Decalogue. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt" (1 Kings 8:9). "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." (1 Kings 8:21). "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."

Thus in Hebrews 8:6-9 Paul tells us that what Jeremiah said *would* be done, *had* been done.

The following conclusions are clearly deducible from the premises:

(1) There was nothing in the ark save the Ten Commandments (1 Kings 8:9).

(2) But in the ark was the covenant God made with Israel when he brought them out of Egypt.

(3) Therefore, the Ten Commandments were the covenant God made with Israel when he brought them out of Egypt.

Again:

(1) The Ten Commandments are the covenant God made with Israel when he brought them out of Egypt (1 Kings 8:9, 21).

(2) But God took away the covenant that he made with Israel when he brought them out of Egypt (Jeremiah 31:31, Hebrews 8:6-9).

(3) Therefore, God took away the Ten Commandments.

The new covenant is not based on the Ten Commandments nor on any part of it. They stand annulled—not in part but in whole. Paul said, “The ministration of death, written and engraven on tables of stone,” given to Israel when they could not look upon Moses for the glory of his face, “was to be done away” and it was that “which is abolished.” (2 Corinthians 3:7, 13).

It is true that there are moral precepts in the Decalogue which have been incorporated into the New Covenant. These are right not because they were in the Decalogue, for some of them were right before there was a Decalogue—they were in the Decalogue *because they were right*, and they are in the New Covenant for the same reason. Nothing morally right was left out of the New Covenant. It is mighty shallow reasoning for one to say that the Decalogue is still binding because the moral part of the law which it represented is in the New Covenant. As well say that the British Constitution is binding on the United States because our constitution incorporated certain moral statutes of the old government.

But the sabbath was not a moral law, never was. It required positive divine command to make it right. The one and only command therefore which was peculiar to the Decalogue as such was left out of the New Covenant. How

do you account for that, friend, if the sabbath is the all-important command of God as Adventists contend? There is no sort of an argument based on the New Covenant by which Adventists can bind their Judaistic sabbath-keeping on the Christian world.

VI. THE LORD'S NEW DAY

The resurrection of Jesus Christ from the dead is the most stupendous event of world history. It was of this that David sang in the psalm-prophecy of our text: "I will praise thee for thou hast heard me and art become my salvation. The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord has made; we will rejoice and be glad in it."

A more beautiful prophetic description of the coming of Christ and the blessings of salvation through his triumph over death and the grave could not be put in poetic or prophetic verse. We are not left to imagine its meaning. The Lord himself applies this psalm-prophecy to his crucifixion and resurrection, and subsequent coronation. It is found in the parable of the wicked husbandman (Matthew 22), in substance as follows: A certain lord let his vineyard out to certain husbandmen. When the season of the fruits drew near, he sent his servants to collect his fruits. The husbandman stoned the servants and cast them out. He sent others, and they were treated in the same shameful manner. He sent his son, saying, "They will reverence my son," but the wicked husbandman said, "This is the heir; let us kill him." Jesus asked the Jews what they thought the lord of the vineyard would do to those wicked husbandmen, and they answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Then Jesus said to them, "Did ye never read in the scriptures, The stone which the builders rejected is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?" Here he quotes the prophecy of David—our text—and makes the application as follows: "Therefore I say unto

you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon this stone shall be broken; but upon whomsoever it shall fall, it will grind him to powder." The application was not hard for the Jews to see, for "they perceived that he spake of them" and set about to kill him.

Briefly, this parable means that God let his vineyard in the Old Testament to the Jewish nation; they were unfaithful and did not yield the fruits of the vineyard. God sent his prophets one after another to the nation, and they persecuted them. Finally, God sent his Son out of heaven—"he came unto his own and his own received him not." They crucified the Son of God. And what did God do to them? Why, he took the kingdom from them, and destroyed them as a nation. They fell upon the stone and were broken; and the stone fell upon them and ground them to powder. *When the Jews committed the national crime of murdering the Son of God, they paid the national penalty—the death of the Jewish nation.* God took their kingdom from them forever, and gave it to a new nation—a spiritual nation. Peter refers to the same prophecy and applies it to the transfer of the kingdom from fleshly to spiritual Israel (1 Peter 2:7-9). It proves beyond all doubt that David's language referred to the crucifixion and resurrection of Christ, and the ushering in of the new dispensation of the gospel, the day of salvation, in which we may all "rejoice and be glad."

It was upon the first day of the week that the resurrection of Jesus Christ occurred; and it was upon the first day of the week that the New Dispensation was inaugurated. David's language, therefore, has a double significance. "This is the day which the Lord has made" cannot be separated from the first day of the week, the day of the Lord's resurrection, for it was a resurrection psalm. It is the Christian's day and "we will rejoice and be glad in it."

VII. THE FIRST DAY OF THE WEEK

Some Seventh-Day Adventists deny that Jesus Christ arose from the dead on the first day of the week. A rather cunning but labored effort is being made to prove that

Christ arose on *the seventh day*, and not on the *first day* of the week.

First, they demand the verse that states in so many words that Jesus Christ arose from the dead *on the first day of the week*. Suppose it should be admitted that there is no such verse to be found? The objection would work both ways, for there is no verse which says he arose *on the seventh day*. Sauce for the goose is, at least, salad dressing for the gander!

Second, they make use of a prophetic statement of Daniel that he was "cut off in the middle of the week." Making prophetic weeks literal weeks, they have the crucifixion on Wednesday and the resurrection on Saturday. But here is their inconsistency: Everywhere else a day in prophecy with Adventists, stands for a *year* and a week in prophecy stands for *seven years*. Why not here? The ministry of Christ was three and one half years in length. He was therefore, "cut off in the middle of the week," his ministry being *one half* of the prophetic weeks of seven years, nullifies the argument from Daniel's prophecy, to say nothing of its palpable falsity in view of those passages showing the crucifixion and resurrection days.

But the effort is a tacit admission that the day upon which Christ arose from the dead settles the sabbath question. Therefore, if the contention that Christ arose on Saturday, the seventh day, is refuted, sabbath keepers should surrender the issue.

Fortunately the twenty-fourth chapter of Luke contains an inspired chart of days definitely fixing, without speculation, the day of the Lord's resurrection, which completely destroys the sabbath chart and shows it to be only a lot of erroneous figuring. Hear the following from the chapter named:

Luke 24:1: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre."

Verse 13: "And, behold, two of them went that same day to a village called Emmaus."

Verse 20, 21: "Our rulers delivered him to be condemned

to death, and have crucified him . . . and besides all this, today is the third day since these things were done."

Verse 46: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."

Anybody can see that the "first day of the week," the "same day" and the "third day" in these four passages were *one and the same day*. So the third day of this chapter was the *first* day of the week. Then on what day did Jesus arise from the dead? Let Luke settle it. Verse 46: "It behooved Christ to suffer, and to rise from the dead *the third day*."

We need not go outside the twenty-fourth chapter of Luke to refute the figures of the sabbath chart. The issue turns on the third day. The four verses from the twenty-fourth chapter of Luke (versus 1, 13, 21 and 46) fix the first day of the week so unequivocally as the day of Christ's resurrection that to deny is to deny the inspired record.

But in addition to the plain mathematics of the twenty-fourth chapter of Luke, there is in the twentieth chapter of John a summation of verses just as plain. Verse 1 names the first day of the week, and verse 9 connects it with "the scripture, that he must rise from the dead": and verse 19 states that "the same day," when Jesus appeared to them, was "the first day of the week." Why all of this detail concerning the first day of the week if the sabbath was the important day and the first day of the week unimportant? There can be no escape from the conclusion that the first day of the week was the resurrection day and the day of the new covenant.

For further comparison the reader may turn to Matthew 16:21; Mark 10:34; Luke 9:22; but we need not go outside the twenty-fourth chapter of Luke to refute the figures of the Sabbath chart. The issue turns on *the third day*. The four verses from the twenty-fourth chapter of Luke (verses 1, 13, 21, and 46) fix the first day of the week so unequivocally as the day of Christ's resurrection that to deny that is to deny the inspired record.

We will not here discuss the crucifixion day, as that would be but a side issue. Whatever the method or manner of computing time, Jesus arose the third day after his cru-

cifixion; and the third day after his crucifixion was the first day of the week. All the charts and figures that men may jumble together cannot offset these plain statements of scripture. He arose on the first day of the week.

VIII. THE FIRST DAY VERSUS THE SEVENTH DAY—A PARALLEL

The summary presented to you here in this chart was prepared to use in a discussion with the Seventh-Day Adventists in California. The Adventists backed off from their own challenges, as they usually do when they cannot select an opponent from a denomination, or the Christian Church (neither of which can meet them), and the discussion was not held. I present this chart to you as a concise summary of the day question.

If any be confused on the word "Sunday," remember that the terms "Saturday" and "Sunday" are both calendar words and do not affect the Bible issue. We are interested only in what the New Testament says about "the first day of the week" and the worship required of Christians on that day.

WHAT THE BIBLE SAYS ABOUT THE SEVENTH DAY

1. That the covenant which included the sabbath commandment was made with Israel only. (Exodus 20:2; Deuteronomy 5:15)
2. That Israel was commanded to keep the Sabbath because they had been delivered from the serfdom of Egypt. (Deuteronomy 5:15).
3. That in giving the sabbath, God used the same day upon which he had rested, or ceased the work of creation. (Genesis 2:3; Exodus 20:8-11; 31:17)

WHAT THE BIBLE SAYS ABOUT THE FIRST DAY

1. That Jesus Christ arose from the dead on the first day of the week. (Mark 16:1-9; Luke 24:1, 13, 21, 46)
2. That on the first day of the week he was thus declared to be the Son of God. (Romans 1:4)
3. That he met with his disciples repeatedly on the first day of the week between his resurrection and his ascension. (John 20:1, 19, 26)

4. That the sabbath was not given, or made known, until the giving of the law at Mount Sinai. (Nehemiah 9:13, 14; Ezekiel 20:10-12)

5. That the sabbath was a sign between God and the children of Israel (Exodus 31:17, Ezekiel 20:12, 20). (Note: If all nations were commanded to keep the sabbath, how could it have been a sign between God and one nation?)

6. That the old covenant made with Israel when they came out of Egypt, which included the Ten Commandments (1 Kings 8:9, 21), would be abrogated (Jeremiah 31:31) and superceded by the new covenant. (Hebrews 8:6-13; 10:9)

7. That the law which was "written and engraven on tables of stone" was done away in Christ. (2 Corinthians 3:6-14)

8. That the law of "the handwriting of ordinances" was "nailed to the cross," and the sabbath, therefore, no longer binding upon even the Jews themselves. (Colossians 2:14-16)

9. That Hosea, the prophet, declared the sabbath, with all other Jewish observances, would cease when the Gentiles should become the people of God. (Hosea 2:11, 23)

4. Pentecost came on the first day of the week. (Leviticus 23:15) Hence all the events of the second chapter of Acts—the birthday of the church—took place on the first day of the week. (Acts 2:1)

5. That the Holy Spirit imbued the apostles on the first day of the week and began his mission of conversion. (Acts 2:1-4)

6. That the first gospel sermon proclaiming Jesus as the Son of God was preached on the first day of the week. (Acts 2:22-36)

7. That three thousand souls—the firstfruits of the gospel harvest (Leviticus 23:17)—were added to the church which began on that Pentecost—the first day of the week. (Acts 2:41, 47)

8. That the new testament church assembled for worship in the first day of the week. (Acts 2:42; 20:7; 1 Cor. 11:23-33; 16:2; Heb. 10:25)

9. That the new testament is an all new covenant, not an amendment of the covenant made with Israel. (Heb. 8:6-13)

10. That the apostle Paul declared the Sabbath with all other Jewish observances, did cease at the cross, and that we should let no man judge us respecting them. (Colossians 2:14-16)

11. That Christians are expressly said to be delivered from the law containing the Ten Commandments. (Romans 7:4, 6, 7)

12. That those who would be justified by the law given at Sinai are severed from Christ and fallen from grace. (Galatians 4:24-31; 5:1, 4)

10. That the church is a new institution, from which the Jewish ordinances, the annual and monthly feast days, and the sabbath, were all excluded. (Heb. 9:10; 10:9-10; Gal. 4:10-11; Col. 2:14-17; 1 Cor. 11:2; 14:37)

11. That the new covenant provides a new feast, the Lord's Supper, to be observed on the first day of the week, as a memorial of Christ. (Psalms 118:22-24; Acts 4:10-11; Luke 24:1, 13, 21, 46; Acts 20:7; 1 Cor. 16:2)

12. That the new covenant enjoins the new day, the first day of the week, as a monument to the resurrection of Jesus Christ, by which he was declared to be the Son of God. (Rom. 1:4; Jno. 20:19; Acts 20:7; Heb. 10:25)

Yet in the face of all these New Testament facts, Adventist preachers will cling to the seventh day sabbath and seek to bind its observance upon the Christian world.

IX. LET US REJOICE AND BE GLAD

We have shown unmistakably that Christians have a new law, the gospel; and a new feast, the Lord's Supper; and a new day, the first day of the week; and a new hope, the hope of the resurrection from the dead. So we have come to the climax of David's psalm, "This is the day which the Lord hath made. We will rejoice and be glad in it."

If there is such a thing as immortality, all normal people should be interested in the subject. If such blessings as everlasting life in an eternal home of the soul "where changes never come" can be procured, all intelligent beings should seek them.

The Bible teaches that such blessings will be the reward of the redeemed. The Old Testament teaches it. From the beginning there are hints of immortality, or life beyond

the grave. The first indication is in the fact that man is made in the image of God. Then, what do you imagine were the sensations of Adam and Eve when they looked upon a dead son?—the first death that had ever occurred. Or what must have been the questions in the minds of patriarchs when Enoch was translated?—God thus revealing in his mysterious way that there is another life. Then later, when Elijah moved out from among the sons of the prophets and disappeared in a flight, the swiftness of which was greater than light? Those who witnessed it, and knew of it, must have felt that man shall live on.

Job believed in immortality. "If a man die shall he live again? He looked forward to the time when his "warfare" should "cease," and for his "release" to come. Thus the patriarch Job and the faithful of his day had an uncertain belief in immortality. They lacked only the demonstration of the resurrection of Christ to establish the fact. Compare the faith of Paul. Before King Agrippa he said: "Why should it be thought a thing incredible with you that God should raise the dead?" Job believed it, but did not have the demonstration. Paul believed it and had the demonstration.

Man is immortal. There is scientific evidence, suggested by the fact that bodily changes do not effect changes in personality. The body undergoes a complete change every few years. But the personality remains unchanged.

There is also the philosophical argument in favor of immortality. The capacity of the mind for development. The mind of a man is far superior to his body. If man is not immortal his creation was but a work begun and never finished.

Science and philosophy have arguments in favor of immortality, but the Bible *says the word*. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Timothy 1:10).

Death, after all, is just God's way of calling his children home. So when the pale horse and his rider cross the threshold of our earthly homes and waft our loved ones away,

through mists of tears we envision the rainbow of hope and shout in triumph, "Jesus saves! Jesus saves!"

It is hope that pierces the gloom of the tomb. The shadows of death's dark night turn into the dawn of life's bright morning, in the land where we will never grow old. It is the Lord's doing. It is marvelous in our eyes. Let us rejoice and be glad in it.

CHAPTER XVII

SEVENTH-DAY ADVENTISM

(Delivered in the Municipal Auditorium, Riverside, Calif., January, 1930, to an Audience of Two Thousand People, Stenographically Reported by Ruth McQueen.)

By the providence of God we have come together this evening, to resume our investigation of the human system known as Seventh-Day Adventism. That we are justified in so doing all who are familiar with the activities of Seventh-Day Adventists in Southern California will agree. Every community is besieged with tabernacle meetings and the people are being harangued with cut-and-dried, stereotyped, parrot-like charges that "the pope changed the sabbath" and that "Sunday-keepers" have the "mark of the beast." We are here to answer the false assertions and to expose the false teaching of this system.

I have four indictments against Seventh-Day Adventism. First, the origin of Seventh-day Adventism is human—not divine; second, it is a heresy founded on the visions of a woman—not upon the teaching of the Bible; third, its doctrines are Judaistic—not Christian; fourth, its Bible-proof-texts are perverted—not based on the right division of the Word of God.

I. THE ORIGIN OF SEVENTH-DAY ADVENTISM IS HUMAN NOT DIVINE

In the early part of the 19th century Mr. William Miller made a chart of prophecy and claimed that the year 1843 would be the year of the Lord's return. The year 1843 came but Christ did not. Mr. Miller reviewed his figures and 1844 was the revised date. The year 1844 came, but Christ did not appear, and Mr. Miller stepped off the stage of date setting.

Mrs. Ellen G. White, a convert of William Miller's took up the work of Miller, tried to repair his mistakes, added the sabbath feature, and named her party "Seventh-Day Adventist."

Mr. Miller was honest enough to admit his failure and quit. But Mrs. White said God's hand was in the failure. God purposely caused Mr. Miller to make a false prophecy. Hear her: "His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that his people should meet with a disappointment." (Page 99 of "Spiritual Gifts" in "Early Writings of Mrs. White.")

So God Almighty caused William Miller to make a false prophecy! In Deuteronomy 18:21 we are told that "when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously." That is the divine test of a true prophet.

William Miller made a prophecy that Christ would come in 1843. He made that prophecy in the name of the Lord; that prophecy did not come to pass. Mrs. White had a vision which said that God purposely caused it to fail. But God says that when a prophet speaks in the name of the Lord, and the thing follow not, nor come to pass, that prophet is not a prophet of God. Therefore, according to Mrs. White's own admission, Mr. Miller was not a prophet of God. Neither is Mrs. White a prophetess of God by the same test. Seventh-Day Adventism originated with a false prophet and was revised and revamped by a false prophetess. It is therefore human—not divine.

II. IT IS A HERESY FOUNDED ON THE VISIONS OF A WOMAN—NOT ON THE TEACHING OF THE BIBLE

Mrs. White claimed to be an inspired prophetess. Adventist preachers recognize her as an inspired prophetess.

I have here a book written by Mrs. White. It is called "The Great Controversy." The publishing house of the Seventh-Day Adventists put this book out. Here is what the publishers say of her in the preface to the book: "We believe she has been empowered by a divine illumination to speak of some past events which have been brought to her

attention, with a greater minuteness than is set forth in any existing records, and to read the future with more than human foresight." (Publisher's Preface, page (a) to "Great Controversy," by Mrs. E. G. White.)

There is the claim that Mrs. White was inspired; that she received divine illumination to write her books; that she could write with more minuteness than any divine writer before her ever did in any existing divine record; that she had "more than human foresight." But that is not the only thing said in this "preface." Here are Mrs. White's own words in regard to her book:

"Yet the fact that God has revealed his will to men through his word has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary the Spirit was promised by our Savior to open the word to his servants, to illuminate and apply its teachings." (Author's Preface, page (d) to "Great Controversy," by Mrs. E. G. White.) God gave his word but had to illuminate Mrs. White to tell us what it means! How much better is that than the Roman Catholic priest to interpret the scriptures to his laity? But hear more:

"As the Spirit of God had opened to my mind the great truths of his word, and the scenes of the past and the future, I have been bidden to make known to others what has thus been revealed." (Author's Preface, page (g), "Great Controversy.")

Mrs. White, the writer of "The Great Controversy" and author of Seventh-Day Adventism, received the "illumination of the Holy Spirit" to write her books—that is her own claim of inspiration. It is the claim that her writings are not only equal, but superior to the writings of the apostles of Christ, for she has had later revelations which they did not have. And then, perchance, God's hand may have covered some of the "mistakes" of the apostles like he did William Miller's. And how do the followers of Mrs. White know that she, too, like Mr. Miller, has not made the same mistakes? Her admissions destroy the certainty and reliability of anything she may teach. But Adventist preachers accept Mrs. White's writings as inspired, even above the

New Testament itself. This is no misrepresentation. It is true of Mormons and imposter Joseph Smith; it is true of Christian Scientists and Mrs. Mary Baker Eddy; it is true of Adventists and Ellen G. White. Friends, will you be so gullible as to be thus led away from the authority of the New Testament by the visions and dreams and so called revelations of these mentally unbalanced religious fanatics?

But these Adventists are not so bold and brave as they lead people to believe that they are. They will make good their repeated challenges to debate only when they may select their opponent (one they know they can handle) and when all conditions are one-sided in their favor.

One D. M. Canright was an Adventist debater for twenty-eight years. He renounced Seventh Day Adventism and later engaged a former associate in debate at Healdsburg, California, on the following proposition: "Resolved that the visions of Mrs. E. G. White are the revelations of God." Now, a Seventh Day Adventist affirmed that proposition in debate. Just like the Mormons affirm that imposter Joe Smith was a prophet of God. God's later prophets do not seem to agree on whose "revelations" shall be accepted.

But I have here in my hand another book. It is the "Life of Mrs. E. G. White" by D. M. Canright. He ought to know the sister, as he tried to defend her for twenty-eight years. But when he renounced their deceptive system he wrote several books and pamphlets exposing every phase of the error of their doctrine and organization. That is what I would call "inside information." On page 40, Mr. Canright quotes from Mr. Erwin's tract on "The Mark of the Beast." Mr. Erwin is an Adventist authority. Here is the statement:

"It is from the standpoint of the light that has come through the Spirit of Prophecy (Mrs. White's writings) that the question will be considered, believing as we do that the Spirit of Prophecy (Mrs. White's works) is the only infallible interpreter of Bible principles."

This Mr. Erwin, a man who for many years was president of the General Conference of Seventh Day Adventists, wrote it with his own pen—that Mrs. White's writings are

the only infallible interpreter of the Bible. Yet some people consider them smart men. No smart man can be that weak.

But in her book, "The Early Writings of Mrs. White," she "reveals" her many "visions." She claims that she was caught up into heaven, where she saw these visions. Here is a sample:

"In the holiest I saw an ark—in the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them and I saw the ten commandments written on them with the finger of God—the holy sabbath looked glorious—a halo of glory was all around it. I saw that the sabbath was not nailed to the cross." (*Early Writings of Mrs. White*, page 26.)

Now, there is something, friends. Mrs. White could not find her sabbath doctrine in the Bible, so she takes a trip to heaven to get it. Just reading the Bible it looked so much like the sabbath was nailed to the cross, that she had to get a vision to tell her that Paul was wrong in Colossians 2:14-16, and that it was not nailed to the cross. Her very visions are a positive admission that the Bible does not teach Seventh-Day Adventism, and is even an admission that the Bible teaches against it. It takes "revelations" in addition to the Bible to prove the doctrines of these people, who would impress people that they believe the Bible—in reality they do not believe it, and it is not even their standard of authority.

But regarding Mrs. White's vision, which she says she had in heaven, and which God told her to come back to earth and tell. Is it not strange that God would not let Paul tell his vision to people in this world (2 Corinthians 12) but commanded Mrs. White to tell hers? Wonder why that is? Maybe, God, knowing that Mrs. White was a woman, knew she would tell it anyhow! At any rate, it does seem even stranger still, that Mrs. White would be allowed by the same God that guided Paul to deny what Paul said about the sabbath, and also that such visions would be "lawful" to tell. Paul said they were "unlawful." Mrs. White said God commanded her to tell it. Paul said that the sabbath was

nailed to the cross, and God had Mrs. White to come back and say that it was not. Some revelations, friends!

Ladies and gentlemen, Seventh Day Adventism is based on the authoritative writings of this woman (who was hit in the head with a brick shortly before she began to have these visions; I think it was “stars” she saw instead of visions, and she never got over it) and not on the Word of God. She is their prophetess, even now. She claimed that the “spirit of prophecy” is yet in the church, and it was she—both the spirit and the prophecy. Though she is dead, her word is the law of Seventh Day Adventists throughout the world today.

Hear Paul: “I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.” (1 Timothy 2:12-14). It was God’s will that women should not hold places of authority nor to exercise authority in religion. God knew why—and the statement reaches back to the beginning and makes it fundamental, and therefore not a mere temporary or local thing that the apostle referred to. Woman has a sphere, but it is not such as Mrs. White, nor any of these women preachers and teachers of today, have arrogated unto themselves. The church of Jesus Christ will always be better off if the women will be satisfied with the divine sphere that divinity has given them and cease the usurping of religious authority, or any other authority over man—“for Adam was first created, then Eve.”

God has given to woman a different sphere. The apostles were all men; the evangelists of the New Testament were all men. There was not a woman evangelist in the New Testament. God ordained that his revelation should be given to the world through men; he inspired twelve men, made them apostles, set them in the church, and through them imparted to us the knowledge of his will. But Mrs. E. G. White is the human female pope of the Seventh Day Adventist church. Her writings are the absolute authority of that cult.

Any system in religion that is based upon the authority of a woman is disqualified fundamentally on the first count

—“for Adam was first formed then Eve,” and “I suffer not a woman to teach, nor to usurp authority over the man.”

I charge that Seventh Day Adventism is founded on the visions of a woman and not on the teachings of the Bible—I have proved it.

III. ITS DOCTRINES ARE JUDAISTIC NOT CHRISTIAN

I call your attention to Galatians 4:22-26: “For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now ye, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman will not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

First: Their attitude toward the law is Judaistic.

(1) There were two women—Hagar and Sarah. Hagar the handmaid of Abraham was the bondwoman; Sarah the wife of Abraham, was the freewoman. (2) There were two sons; Ishmael, the son of Abraham by Hagar, the bondwoman; Isaac, the son of Abraham by Sarah, his wife, the freewoman. (3) There were two places; Sinai in Arabia and Jerusalem, in Judea. (4) There were two covenants: the

old covenant delivered at Sinai in the wilderness, and the new covenant, promulgated from Jerusalem on Pentecost.

There can be no mistake about the meaning of this allegory. "For these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia and answereth to Jerusalem which now is, and is in bondage with her children."

Then, in this allegory, Hagar, the bondwoman is the old covenant. Sarah the freewoman is the new covenant. Ishmael, the son of Hagar, represents the children of the old covenant—those who keep the old covenant. Isaac, the son of Sarah, represents the children of the new covenant—those who keep the new covenant. What disposition shall we make of the two women and their sons? Paul says, "Cast out the bondwoman and her son: for the bondwoman shall not be heir with son of the freewoman." Who is the son of Hagar? One of them has been lecturing here on this platform for about six weeks. I am doing what Paul said, "casting him out," with his Judaistic doctrines. The fact is, my friends, these people who keep the old covenant are still living under Judaism. They have not come into the freedom of Jesus Christ and the New Testament.

We are not justified by the law. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Galatians 5:4).

We are dead to the law. "Wherefore, my brethren, ye are also become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring fruit unto God." (Romans 7:4).

We are delivered from the law. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet." That unmistakably identified it as the ten commandments. And what does Paul say about this law? Hear

him: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." (Romans 7:6-7) Then from what law are we delivered? The law that says, "Thou shalt not covet"—the Decalogue.

This law—the ten commandments—was done away in Christ. Paul virtually tells us in so many words that the ten commandments were taken out of the way. Hear him in 2 Corinthians 3:6-8: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; *which was to be done away*, how shall not the ministration of the spirit be rather glorious?" Hear verse 11: "For if that which *is done away* was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech." Now read the next—verse 12: "And not Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of *that which is abolished*; but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil *is done away in Christ*."

Paul definitely identifies the thing that was done away in Christ and abolished. It was the law delivered to the children of Israel when they could not *behold the face of Moses for the glory of his countenance*. It was that covenant which was written and engraven on the tables of stone—the ten commandments. It was at Sinai that Moses' face shone so they could not look upon it. It was there that the ten commandments were "written and engraven" on stones. It is this covenant that Paul says was "done away in Christ."

But Seventh Day Adventists say this refers to the stones set up by Joshua when the people crossed over the Jordan, and not to the ten commandments. The record of it is in Deuteronomy 27:2-3: "And it shall be on the day when ye

shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee." Now they insist that "the ministration of death written and engraven in stones" were those stones set up at the Jordan, and not the ten commandments at all.

But Paul tells us that they were the tables of stone delivered *when Moses' face shone* so that the people could not look upon his face. Moses was not there when Israel crossed the Jordan and Joshua erected the plastered stones. Moses was dead when Israel crossed over the Jordan. The tables of stone delivered at Sinai *when Moses' face shone*—that identifies the ten commandments as the law that has been "done away in Christ." It settles the argument.

But you are gravely told that if the ten commandments are done away men can steal and kill, and do all the things the ten commandments prohibit. That does not follow.

California was once under the Mexican Constitution. Murder is prohibited by a statute in the Mexican Constitution. But California became dead to the Mexican Constitution, delivered from it, and is no longer under the Mexican Constitution. Does it follow, therefore, that the people of California may with impunity commit murder because they are no longer under the Mexican Constitution? Hardly. Why? Because their allegiance to another Constitution forbids it.

When the American colonies declared their independence from England they were delivered from the law of England. There were many excellent principles in that old British law, but when our forefathers were delivered from the bondage of England, they were free from the whole British law. Does it follow that the people of the United States can do all things the British law prohibits? No. We have *another law* which inhibits and prohibits certain conduct on the part of our citizens. As citizens we are free to do anything that our law *allows* and *nothing* that it pro-

hibits. If this law tells me that I shall not kill, then I shall not kill; not because the British law has a statute against murder, but because the law I am under prohibits murder.

The Decalogue represented the old Constitution—the whole of the law of Moses. When the law was abrogated the old system was abolished, ten commandments and all. Jesus Christ gave us a New Covenant. It is not a question of what *was* in the *old* but a question of what *is* in the *new*.

Adventists make a distinction between the “law of Moses” and “the law of God.” With them the ten commandments are “the law of God” and the “ceremonial law” is the law of Moses.

They agree that the law of Moses was done away but the ten commandments, they say, are not the law of Moses—the ten commandments are the *law of God*. Let us read what the Divine Record says on this point.

I introduce a series of passages showing what God gave, and what Moses gave. What is in God’s law on one hand and what is in Moses’ law on the other.

The first reference is Ezra 7:6: “This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given.” There we find that *God gave* “the law of Moses.” Then what did Moses give? 2 Chronicles 34:14 “And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses.” Here we find that *Moses gave* “the law of God.” That shows that law of God and the law of Moses are one and the same thing, thus the distinction made by Seventh Day Adventist preachers that the ten commandments are “the law of God” and that the other part of the Old Testament is the “law of Moses,” is shown to be a “distinction without a difference.”

Let us see what was in the law of God and what was in the law of Moses. Read with me 2 Chronicles 31:4: “He appointed also the king’s portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the

law of the Lord." There is nothing in the ten commandments about burnt offerings. Adventists tell us that the ten commandments constitute the law of God. Nothing else is the law of God. They tell us that the "law of Moses" is the ceremonial law, containing all of those ordinances of feasts and new moons, But this verse tells us that those things were in the *law of the Lord*.

What, then, is the law of Moses? Read Mark 7:10: "For Moses said, Honour thy father and thy mother." That is one of the ten commandments, but Mark says that Moses said, "Honour thy father and thy mother." Therefore, the ten commandments are the law of Moses.

I am showing you that there is no scriptural distinction between the law of Moses and the law of God. The law God gave by Moses is called Moses' law and God's law interchangeably.

Another verse, Luke 2:22, 23, read with me: "And when the days of purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord. (As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord.)" Nothing in the ten commandments like that; but that is "written in the law of the Lord." So the "law of Moses" is here called "the law of the Lord." Again, verse 24: "And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons." Nothing in the ten commandments about turtledoves and pigeons, yet that "is said in the law of the Lord." So the law of Moses is also the law of the Lord. Again, verse 27: "And he came by the Spirit into the temple: and when the parents brought in the child Jesus to do for him after the custom of the law." Here it is called *the law*. Now, verse 39: "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." In that reading, my friends, we have "the law"—"the law of Moses"—"the law of the Lord"—all referring to the same thing.

Now turn with me to Matthew 22:35-40: "Then one of them, which was a lawyer, asked him a question, tempting

him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The two commandments Jesus mentioned here are not in the ten commandments at all. But Jesus said they are the greatest in "*the law.*" Now if there is a distinction to be made between "the law of the Lord" or "the law of God," and "the law of Moses," as Adventists assert, then Jesus named two commandments found in the law of Moses which are *greater* than the law of God. And since Adventists admit that "the law of Moses" has been taken away, by their own doctrine the *greatest* commandments in the law have been taken away and the *lesser* remain.

But Jesus said, "On these two commandments hang all the law and the prophets." Seventh Day Adventist preachers have the thing on which the law hangs taken away, and leave the law hanging on nothing!

Adventist preachers are mistaken when they tell you that the ten commandments are "the law of God" and the rest of the Old Testament is "the law of Moses." The law of Moses and the law of God refer to the same system, and are used interchangeably.

It was this first covenant—the entire old covenant—that was taken away. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days,

saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Hebrews 8:6-13). This is a quotation from Jeremiah 31:31. The prophet foretold that God would make a new covenant *not like the covenant* he made with the children of Israel *when he brought them out of Egypt*.

Seventh Day Adventist preachers say that this covenant was "the law of Moses" and *not* the ten commandments. Let us read the Bible, 1 Kings 8:9: "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." Now, verse 21: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt."

1. The covenant which God made with Israel when He brought them out of Egypt was in the ark.

2. But there was nothing in the ark *save the ten commandments*.

3. Therefore, the ten commandments are the covenant that God made with the children of Israel when he brought them out of Egypt.

Now, what happened to that covenant? "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." The covenant that was annulled is the covenant that God made with Israel

when he brought them out of Egypt (1 Kings 8:9, 21). It follows unquestionably that the ten commandments are the covenant that was done away. Seventh Day Adventists preachers are wrong.

I brand Seventh Day Adventism, therefore, as being Judaistic in its attitude toward the law and the gospel. They justify themselves by the law and are, therefore, severed from Christ, and they do thereby come under the condemnation of the Galatians who would be "justified by the law," and thus were "fallen from grace." (Galatians 5:4)

Second: Their attitude toward the eating of meats is Judaistic.

In order to show you just what they teach on the question of meats, I will quote from Mrs. White, their prophetess:

"You have used the fat of animals, which God in his word expressly forbids." ("Testimonies To The Church," Volume 2, Page 61.) "Cheese should never be introduced into the stomach." (Page 68.) "It is just as much sin to violate the laws of our being as to break one of the Ten Commandments." (Page 70). "The use of swine's flesh is contrary to his express commandments." (Page 96.)

Mrs. White says that it is just as grave a sin to violate the laws that regulate our diet as it is to break one of the ten commandments. She says the eating of swine's flesh or pork is contrary to his express commandments. Therefore, Mrs. White teaches, word for word, that to eat a piece of bacon is as sinful in the sight of God as the act of adulterly. That is Judaism gone to seed!

Romans 14 ought to put the meat question to rest. Begin with verse 1: "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." Some Christians in Paul's day had just come out of Judaism. They were "weak in the faith" regarding the "eating of meats" forbidden in the law of

Moses. One believes that he may eat *all things* but another, who is weak, eateth herbs—the vegetarian. Paul said the one who “eateth not” (meats) should not judge the one who “eateth” (meats).

Again: “He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord doth he not regard it. He that eateth, eateth to the Lord for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.” (Verse 6.) Now hear the conclusion of his argument in Verse 14: “I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemth any thing to be unclean, to him it is unclean.”

How different is the teaching of Paul from the lectures of Mr. Knox in this auditorium! When you hear a Seventh Day Adventist you would think that “the kingdom of God” consists “in meats and drinks.” But Paul says, “let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.” The man who thinks he cannot eat of a piece of pork, “for conscience sake” is weak in the faith—says Paul.

1 Corinthians 10:25: “Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.” There the apostle Paul settles, in a final word, the meat question. Again, “If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.” (1 Corinthians 10:27). So, friends, you have Paul, the inspired apostle, versus Mr. Knox, the great astronomer and dietetician of Riverside! Take your choice. I choose Paul.

Third: Their teaching on the sabbath is Judiastic.

In Colossians 2:16: “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days.” Note these things of the law—meats, drinks, sabbath days, holy days, new moons, all characteristic of Judaism. Paul lists them all together, and classes the observance of the sabbath with other fea-

tures of Judaism. Paul commands that no man shall judge another by these ordinances of the law—the sabbath included. Further discussion of the sabbath day will follow later in this discourse.

Fourth: Their attitude toward the tithing system is Judiastic.

We would be far from saying anything to encourage or excuse penurious giving on the part of Christians. There is more said on the subject of giving in the New Testament than of faith, repentance, or baptism. Thirteen of the twenty-nine parables of Christ are money parables and turn on a financial pivot. Whole chapters in the epistles to the churches are devoted to the subject of giving. But it is a noteworthy fact that the apostles did not try to emphasize the duty of giving by preaching on tithing.

The method of reasoning employed to make tithing a part of the Christian system is similar to the effort of the Methodists to prove infant membership based on the covenant of circumcision, and likewise parallel with the attempt of the “digressives” to bring over the music of David and the Jews into the worship of the New Testament.

The chief argument seems to be based on Paul’s statement that Christ is priest after the order of Melchizedek, to whom Abraham paid tithes. The drift of the argument is: Christ is priest after the order of Melchizedek; Abraham paid tithes to Melchizedek; therefore, Christians should pay tithes to Christ. The reasoning is fallacious and the conclusion is not of logical sequence. Christ is priest after the order of Melchizedek only in the particular cited by the writer of Hebrews—that is, “without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually.” The meaning plainly is that, like Melchizedek, Christ did not come of priestly lineage, having neither predecessor nor successor in priesthood—none before him and none after him—but “abideth a priest continually.” The reference to tithing in this passage was only to emphasize the greatness of Melchizedek, “to whom also

Abraham gave a tenth part of all." So great was Melchizedek, the king of Salem, that even so eminent a personage as Abraham paid him tithes.

The careful reader can see that Christ is priest after the order of Melchizedek because he is priest forever. "As he saith also in another place, Thou art a priest forever after the order of Melchizedek." (Hebrews 5:6). An argument on tithing based on this passage is too far-fetched to even be interesting.

Another instance of poor exegesis is that Paul commands us to "walk in the steps of that faith of our father Abraham," and we are told that one of the "steps" of Abraham's faith was tithing! May we not ask what the other "steps" were? Tithing is not all Abraham did. What about the offering of Isaac on the altar, sacrifices, and circumcision? Shall we walk in these steps also? The plain truth is that Paul did not command us to walk in Abraham's steps, nor to walk in the steps of Abraham's faith, but to walk in the steps of *that* faith of our father Abraham, the specific faith connoted in the phrase *believed God* in all that he was commanded to do, from his going to Canaan to his offering of Isaac on the altar. So vital is the statement that Abraham *believed God* to the point involved that it is used three times in connection with it—in Romans 4:3, in Galatians 3:6, and in James 2:23—each time to put emphasis on the meaning of the Abrahamic faith. To walk in Abraham's steps would require the doing of all that Abraham did; but to walk in the steps of *that* faith is simply to be guided and actuated by that same lofty principle of unhesitating faith in doing all that God commands us. "By faith Abraham—obeyed." Abrahamic faith is faith that obeys. Adventists would have us think that it is tithing!

Still it is urged that tithing was practiced many centuries before the law of Moses was given; hence, not merely a part of the old law. But the same is true of offerings, sacrifices, and circumcision.

In the second Corinthian letter Paul devotes two consecutive chapters to the subject of giving. He talks in terms

of “abounding in the grace of giving”; “readiness to will”; “a willing mind”; “it is acceptable according as a man hath”; and “as God hath prospered”—all these and more, yet not a word of tithing. Thus the principles of Christian giving as set forth by Paul are summed up in the charge: “As a man purposeth in his own heart, so let him give.” Paul might have simply commanded the Corinthians to tithe and disposed of the question in one word. Instead, he uses two entire chapters teaching Christians how to give.

Tithing belongs to the letter and legalism of the old system and not to the spirit and freedom of the new. The new is better, and it is not tithe or tax, but voluntary, liberal, cheerful giving; and God will judge the giver.

I have shown that their doctrine of the law is Judaistic; that their attitude toward meats is Judaistic; that the observance of the sabbath is Judaistic and the system of tithing, which they bind on their members, is Judaistic. Therefore, I have proved that the whole system of Seventh Day Adventism is Judaistic. They are Judaistic in everything distinctive of Seventh Day Adventism. The only things about Seventh Day Adventism that are not Judaistic are things they hold in common with other people. There is not a single thing characteristic of Seventh Day Adventism that is not Judaistic. It is a Judaistic system from A to Z. Show me one thing in their doctrine that is not Judaistic and I will show you that other people teach it.

IV. ITS BIBLE PROOF-TEXTS ARE PERVERTED—NOT BASED ON THE RIGHT DIVISION OF THE WORD OF GOD

Seventh Day Adventist preachers use many Bible texts. Rather, they *misuse* may Bible texts. Their interpretations are forced, their sole efforts being to read into every passage the keeping of the sabbath. Some examples of their application of certain scriptures will sustain this charge.

(1) The Law and the Sabbath.

Matthew 5:17: “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but no

fulfill; for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

Seventh Day Adventists often quote this passage to prove that “the law” has not been done away, of course, in order that they may keep the sabbath. The text does not say the law *shall not pass away*. It says not one jot or tittle would pass from the law “till all be fulfilled.”

The word “till” limits to a certain time. Paul said the law was added to the Abrahamic promise “till” Christ should come (Galatians 3:19). That limits the duration of the law till the coming of Christ. So Matthew 5:19 says, “till all be fulfilled.” Luke 24:44 tells us *when* it was *fulfilled*—when Christ was crucified. There the law, having been *fulfilled*, ended.

If Christ had *destroyed* the law it would have *prevented* its fulfillment—but having *fulfilled* it, he did abolish or abrogate it, as plainly stated in Ephesians 2:15 and 2 Corinthians 3:7-14.

(2) A Perpetual Sabbath.

Exodus 31:16: “Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.”

This is a favorite text with Adventist preachers. If the sabbath is perpetual, can it be done away? If the sabbath is done away, then is it “perpetual”?

Let them answer their own question on another passage: “And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.” (Exodus 30:8). Seventh Day Adventists say that the burning of incense belongs to the law of Moses, which has been taken out of the way. But the text says *perpetual* incense. Let us substitute the word incense for sabbath in their question: “If incense is perpetual, can it be done away: If incense is done away, is it perpetual?” And we add: if perpetual incense can cease, why can a perpetual sabbath not cease also? Then what does “perpetual” mean? Why, it is qualified

by this phrase, "throughout your generations." It was perpetual through the generations of Israel as the people of God. The sabbath must be kept and incense offered without suspension throughout the dispensation of the law and the regal generations of Israel. Adventists must accept this fact or else condemn themselves for annulling "perpetual" incense and sacrifices.

(3) Christ and the Sabbath.

Luke 13:10: "And he was teaching in one of the synagogues on the sabbath." Adventists ask: If the sabbath has been done away, why did Christ and his disciples keep it? Again let them answer their own question on another passage. What is "sauce for the goose is sauce for the gander." Christ and his disciples kept the passover. "Now the first day of the feast of unleavened bread the disciples came to Jesus saying unto him, where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples." (Matthew 26:17-18). Now let us substitute passover for sabbath and hand their question back. Here it is: If the passover has been done away, why did Christ and his disciples keep it?

Mr. H. M. S. Richards delivered a sermon at the Adventist tabernacle in Alhambra on "Why I Keep The Sabbath." He said, "I keep the sabbath because Jesus Christ kept it." Then, why does he not keep the passover? Jesus Christ also kept the passover. The argument is not worth anything or else Adventists are inconsistent.

Why did Jesus keep the sabbath? Here is the answer: "But when the fulness of the time was come, God sent forth his Son, made of a woman made under the law." (Galatians 4:4). During the lifetime of Jesus Christ, the law was still in force; therefore he was subject to the law and obligated to keep the sabbath, passover, and all the customs of the law. It is inconsistent for an Adventist to say, "Christ kept the sabbath; therefore, I will keep it," and refuse to keep the passover.

(4) Man and the Sabbath.

Mark 2:27-28: "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath."

Adventists use this text to prove that the sabbath is binding on all mankind. But Jesus made the statement to show that man is superior to the sabbath and his needs greater. "The sabbath was made for man, and not man for the sabbath." Adventists would have you think that man was made for the sabbath. They have reversed things, and would have the interests of man yield to the day, instead of the day yield to the man. Their view even enslaves Jesus Christ to the sabbath to the extent that the Son of God could not himself suspend it, or even take it out of the way, as he did the law.

Even the life of a sheep was superior to sabbath observance. "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep?" (Matthew 12:11). Here is a clash between the life of a sheep and the keeping of the sabbath. One must yield—the lesser to the greater. The sabbath yielded; therefore, it was of less importance than the life of a sheep.

Compare this with the first commandment: "Thou shalt have no other gods before me." This command does not even yield to the life of a man.

The life of a sheep is greater than the fourth commandment (the sabbath). But the life of a man is less than the first commandment to worship God only. Therefore, the first commandment is as much superior to the fourth commandment as the life of a man is superior to the life of a sheep.

1. Man is superior to the fourth commandment—the sabbath.

2. Man is inferior to the first commandment—to worship God.

3. Therefore, the first commandment is greater than the fourth commandment.

But again :

1. The life of a sheep was greater than the sabbath.

2. The life of a man is greater than a sheep.

3. Therefore, the needs of man are as much greater than the sabbath as man is greater than the sheep.

Thus Jesus taught the Jews that the rigid observance of the sabbath was passing—yielding to man for whom it was made. And the Son of man being Lord of the sabbath had the power to take it away.

(5) The Flight on the Sabbath.

Matthew 24:19-20: “And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day.”

Adventists urge that Jesus taught rigid observance of the sabbath would be in force even after his death. In warning his disciples concerning the destruction of Jerusalem, he said, “And pray that your flight be not on the sabbath.”

Do Adventists really think Jesus meant that it would be a violation of the sabbath for the disciples to flee for their lives? Had the Lord not already taught them that they could even save the life of a sheep on the sabbath? Yet they have Jesus saying that they could not flee on the sabbath to save their own lives.

Although the sabbath had been abolished by the death of Christ on the cross thirty-seven years before the destruction of Jerusalem, the unbelieving Jews were nevertheless continuing to observe the sabbath. Knowing and anticipating this fact, Jesus knew that the gates of the city would be closed on the sabbath, and in the sudden destruction of the city the people would be trapped on the inside.

Note the warning in verses 19-20 :

1. "Woe unto them that are with child"—their flight would be impeded by heaviness.

2. "And to them that give suck in those days"—mothers with nursing babes to rescue would be at obvious disadvantage.

3. "Pray that your flight be not in the winter"—is the winter a holy season? Or, does it not refer to the fact that the flight would be hindered by cold and suffering?

4. "Neither on the sabbath day"—was it because it would violate the sabbath to flee? Such is absurd. It was because Jewish authorities still rigidly enforcing the sabbath law would have all exits closed and the flight would be thwarted.

It was hindrances to the flight that Jesus had in mind—the safety of the people—not the keeping of the sabbath.

(6) Paul and the Sabbath.

Acts 18:4: "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks."

Adventists have counted 84 sabbaths that Paul kept during his stay in Ephesus, as "he went into the synagogue every sabbath day." We need only to remind them that after *three* sabbath days, the Jews being angry at his preaching put him out of their synagogue, and Paul said, "Lo, I will go unto the Gentiles." So the number dwindles down from 84 to 3. Paul was not such a good sabbatarian after all!

Mr. Ellis, the Adventist preacher at Alhambra, came into our meeting house there on Monday night to discuss these matters with us. Had it been on Sunday, according to their argument, we could have charged him with Sunday-keeping—the mark of the beast! What a narrow escape he had!

For what purpose did Paul go into the synagogue? Evidently to teach the Jews the same things I am trying to teach these Adventists tonight—and they seem to be about as angry with me as the Jews were with Paul.

(7) The Pope and the Sabbath—Did He Change It?
First: What do Adventists say?

I read from the "Early Writings of Mrs. White," page

26, from the "vision" in heaven: "I saw that God had not changed the sabbath, for he never changes. But the pope had changed it from the seventh to the first day of the week, for he was to change times and laws." Again, under "Mark of the Beast" in "Early Writings," page 55, Mrs. White says: "The pope has changed the day of rest from the seventh day to the first day. He has thought to change the greatest commandment in the decalogue, and thus make himself equal with God, or even exalt himself above God. The whole nation has followed after the beast and every week they rob God of his holy time."

In the "Great Controversy," page 574, Mrs. White says: "The first public measure enforcing Sunday observance was the law enacted by Constantine . . . as the papacy became firmly established, the work of Sunday exaltation was continued . . . Eusebius, a bishop, advanced the claim that Christ had transferred the sabbath to Sunday."

Second: What does the pope say?

He claims:

1. That the Roman Catholic Church is the only true church. Do Adventists believe it? No.

2. That Peter was the first pope of the Holy Catholic Church. Do Adventists believe it? No.

3. That the pope today is the lineal divine successor to the apostle Peter. Do Adventists believe it? No.

4. That the pope is infallible. Do Adventists believe it? No.

5. That the Catholic Church holds the keys to heaven. Do Adventists believe it? No.

6. That all who are outside the Roman Catholic Church are heretics. Do Adventists believe it? No.

7. That Protestants are indebted to the Catholics for the Bible. Do Adventists believe it? No.

8. That Roman Catholic priests have authority to absolve sins. Do Adventists believe it? No.

9. That the pope changed the sabbath to Sunday—and do the Adventists believe that? Why, yes, they say, "That's just what he did! And it's the mark of the beast!"

Adventists deny everything the pope claims except one—and they take his word for that!

Third: What does history say?

(1) Barnabas—120 A. D. Two hundred years before the time Constantine is said to have changed the sabbath, in chapter 15 of the “Epistle of Barnabas,” he says:

“Incense is a vain abomination unto me, and your new moons and sabbaths I cannot endure.” Of the first day of the week, he says: “Wherefore we keep the eighth day with joyfulness, the day also on which Jesus arose from the dead.”

(2) Justin Martyr—born 114 A. D.—wrote A. D. 140. In his book, “First Apology,” Volume 2, page 116, he says: “But Sunday is the day on which we hold our common assembly, because it is the first day—and Jesus, our Saviour, on the same day arose from the dead.”

That was written by Justin Martyr one hundred and eighty years before the time Constantine is asserted to have changed the sabbath.

(3) Eusebuis—324 A. D. In his *Ecclesiastical History*, page 112-113, this historian speaks of some Judaizers of his time as follows:

With them the observance of the law was altogether necessary . . . They also observe the sabbath and other discipline of the Jews just like them, but on the other hand they celebrate the Lord’s Day very much like us in the commemoration of his resurrection.”

Thus we see that believers in Christ were observing Sunday in the second and third centuries, before the time of Constantine’s so called “Sunday Law.”

(4) Neander, Fisher, Mosheim, Schaff—the combined testimony of church historians—with one accord render the historical verdict against the charges of Adventist preachers that the “pope changed the sabbath.”

Fourth: What does the Bible say?

Acts 20:7: “And upon the first day of the week, when the disciples came together to break bread, Paul preached

unto them ready to depart on the morrow; and he continued his speech until midnight." But Adventists say that according to the circumstances, they did not "break bread" on the first day of the week. The text says that they came together for that purpose—and it was upon the first day not before, not after—but upon the *first day*, and it was to *break bread*. No informed honest man will deny that this first day of the week meeting was for the purpose of observing the Lord's Supper—"to break bread." If Adventists could prove (which they cannot) that circumstances show that they did not break bread on the first day of the week, it would only prove that they failed to do what they had "come together" to do.

Thus we have the word of God corroborated by authentic history, against the bare claims of the pope and Seventh Day Adventists on the so-called "change of the sabbath."

I have proved that the origin of Seventh Day Adventism is human—not divine; that it is a heresy founded upon the teachings of a woman and her perfidious claims on inspiration—not on the teaching of the one and only inspired book—the Bible. That it is Judaistic in every distinctive principle that it teaches, Christian in none; that its proof-texts are perversions of Bible passages and not based on the right division of the word of God.

These charges have been made publicly in a plain and straightforward manner. They have been published in both the daily papers of this city. If I have misrepresented Seventh Day Adventism, let Mr. Knox, Mr. Richards, or any able representative of Adventism take the platform and prove our error. They have made the attack. We have merely come to the defense of the principles of New Testament teaching. If we have misrepresented them in anything whatsoever, let them point it out. Let us come together in joint discussion of these principles that the people may hear both sides at the same time. This is the fair proposition that we have been making to Seventh Day Adventist preachers of Southern California for several weeks. As yet we have had no response. I trust that we may.

CHAPTER XVIII

THE MILLENNIAL-DAWNISM OF THE
WATCHTOWER AND THE JEHOVAH'S
WITNESSES MOVEMENT

(A lecture delivered in a public auditorium at Massillon, Ohio, on Sunday afternoon in the Spring of 1950, on the invitation of the elders of the Massillon Church of Christ, for the purpose of refuting the theories of Recent Adventism, Millennialism and Materialism, as advocated and promoted by various cults, especially the recent sects of the Russellites and Jehovah's Witnesses.)

The early part of the nineteenth century was an era of many millennial movements, which resulted in numerous fanatical religious parties, all of which laid claim to the source of late divine revelation for their existence. Precedent to this rash of adventist parties in North America was the emergence (1830) of the Plymouth Brethren in England.

To the credit and commendation of the Plymouth Brethren, they are described in the Dictionaries as "members of a religious sect originating at Plymouth, England, about 1830, taking the Scriptures as their sole guide, and rejecting all creeds, rituals, an ordained ministry, and ecclesiastical organization."

In the United States along came the Mormons with the spurious revelations and bold impostures of America's No. 1 humbug deluder and deceiver, imposter Joseph Smith, in 1830; followed by the Millerites, spawned by the sham second advent prophecies of William Miller in 1843, who was succeeded by his simple and silly disciple, Ellen G. White, whose dementia praecox hallucinations and delusions of grandeur in the form of exotic visions impregnated and sparked the Seventh Day Adventist complex of millennialism and Judaism, and as the pretended prophetic revelations of imposter Joe clothed him with the false vestures of the *pseudo-inspired-apostle* of Mormonism, the visionary fantasm of an addled-brained Ellen self-initiated her the *femina pontifex maximus*—the supreme female pontiff of the Seventh Day Adventist Church.

Subsequent to and somewhat in consequence of these earlier religious aberrations there appeared near the turn of the century the Millennial-Dawn movement of Charles T. Russell, a system of second-advent speculation which was inevitably and properly branded Russellism, the verbose vagaries and doctrinal deviations of which will be duly dissected. The mantle of Russell descended upon one J. N. Rutherford, whose aspirations to supersede Russell changed the party's denomination to Jehovah's Witnesses. Rutherford ruled the party from 1916 to 1942, dying after he had authored a book declaring that the millennium would begin on the earth in 1927, and that the millions then living would never die—but he died, his millennium did not begin, and his predictive prevarications went to the prophetic graveyard to join the failures of his impostor predecessor who had prophesied the inauguration of the millennium in A.D. 1914.

Consonant with the Millennial-Dawnism of Russell prior to the prophetic fiasco of 1914, one R. H. Boll and his coterie of coadjutors formed the millennial movement within our own brotherhood with calculated plan and purpose to accomplish a take-over of the churches of Christ for premillennialism. Under the spell of Russell, and penetrated to the point of saturation with Russell's millennialism, Boll launched a party movement which like Russellism was immediately stamped with the cognizant badge of Bollism. The *Gospel Advocate* of that period was staffed by the illustrious names of David Lipscomb, E. G. Sewell, J. C. McQuiddy, A. B. Lipscomb, H. Leo Boles, E. A. Elam, F. W. Smith, F. B. Srygley, M. C. Kurfees and T. B. Larimore. True to its name, the *Gospel Advocate*, long known for its adherence to the principles of the New Testament which the foregoing roster of editorial writers would by the mention synonymize, stood in the way of the Boll Movement; withstanding as an impregnable fortress of truth; the walls of which the minions of millennialism could not breach—by the printed page the encroachment of premillennialism was stemmed and Bollism was stopped dead in its tracks.

I. THE DOCTRINAIRE OF MILLENNIALISM

The millennial theorists have developed a system of abstract doctrines without regard for the difficulties that stand in the way and with a dogmatism that ignores the inconsistencies. The stock evasion of the contradictions is that the difficulties belong to God—an easy way, indeed, to escape facing the issue and to preclude devastation of arguments and annihilation of theories.

(1) The prominent points of the millennial formula.

The millenium heresy has a structural formula that is based on an assumed theorem, definitive of which are the following points:

1. That Christ will return to this material world in visible form before the millennium, to dwell on the earth in bodily presence with glorified saints in the order of a first resurrection from the dead.

2. That the purpose of this second messianic advent will be to destroy every form of existing human government, both civil and political, and by force to subdue all nations, by which means Christ will set up his own earthly government in which to rule over the world with “a rod of iron” through his sovereign saints for one thousand years.

3. That during the prior destructive events the Jewish nation will be restored to the land of Canaan, converted to Christ and made the regal rulers over the vanquished nations of the earth as the agents of the millennial Christ.

4. That the literal Davidic throne will be reestablished on mount Moriah in Jerusalem, the Mount Zion of the millennium, from which earthly capital a political Christ will rule the world.

5. That during this fantastical millennium all mankind will be brought under a new dispensation, a completely new order, unlike either the Old Testament or New Testament dispensations, a third and altogether new dispensational government during which Satan will be literally and physically bound, and in which there can be no evil agencies at work.

6. That in the end of this thousand years of earthly millennium power over sin and Satan, a rebellion of dormant evil forces will occur and wickedness will again prevail, by reason of an unaccountable escape or inexplicable release of Satan from his bottomless pit prison, resulting in a *coup d' e' tat'* of the satanic minions and in an upset millennium.

7. That the *little season* of this millennial rebellion will end in the resurrection and judgment of the wicked dead, who will be delivered to eternal destruction as the righteous ascend to heaven.

As previously stated the difficulties in the way of this conjectural scheme of things all *belong to God* whom they make responsible for their surmising system of guesswork. For instance, there has never been even an attempt at an explanation of the millennial rebellion which would require a mass apostasy among the millennial saints in view of the theory that the living wicked will be destroyed before the millennium begins and the wicked dead will not be raised until after the millennium ends! There is also the difficult question of over whom shall the saints reign—in further view of the theory that the nations of the world shall be destroyed by one fell stroke of the celestial army of the conquering Christ, and all wickedness annihilated—shall the saints reign over themselves? Or shall the converted Jewry reign over the resurrected and unresurrected saints? But contradictions in a dogmatic theoretical system, or logical obstructions to it, mean nothing to its propagandists in their exercise of the presumptuous prerogative to by-pass difficulties in ascribing responsibility to God as being the author, originator and cause of their own predicaments and dilemmas, the horns of which are equally conclusive against them.

(2) The apocryphal sources of the millennial propaganda.

The term *apocryphal* is here employed to denote the spurious propaganda of millennial promoters in claiming Biblical authenticity for the theological materialism of the

future earthly millennium. The basic elements essential to its substance and the constituent properties necessary to its embodiment are wholly lacking in both the Old Testament and New Testament. Like all other human religions it is full of false doctrine. The following suggestions are a sample of these unauthentic sources.

1. The Jewish notions of a messianic millennium were not furnished by nor derived from the Old Testament, but represent rather a genesis of unrevealed thought and tradition proceeding from various schools of Jewish philosophy.

2. The pseudo-apocalypses, anonymously written and without inspired credentials, drifted down through the centuries and formed in the minds of many messianic-minded Jews the erroneous conceptions of the advent of a *Jewish millennium*.

3. The same mistake has been made in the misapplications of the New Testament Apocalypse by the general impression that the code symbols of Revelation are a prophetic delineation of a future *Christian millennium*. But the *Book Of Revelation* can no more be reduced to prose in a future fulfillment than Orion can be plucked from the constellations of the night. Its *heavens* were the existing heathen governments, and its apocalypses were fulfilled in the experiences of the church in its conflict with Judaism and in the tribulation period of its struggles with the persecuting powers of the heathen world.

(3) The multiple theoretical features of millennialism.

1. The minifying of the present remedial dispensation in the predication that the gospel is incompetent as a means for the conversion of the world.

A sample of this teaching is in the writings of Charles T. Russell: "God has not yet attempted the conversion of the world" asserting that it will be accomplished "in and through the millennial kingdom." (*Studies In The Scriptures*, vol. 1, page 95; vol. 4, page 311).

2. The affirmation of an interregnum between the first and second advents of Christ.

This is the teaching that this dispensation is only an interval between the Old Testament kingdom and the millennial kingdom to be inaugurated with his second advent. It means that this dispensation is a mere interlude between the crucifixion and the second coming of Christ, and that the rule or kingdom of Christ for the present time is debarred from the world.

3. The belief that the Jews as a nation will be restored and reconstituted in the millennium and invested with preeminence in the kingdom age which will commence at the second coming of Christ.

Here is the declaration of Russell: "Israel will be the chief nation of the earth, at the head of all earthly plane and being." (*Studies In The Scriptures*, vol. 1, page 241).

In the same vein the pseudo-prophet of Mormonism, Joseph Smith, declared that the literal restoration of Israel (the ten tribes) would occur in the Mormon Zion, the New Jerusalem of Jackson County, Missouri. (*Pearl Of Great Price*, by Joseph Smith, page 122.)

4. The claim for the occurrence of extraordinary events to signal the introduction and progress of the millennium.

These events will be accompanied by resistless might, enforcing involuntary obedience of all men. In the words of Russell the people of all nations will be "commanded, not called; required, not requested." (*Studies In The Scriptures*, vol. 6, page 93).

In an address in Dallas, Texas, in 1925 on the subject, "Millions Now Living Shall Never Die," printed in the *Dallas News*, the protege and successor of Russell declared that the "Golden Age" of the millennium would begin in 1927; that civil government would be destroyed; that ravenous beasts of the earth would then be transformed from carnivorous to herbivorous animals; that the whole world would then be renovated; that youth would be renewed and the old made young again; that natural teeth would replace the artificial dentures; that the bald heads would again be adorned with hair; the physicians and morticians would retire from their professions, for none

would grow old, or sicken, or die. These views were set forth in the booklet then entitled, *Millions Now Living Shall Never Die*, by J. N. Rutherford, which has been recalled and sifted from the shelves of all book stores, new or used, but there are copies that remain in private collections and accessible to those of us who write down these facts, much to the obvious chagrin and unmitigated embarrassment of the present day Jehovah's Witnesses cult.

5. The chronological calculation stressing the signs of the times and the nearness of the end of the present world.

On this point Russell advanced the theory that the present world would end with the coming of Christ at the 7000th year, and later made the face-saving claim that Christ did come in 1874, in an invisible advent and has since remained invisibly in the world, claiming also that the apostles of Christ were raised also, in 1874, and they have since dwelt invisibly in the world among men. In connection with these theological monstrosities Russell further declared that all world powers and governments would be overthrown in the year 1914, and the visible rule of Christ on the earth would then be introduced. The details of these world crises were set forth by Russell in *Studies In The Scriptures*, Vol. 3, page 228; Vol. 4, page 616; Vol. 6, page 579. The Rutherford miscalculations are printed in his book entitled *Government*, page 113, with attempted explanations of the fallacies and failures of the 1914 prognostications of Russell, who was Rutherford's Elijah and predecessor, and who had attempted to stimulate his adventist theories after the failures of 1874 by his declarations that the Battle Of Armageddon would occur in 1914—but again the perversity of his prognostic revelations were exposed and Russell died.

Pursuing the same pattern of his deceased predecessor Rutherford renews the speculative prognosis, and in 1920 committed himself to the printed page saying that the year 1925 (later changed to 1927) would "mark the return of Abraham, Isaac and Jacob," and the prophets and heroes of old named in the eleventh chapter of Hebrews, "to a

condition of human perfection," and that they would be "made the visible representatives of the new order of things on the earth." These assertions are printed in the booklet *Millions Now Living Shall Never Die*, on pages 88, 89 and 90. It is further asserted on page 100 that from 1925 "a man of seventy years of age will gradually be restored to a condition of physical health and mental balance, restored to youth, to live on the earth forever and never see death." But Rutherford died *after 1927!*

In the case of Mary Baker Eddy, the Christian Scientists heralded her old age of ninety years as the living demonstration of the truth of the Christian Science teaching that death is a delusion—but their female progenitor and prophetess died, and by the same token her death was the dying demonstration of the falsity of Christian Science teaching. So after the manner of men Russell and Rutherford also died, and when the opportunity appears, ask Jehovah's Witnesses for a copy of *Millions Now Living Shall Never Die*. Its price was twenty-five cents but twenty-five dollars will not buy one—it has been confiscated, removed from all sales mediums and barred from circulation.

It is inconceivably and singularly strange that the duped disciples of these patent imposters could in conscience maintain attachment to their specious programs of world pageants falsely portending millenniums that never materialize. The quirk of mentality that can allow for the condonation of these deceptions and admit of further adherence to the fraudulent doctrines of such deceivers is not understandable.

6. The seditious character and subversive activities of the Russell and Rutherford Millennial-Dawn Movement.

The most subversive and traitorous organization in the United States of America is not that of the "Bunds"—it is the sect called Jehovah's Witnesses. The highlight of their whole system is the overthrow of this government, believing and teaching, as they do, that civil government is a human institution and is therefore evil and of the devil and must

be overthrown. Such portions of the New Testament as Rom. 13:1-7 and 1 Pet. 2:13-17 have no place in Jehovah's Witnesses propaganda. The purpose for the existence of their organization is to advocate the destruction of our government, and to the teaching of this doctrine they are dedicated. They are therefore pledged to treason in teaching, dodging the consequences by the claim that they do not teach participation in its violent overthrow, thus attempting to make distinction between teaching and practice. But the fact remains that they denounce the whole system of human government, including that of our own country, as proceeding not from God but from the devil, and is therefore diabolical in origin and nature. Their teaching therefore, if not their practice, is seditious, traitorous and treasonable. But like the Communists, while denouncing our government, they claim its privileges and protection and receive the blessings of citizenship in the "diabolical" government of the U.S.A.! They command their devotees to disrespect the flag, refusing even to recognize its symbol or in honor to salute it, or in any manner give or lend it aid, but their members all are willing to take its jobs, accept its welfare programs, claim its constitutional rights and thus live in peace and plenty upon the devil's government! Our constitution is right in the guarantee of religious freedom, but that does not guarantee the right to denounce and destroy the constitution in the name of religion or to rebel against the government in the name of freedom. But the membership of the Jehovah's Witnesses party, old and young, are commanded to defy the government, resist the law, and teach their children from infancy to disrespect our nation's flag and refuse to sing our national anthem—but they will hide behind constitutional rights.

Like swarms of termites their leaflets of subversive propaganda infiltrate the homes of the humble, and stationed on the corners of the downtown streets of our cities they attack the government that insures them the liberty to do it. All male members of their order old enough for military enlistment are registered as preachers as a means of exemption from selective service draft or escape from

the concentration camps. Only in America is such possible. Try it in Russia!

What sort of religion is such an organization? They are intruders into the homes of patriotic people, leeches in the society of worthy citizens and traitors to the government that affords livelihood for their families, education for their children and all the civil protection that the arm of the law of our land can provide. In so doing they live in disobedience to the divine order of the apostle of Christ in the words of inspiration: Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. (1 Pet. 2:13-16)

7. The hawking method employed by the Jehovah's Witnesses cult in the mandatory distribution of propaganda.

The founder of this Millennial-Dawn movement, C. T. Russell, who was the predecessor of J. N. Rutherford, perpetrated the fraud of "miraculous wheat" on his gullible and innocent followers, selling the seed at a fabulous price with the claim of a miraculous crop production to all who purchased and planted it. A federal court indictment stopped this fraudulent scheme. It was reported that his wife sued for divorce on alleged charges of immorality, won the decree with alimony, and to escape payment Russell signed the pauper's oath, but according to the report the court found his estate worth more than a quarter million dollars.

In principle the organized method of propaganda operated by Rutherford is no less fraudulent than the schemes of Russell. The Jehovah's Witnesses method is a system of hawking and colportage on a mandatory basis. His followers are "voluntary" colporteurs, volunteering under an imposed duty of members in purchasing and peddling Rutherford books. These books are published annually,

and each year the previous books become obsolete and a new book is issued. Imagine the pecuniary gain from the sales of a million books annually, marketed in U.S.A. and foreign countries, without cost, by "volunteer" member-agents, and purchased by all members under orders from headquarters.

II. THE DISTINCTIVE DOCTRINES OF THE JEHOVAH'S WITNESSES RELIGIO-POLITICO CULT

Like the Roman Catholic hierarchy, the Jehovah's Witnesses organization essentially is not a church—its essence is political. Its basic teachings are a theory of earthly government; its eschatology is a theory of materialism; its theology is a theory of antichrist; and its doctrine of redemption is a theory of mundane reward.

(1) The doctrine of the "Little Flock" is a theory of political predestination.

The phrase "Little Flock" is a cognomen in the terminology of the Jehovah's Witnesses cult. It is the notion that the present age is not a dispensation of redemption but rather an age in which God is gathering a special flock to be the rulers of the world in "the golden age." It is the non-gospel ideology that there is no salvation for the general race of man now, no gospel offered to "the general race of Adam" in the present world, and that eternal life is granted only to *the* "Little Flock." These theorizations were committed to print by C. T. Russell in the *Scripture Studies Series*, Vol. 1, p. 181; Vol. 2, p. 202; Vol. 4, p. 618; Vol. 5, p. 402; Vol. 6, pp. 35, 94, 116. In this fancied ideological concept this so-called "Little Flock" are the privileged set, based on an arbitrary division of the human family in the classification of the selected few, and it is tantamount to a respecter of persons theory. It is a form of the creedal doctrine of predestination and election, and is worse than a revival of Judaism—for in the existence of the nation of Israel the divine purpose was the offer of redemption to the whole race of man through Jesus Christ in this dispensation of the gospel. The Jehovah's Witnesses doctrine

of the "Little Flock" offers no such purpose and proposes no such end.

(2) The theory on "the cleansing of the sanctuary" is unwarrantable dogmatism and arbitrary assertion.

This phase of the Jehovah's Witnesses changing creed surrounds the sanctuary of Dan. 8:14 and the seventy weeks of Dan. 9:27. When Russell fixed the date of 1914 for "the cleansing of the sanctuary," to usher in the millennial age on earth by the second advent of Christ, he proved himself a bad calculator, as the events did not occur. In order to save his theory (and his face) he indulged in the dogmatization that the cleansing of the sanctuary did occur, but it was in heaven instead of on the earth—a slight error in location only, not in time! And the second advent did occur also, but the coming of Christ was invisible, and he has been invisible in the world since the first speculative date of 1874.

Such arbitrary theorizing takes the form of oracular utterances and brands the leaders of the Millennial-Dawn and Jehovah's Witnesses clan as dishonest dogmatists.

In evidence that *the cleansing of the sanctuary* of Dan. 8:13-14 and *the seventy weeks* of Dan. 9:27 were not prophecies of twentieth century events the following brief analysis of Daniel's prophecy is here submitted: The first reference—Dan. 8:13-14—is in the context of the visions of the emperor-beasts representing the dominions of the Medo-Persian and Grecia-Macedonian monarchies, described and mentioned by name in verses one to twenty-one, followed by the description of "a king of fierce countenance," prophetic of the Roman emperors who brought calamity to the saints and their sanctuary. The first ten verses describe how these successive dominions came into existence one after the other until this "king of fierce countenance" emerged to attack the saints and desecrate their sanctuary. This fierce king, being the last of the series, was descriptive of the Roman emperors, and reaches over to the siege and destruction of Jerusalem in the persecutions of Nero Caesar. This persecuting power was "broken

without hand"—verse 25— that is, not by another world power, but by the influence of "the stone cut out of the mountain without hands," of chapter 2:15, signifying the divine origin of the kingdom of heaven which was to be established at the coming of the Messiah—the first advent of Christ.

These visions all foretold the rise and fall of the ancient successive empires until the emergence of the Roman empire of ten horns, comprising ten tributary kingdoms. The order to "shut up the vision," of verse 26, "for it shall be many days," signified that the prophecy pointing to the Messiah was completed and the time for the establishment of the kingdom of Christ was prophetically fixed, to be fulfilled "in the days of these kings" (chapter 2:44)—in the time of the Roman Caesars. The extent of the vision is brought into perspective and the whole prophecy into focus by the announcement of Christ in Mark 1:14-15, "the time is fulfilled, and the kingdom of God is at hand." The reference, therefore, to the twenty-three hundred days, and the declaration "then shall the sanctuary be cleansed," was prophetic of the siege and destruction of Jerusalem, the desecration and desolation of the sanctuary, and the end of the Jewish state. It was in these events that the cleansing of the sanctuary was accomplished and the prophecy fulfilled.

The second reference—Dan. 9:23-27—is commonly known as "the seventy weeks of Daniel," and has been the sugar-stick of Adventist and Jehovah's Witnesses prophetic perversions. The stated chronological calculation of the text began from the commandment to rebuild Jerusalem, and on the accepted principle that the prophetic weeks were computed as years the chronology of sixty-nine weeks brings the prophecy to the death of Christ, and one week to complete the seventy brings its fulfillment to the conversion of Cornelius—the reception of the Gentiles into the New Covenant—the sequel to which, as a part of the prophecy, was the destruction of Jerusalem, as shown in the quotation of Dan. 9:27 by the Lord in Matt. 24:15, thus proving without doubt the end of the prophetic fulfillment.

The chronological beginning date is the commandment to rebuild Jerusalem; and the prophetic ending date is fixed by the Lord's quotation of verse 27 of the prophecy in Matt. 24:15 concerning the "abomination of desolation, spoken of by Daniel the prophet" (Dan. 9:27), which was fulfilled under the decree of Nero and executed by Vespasian in the destruction of Jerusalem.

(Note: For full discussion of "the Seventy Weeks of Daniel," see new edition of *God's Prophetic Word*.)

With the period of the prophecy thus fixed by the Lord's own interpretation and application of Dan. 9:27, the events according to the specifications of the passage—Dan. 9:23-27 inclusive—with parallel New Testament passages showing the fulfillment, may be arranged in the following summary and order of occurrence:

1. Seventy weeks from the commandment to rebuild Jerusalem—Dan. 9:27.
2. To finish the transgression and make an end of sin—Heb. 10:12; Eph. 2:15.
3. To bring everlasting righteousness—Rom. 3:21-31.
4. To accomplish reconciliation for iniquity—Col. 1:20; Heb. 2:17.
5. To anoint the Most Holy—Acts 4:26-27, Heb. 1:8-9.
6. To the cutting off of the Messiah—Isa. 53:8 and Acts 8:32-33.
7. To the destruction of the city and the sanctuary—Matt. 24:1-34.
8. To the confirmation of the new covenant with the Gentiles—Acts 10:34; Rom. 9:30.
9. The sealing up of the vision—indicating that the vision was completed and that the events specified would be its fulfillment.

It should be clear to all who are not looking the wrong

way that the period of "the seventy weeks of Daniel" begins with the commandment to rebuild Jerusalem, includes the confirmation of the covenant for the inclusion of the Gentiles (Rom. 9:30-33; 1 Pet. 2:1-10) and terminates with the destruction of Jerusalem as foretold by Christ in Matthew 24, thus joining the prophecy of Daniel with the prediction of Jesus Christ. To this argument there is no relevant answer, and from this verdict there is no reasonable appeal. The Jehovah's Witnesses prophetic time-table, so often upset and repeatedly revised, is both fallacious and fraudulent, a deceptive imposition upon thousands of misguided followers of unconscionable men preying upon their ignorance and innocence for merchandise.

These prophecies were not uttered for twentieth century fulfillment, not yet for future disclosure. They were prophetic visions of the removal of the obstacle to pardon existing between the offending sinner and the offended God, and it occurred when Jesus Christ, with the token of accomplished sacrifice, ascended to the heavenly sanctuary which is the antitype of the worldly tabernacle, having come "an high prest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building . . . having obtained eternal redemption for us." (Heb. 9:1-12)

(3) The teaching of the recent adventist and Watchtower cults on the nature of man is the doctrine of materialism.

The teaching that the spirit is no part of man, and that the soul perishes with the body at death, are cardinal doctrines of Adventist and Millennial-Dawn cults. But the prime teaching of the Bible set forth from the beginning, as in Gen. 2:7 and Eccl. 12:7, is that the spirit came from God and at death returns to God, hence from God to God. The prophet Daniel said that his spirit was grieved in the midst of his body (Dan. 7:150); and the prophet Zechariah said that "the Lord layeth the foundation of the earth, and formeth the spirit of man within him" (Zech. 12:1); and the apostle Paul said: "What man knoweth the things of

a man, save the spirit of man which is in him?" (1 Cor. 2:11) The phrase *the spirit of man* should be observed—it identifies the spirit as a part of man.

It is argued that the Bible also mentions the spirit of the beast together with the spirit of the man in Eccl. 3:21, as proof that it is all animal. But the passage itself reveals the distinction between "the spirit of man that goeth *upward*" when the body dies, but "the spirit of the beast that goeth *downward to the earth*." At death there is something that leaves the body of man and ascends *upward*; but of the beast it is all *downward to the earth*.

In the genesis of revelation the doctrine that man is a triune being is plainly stated, that he was created *body, spirit* and *soul*. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) The formation of man from the dust of the ground was the organization of matter into the *body*; the breathing into his nostrils the breath of life was simply the *life* that is in the body; and the sublime statement of creation that *he became a living soul* is the divine affirmation that the soul is the emanation from God and that part of man which was made in the image of God—the inner man, designated in some verses as the *inward* man in contrast with the *outward* man. (2 Cor. 4:16). It must be observed that there are references where the *spirit* and the *soul* are used interchangeably to denote the inner man, in which cases there is no distinction between the spirit and the soul—they are one and the same—but when used in the separate sense, the spirit refers to the life that is in the body. It is in this sense that the beast is said to have a spirit—"the spirit of the beast"—but where is there a reference to the *soul of a beast*, and who ever heard of it?

There are further references in which the spirit of man and the mind of man are used synonymously, as one and the same thing, examples of which are Rom. 1:9 and Rom. 7:25: "For God is my witness, whom I serve with my spirit"—"So then with the mind I myself serve the law of God." Here Paul's *spirit* and Paul's *mind* are used

interchangeably. Now, if the spirit is no part of man, as taught by Russell and Rutherford in their books (such as *Reconciliation*, p. 298, by Rutherford), then the mind is no part of man—and man would therefore be a mono-maniac, just a plain idiot!

It has been insisted that the word *spirit* comes from the same Greek word as *wind*, and means only the *breath*. How then shall we harmonize numerous passages of scripture? It is declared in Heb. 12:9 that God is the “father of spirits” to whom we should live in obedient subjection. If *spirits* means *winds*, could it be that God’s children are just windy? It is said of Pharoah (Gen. 41:8) that “in the morning his spirit was troubled”; and of Daniel (Dan. 7:15) that he was “grieved in my spirit in the midst of my body”; and of Nebuchadnezzar (Dan. 2:1) that “his spirit was troubled and his sleep brake from him”—so Pharoah merely had morning asthma, Daniel had chronic asthma, and Nebuchadnezzar had temporary insomnia, due to bad breathing! So if the spirit of man is only the breath that is in him the *groanings* of the spirit, in various references, might well be an advanced stage of the malady of emphysema; and the “meek and quiet spirit” (1 Pet. 3:4) was only an exhortation against snoring (which some wives might wish could be applied as a prohibition to snoring husbands!); and the reference to the “familiar spirit” (Lev. 20:7) only meant halitosis—and it carried the death penalty! And the exhortation to “cleanse ourselves from all filthiness of flesh and spirit” (2 Cor. 7:1) means to use Lifebuoy soap for body odor and perfumed tooth paste for the breath! Pshaw!

Contrary to the materialism taught by the Adventist cults concerning the spirit of man are the plain statements of the inspired scriptures: James said that “the body without the spirit is dead” (Jas. 2:26); Paul said that only the body is “mortal” (Rom. 8:11), and, “but though the outward man perish, yet the inward man is renewed day by day” (2 Cor. 4:16) John saw the “souls of them that were slain” alive under the altar (Rev. 6:9); David said, “into thy hand I commit my spirit” (Psa. 31:5); Jesus said, “into

thy hands I commend my spirit" (Lk. 23:46); and Stephen said, "Lord Jesus, receive my spirit" (Acts 7:59).

These and other passages too numerous to quote reverse the materialism of the Millennial-Dawn, Jehovah's witnesses and all Adventist cults, that when a man dies, "like the little dog Rover, he dies all over." Such teaching is a brand of infidelity, a form of unbelief. It is a designed denial, therefore aforethought and deliberate, of the last words of Jesus on the cross, "Father, into thy hands I commend my spirit," and the words of his dying servant Stephen, "Lord Jesus, receive my spirit." People who read and believe the Bible, instead of the ever-changing books of Adventist and Millennial-Dawn hawkers and colporteurs, will not embrace these doctrines that deny the Bible and destroy the soul of man.

Plain and complete revelation on the immortality of the soul and the state of the dead was reserved for New Testament through the resurrection of Jesus Christ from the dead: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). There are many intimations of immortality in the patriarchal period of the Old Testament, such as God's saying to Abraham: "And thou shalt go to thy fathers in peace" (Gen. 15:15); and the statement of Moses concerning him: "And he gave up the ghost (spirit) and died, and was gathered unto his people" (Gen. 25:17). But Abraham was not buried where his people were buried—he left his kindred when he went to Canaan. Therefore, being "gathered unto his people" meant more than a burial—he went into another world or state into which his people had entered before him. It was said of Enoch that he "walked with God: and he was not; for God took him" (Gen. 5:24), the meaning of which is revealed in the New Testament: "By faith Enoch was translated that he should not see death, and he was not found because God had translated him" (Heb. 11:5). When Enoch disappeared from among men, what must have been the sensations in the hearts of his contemporaries—"he

was not found." Here is an early glimpse of immortality— Enoch had simply moved out from among the sons of men in a terrestrial world by a miraculous translation into a celestial realm. Because of Enoch's life of faith and goodness God did not permit death to seize his body nor worms to destroy it—"he was translated that he should not see death." In this demonstration God was giving to a patriarchal world the glimpses of immortality.

The reappearance of Samuel to converse with Saul (1 Sam. 28:15-19), on the order of the appearance of Moses and Elijah on the mount of the Transfiguration (Matt. 17:3), teaches the conscious state of the dead. The record of 1 Samuel relates the raising of Samuel in connection with the witch of Endor, but it does not ascribe his appearance to the power of the witch, for she was as much surprised at his appearance as was Saul himself. It was the power of God that brought Samuel again before Saul, an occurrence unexpected by the witch which created as much fear in herself as it caused in Saul himself. But in this miraculous incident Samuel said to Saul: "To morrow shalt thou and thy sons be with me." Samuel was in the unseen world, in the "state of the dead," but a state of conscious existence. And Saul and his sons were *with him* on the morrow *when* they were slain but *before* their burial on the day after "to morrow": "All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days" (1 Sam. 31:12-13). The battle with the Philistines, in which the sons of Saul were slain, was not fought until the morning after Samuel appeared to Saul (1 Sam. 29:10), and in the same battle Saul fell upon his own sword and died (1 Sam. 31:1-5); and being dead they were *with* Samuel, fulfilling the statement of Samuel: "To morrow shalt thou and thy sons be with me." But it is stated that Saul and his sons were not buried until the day after the battle (31:10-11), "for the valiant men arose, and went *all night*, and took the body of Saul and the bodies of his sons from the

wall Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh." It is plain that Saul and his sons were *with Samuel* in the state of the dead before their cremation and burial. But the appearance of Samuel to Saul proves that he was in a state of consciousness—therefore the state of the dead is not non-existence, but a state of conscious existence. There is no answer to these Old Testament presentations of the doctrine of immortality of the soul and the conscious state of the dead.

Turning to the teaching of the New Testament, the revelation on eschatology—the doctrine of last or final things, such as death, resurrection, immortality, judgment—is “made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” (2 Tim. 1:10)

First, as a passage in point, is the statement of Jesus in Luke 20:37-38: “Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.” When Moses made this statement, here quoted by Jesus from Ex. 3:6, Abraham, Isaac and Jacob were dead. The premise and conclusion from the Lord’s adaptation of the Old Testament passage follow in this order: 1. God is not the God of the dead but of the living; 2. He is the God of Abraham, Isaac and Jacob; 3. Therefore, Abraham, Isaac and Jacob, though dead are yet living. This was true when Moses called God, the God of Abraham, Isaac and Jacob; it was true when Jesus quoted the statement of Moses to prove the conscious state of the dead, and being just as true now as it was then, it disproves and destroys the doctrine of the Adventists, the Russellites and the Rutherfordites on the annihilation of the spirit of man and future non-existence of the soul.

A second case in point is the statement of Paul in 2 Cor. 12:2-4: “I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of

the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." It is evident that Paul was himself "the man in Christ" and that he was here relating his own experience in Lystra (Acts 14:19-20), where and when in exact chronology he was left for dead by his stoners, but "as the disciples stood around him, he arose up." In this experience the apostle states that he knew not whether he was in the body or out of the body. But if the doctrine of the *unconscious* state of the dead is true, Paul would have known that he was yet in the body, for he was *conscious* as he "heard unspeakable words." Being conscious, but not knowing whether he was *in* or *out* of the body, is proof that in either state one is conscious, and it disproves the doctrine of unconsciousness after death.

A third passage in point is the comment of the apostle Peter concerning his own decease, in 2 Pet. 1:12-15: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yet, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." In referring to his presence in the body, the apostle referred to "this tabernacle" as a present dwelling place, and it assuredly teaches continued existence after it was "put off" by his decease, and is in full accord with the words of the apostle Paul in the last verses of second Corinthians four, and the first verses of chapter five, in reference to the outward and inward man—the dissolution of the earthly tabernacle in which we now groan, and that separation from it swallows up mortality, and that absence from the body is presence with God.

A fourth example is found in the case of Dorcas, in

Acts 9:36-41: This woman was "full of good works"; she became sick and died; they sent for Peter, and when he came the widowed friends of the deceased Dorcas stood by him weeping, showing him the garments she had made "while she was with them"; whereupon the apostle raised her and "presented her alive."

It should be observed that the widows were showing the garments *she* made while *she* was with them. Where was *she* in the interval before she was presented to them, being *alive*? The body of Dorcas was still with them, it had not been buried, yet reference is made to Dorcas *while she was with them* in contrast with her absence from her body which was still with them. Where was *she* while out of the body, before returning to it alive?

There are numerous passages in both the Old Testament and the New Testament that teach survival of the spirit after death, that the same spirit which survives the shock of birth also endures the ordeal of death. "Precious in the sight of the Lord is the death of his saints"—if death is non-existence, how could it be precious in God's sight for his saints to cease to be? In contrast God said to Ezekiel: "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." (Ezek. 33:11) Does God want the wicked to live but desire that his saints cease to live? Again, "Blessed are the dead which die in the Lord" (Rev. 14:13)—is this blessedness of death due to non-existence, or ceasing to be?

It is stated by Paul in Rom. 8:35-39 that death itself cannot separate us from the love of Christ and the love of God; and he further states in Rom. 5:5 that the love of God is in the heart and Psa. 22:26 declares that "your heart shall live forever"—therefore, there will be in the heart the conscious love of God forever.

In a final reference to the immortality of the spirit in man, the word *incorruptible* in 1 Pet. 3:1-4 is the same Greek word *immortality* in 1 Tim. 1:17. The passage in Timothy reads: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever," The word *immortal* in this passage is the Greek word

apthartos. The passage in Peter reads: "Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." The word *incorruptible* in this passage in reference to the spirit is the same Greek word *apthartos* which is applied to God in 1 Tim. 1:17. The comparison is final and unanswerable: the spirit in man is as immortal as the eternal God. It puts a divine evaluation on the soul and reverts to creation: "Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him." The soul, or spirit, of man is the emanation from God wrought in his creation. In the words of inspiration (Heb. 12:9) "shall we not much rather be in subjection to the father of spirits, and live?"

(4) The eschatology of the Adventist-Russell-Rutherford cults is the doctrine of future annihilation and non-existence.

On the resurrection and punishment of the wicked dead, Rutherford declares in his book entitled *Children*, page 361, that "there is no scriptural authority for the resurrection of the wicked." Here is the doctrine of future annihilation and non-existence indorsed, signed and printed by the head of the Jehovah's Witnesses cult. It is in direct opposition to the statements of Jesus Christ and his called apostle Paul. Jesus himself had said (Jno, 5:28-29) these words: "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." His apostle Paul said (Acts 24:14-15) the following words to a Roman judge "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." The head of the Jehovah's Witnesses cult denies the resurrection of the wicked, but Paul declared that even

the Pharisees themselves allowed it—so according to an inspired apostle of Jesus Christ, the Jehovah's Witnesses are worse than the Pharisees! And Rutherford, by his own statement, is half-infidel. The infidel says that there will be no resurrection of any; Rutherford says that there will be no resurrection of some. So the doctrine of Jehovah's Witnesses is at least one-half infidelity.

It is obvious that the Russell-Rutherford denial of the resurrection of the wicked is to escape the future endless punishment consequence. But the teaching of Christ (Matt. 26:46) puts everlasting punishment and everlasting life in antithesis—antipodal one to the other. In the rule of grammar, in an antithetical sentence each member of the antithesis must be given the same latitude of meaning as the other. So it must be in Matt. 25:46: "And these shall go away into everlasting punishment but the righteous into life eternal." It is significant here to point out that the two words *everlasting* and *eternal* in the English are the one word *aionious* in the Greek—so Jesus used the same word to describe the punishment of the wicked and the reward of the righteous. Here, then, is the antithesis of the two-pronged sentence: everlasting punishment and everlasting life. If the everlasting punishment is limited, so must the eternal life also be limited. The duration of one must be the duration of the other, and in this passage they are *without duration*—everlasting, eternal, endless.

It is often argued that the word "everlasting" does not always, or necessarily, mean endless. The rule governing the application of the word is simple and easy, and is this: the word *everlasting* means all of the period to which it refers, and when it refers to a period of time it is limited by that period of time, but must include all of that period, not less than the period to which it refers; but when the word refers to the other side of time, where there are no limitations of time, it must of necessity mean *endless*. For examples, everlasting incense, everlasting burnt offerings, everlasting covenant, referred to the period of the Mosaic dispensation and could not include less than the period of that dispensation, but did not include more than the period

to which they referred. On the other hand, everlasting God, everlasting life, everlasting punishment refer to the other side of time, without limitation, and therefore *endless*.

So it means *endless life* for the righteous, but also *endless punishment* for the wicked. On the principle that nothing could be punished before it exists, nothing can be punished after it ceases to exist, therefore everlasting punishment requires everlasting existence. But for anything to be punished it must have *conscious* existence, therefore everlasting punishment means everlasting conscious existence, directly contrary to the doctrine of future annihilation and non-existence of the Jehovah's Witnesses propaganda.

On the nature and duration of punishment, Jesus said (Mk. 9:44) these words: "Where their worm dieth not, and the fire is not quenched." The term *worm* means *remorse*, and the word *fire* denotes *anguish*—hence, where their remorse of conscience and anguish of soul never ends.

In the vision of John, the Seer (Rev. 20:10) the beast, the false prophet and the devil were cast into the lake of fire and brimstone to be "tormented day and night forever and ever." The phrase "day and night" is significant. There is no *night* in heaven and there is no *day* in hell. But the wicked will be tormented *day and night* forever—that is, the night of hell will endure as long as the day of heaven, and it spells the endless punishment of all who will be separated from God in the eternal world, the doctrines of Russell and Rutherford to the contrary notwithstanding.

In the Roman epistle (Rom. 2:5-9) Paul declared that in the day of wrath and judgment, God will render to *every man* according to his deeds: To them who in patient continuance in well doing seek for glory and honor and immortality, he will render *eternal life*; but unto them that do not obey the truth, he will render *indignation, wrath, tribulation, and anguish*. The elements of future punishment are summed up in the aggregate in these words of Paul, the future annihilation and non-existence of the wicked doctrine of Jehovah's Witnesses to the contrary notwithstanding.

A fitting climax to any discussion of eschatology—the doctrine of the last or final things, as death, resurrection, immortality, judgment—is the first chapter of second Thessalonians. The Thessalonians were being troubled with the afflictions of their oppressors “in persecutions and tribulations” which they endured which was a token of their own worthiness of the kingdom of God for which they were suffering. To all who troubled them by these oppressions and persecutions, God would recompense *tribulation*, but to the Thessalonians who were troubled or afflicted by the persecutors, God would recompense *rest* with the apostles themselves, who had also endured these afflictions. The word *recompense* here in 2 Thess. is parallel with the word *render* in Rom. 2, and it is Paul writing to both of these churches. In the day of wrath and judgment of Rom. 2, God will *render* to the two classes designated the things respectively mentioned; and “in that day” of 2 Thess. 1, “when he shall come to be glorified in his saints, and to be admired in all them that believe,” God will *recompense* “tribulation” to the wicked and “rest” to the righteous. This administration of retribution and reward will be occur *in that day* (verse 10), thus requiring the resurrection of both the righteous and the wicked at the same time—at the second coming of Jesus Christ. It will be a day of judgment, not an earthly millennium, followed by the horrors of hell and the glories of heaven; and Paul prayed that God would count them worthy of the calling that had been accorded them. So may it be with us.

(5) The unitarianism of the Russell-Rutherford cult is the doctrine of antichrist.

The progenitors of the Millennial-Dawn cult deny the existence of the Godhead and reject the deity of Jesus Christ. In his book *Reconciliation*, page 111, Rutherford boldly asserts that Jesus was *only a man*, which is a flat denial of the foundation fact of Christianity that Jesus was the virgin-born Son of God, and is a rejection of the prophecy of Isa. 7:14 and its fulfillment as quoted and applied by the inspired writer in Matt. 1:22-23; and it is a rejection of all New Testament passages affirming the re-

lation of Jesus Christ to God his Father—such eminent verses as Lk. 1:30-35, Jno. 1:14-18, Jno. 3:16, Jno. 8:41-42, 1 Tim. 3:16, 1 Jno. 2:22-23, 1 Jno. 4:2-3, 2 Jno. 7-9—and these passages are a mere sampling of the New Testament teaching on the direct miraculous conception and virgin-born deity of Jesus of Nazareth, the Son of God.

The rejection of the doctrine of the deity of Jesus accounts for their emphasis on Jehovah, and the name *Jehovah's Witnesses*; not believing in the deity of Christ, they could not consistently own or wear his name. They are not *Christians*.

In the denial of this basis truth of the gospel the so-called Jehovah's Witnesses become a counterpart of a religious party mentioned in the New Testament who were denominated *antichrist*. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Who denieth the Son, the same hath not the Father." (1 Jno. 2:22-23) Again, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God and this is the spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world." (1 Jno. 4:3) Warning the early Christians against this party, the apostle John further wrote: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. . . . Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son . . . if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." (2 Jno. 7-10)

The *doctrine* of the foregoing verses has direct reference to the deity of Jesus Christ, the relation of the Father and the Son. To deny that Jesus was conceived of the Holy Spirit in the womb of Mary, who said to the angel "I know not a man," and who was therefore a virgin—to deny this truth, that Jesus was thus the virgin-born Son of God, who came from God into the world, is a denial of the deity of Jesus Christ, and this was the doctrine John

condemned and branded antichrist. The *doctrine of Christ* in this passage means the doctrine of his virgin-born deity, opposed by that party which the apostles of Christ denounced, but which the Jehovah's Witnesses cult is the modern counterpart. To abide in the doctrine means to teach it, and the one so doing "hath both the Father and the Son." To deny the doctrine is to repudiate the deity of Jesus, and the one so doing has *neither the Father nor the Son*. This is precisely the status of the Jehovah's Witnesses cult, and verse 10 informs us exactly what to do when they bring their literature to our doors: "If there come any unto you, and bring not this doctrine, receive him not into your house."

But the denial of the virgin birth of Jesus in only a first step in the antichrist cult of the Jehovah's Witnesses—they deny the bodily resurrection of Jesus Christ. In his books *Deliverance*, page 170, and *Harp*, page 173, Rutherford denies the resurrection and states that the body of Jesus was taken away and concealed, and has been "somewhere miraculously preserved to exhibit in the millennium." They can brazenly deny the miraculous birth and resurrection of Jesus, but blandly assert the miraculous preservation of his body for a millennial exhibition. Verily, the legs of the lame are unequal!

The apostle of the Corinthian epistle (1 Cor. 15-17) said: "If Christ be not raised, your faith is vain; ye are yet in your sins." But the Russell-Rutherford cult denies the resurrection of Christ, therefore all of the Jehovah's Witnesses are sinners.

When Jesus said to the Jews (Jno. 2:19-22), "Destroy this temple, and in three days I will raise it up, the Jews thought he meant Herod's temple, which required forty-six years to build, but verse 21 states that "he spake of the temple of his body," and verse 22 declares that "when therefore he was risen from the dead, his disciples remembered that he had said this unto them." To deny the bodily resurrection of Jesus is to deny his own words.

When the Jews insinuated that Jesus was "born of fornication" (Jno. 8:41-42), Jesus answered that he "pro-

ceeded forth and came from God.” And when the Jews bantered Jesus for a sign to prove his claims of being the Son of God, he declared in his temple reference that his bodily resurrection would be the proof. Therefore, when Jehovah’s Witnesses deny the virgin birth of Jesus and his bodily resurrection, they take their stand with the infidel Jews who charged that he was a child of fornication as the son of Joseph, and demanded a sign from him to prove that he was the Son of God.

It may here be further said with propriety that the translators of the new versions—the so-called New Bible—unanimously reject the virgin birth of Jesus and in a wily way by subtile methods of changing the text to exclude the word “begotten” from verses affirming the deity of Jesus, they have also joined the company of the infidel Jews and the Jehovah’s Witnesses cult. It represents an assault on the basic claim of Christianity, a damaging attack on its foundation and a direct onslaught against its whole structure.

In connection with the rejection of the bodily resurrection of Jesus Christ, the Jehovah’s Witnesses teach a seldom observance of the Lord’s Supper memorial. In his book *Reconciliation*, page 245, Rutherford places this memorial on the level of the Jewish passover by advocating its annual observance, in memory of Christ, inclusive of his death, but not of his resurrection, and thus array themselves against the practice of the disciples of the Lord who assembled *upon the first day of the week*, the specific purpose of which was *to break bread*—that is, to observe the memorial of the Lord’s Supper. The scriptural teaching on this point is plain and categorical: (1) The disciples were commanded to eat the Lord’s Supper (Matt. 26:2-28—1 Cor. 11:17, 20, 21, 23, 34). (2) The disciples were commanded to assemble (Heb. 10:25). (3) The disciples ate the Lord’s Supper when they assembled (1 Cor. 11:17, 28, 33). (4) The disciples assembled *to eat* the Lord’s Supper (1 Cor. 11:33) as the purpose of the assembling. (5) The disciples assembled on the first day of the week (Acts 20:7; 1 Cor. 16:2). (6) These instructions to the disciples were

included in the commandments of the Lord (1 Cor. 14:37). Conclusion: Therefore, the disciples were commanded to assemble upon the first day of the week to eat (observe) the Lord's Supper, the teaching of Rutherford to the contrary notwithstanding.

These sifted and selected examples are but a mere sampling of the gainsayings of this unbelieving cult—Jehovah's Witnesses—in their religio-politico propaganda. They offer only an earthly hope, for according to Russell and Rutherford, the "Little Flock" will be complete with "the hundred forty-four thousand," and no one else can be "caught up in rapture," so the only hope offered by this antichrist cult is the earthly hope of a mundane millennium. It is not the hope of the gospel which was preached by the apostles (Col. 1:3-6) to all the world: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world." The political propaganda of the Jehovah's Witnesses is not the gospel of salvation preached to all the world by the inspired apostles of Jesus Christ.

III. MILLENNIAL-DAWNISM HISTORICALLY, PHILOSOPHICALLY, POLITICALLY, SCIENTIFICALLY AND SCRIPTURALLY VIEWED

The purpose of this summarization is to show that every facet of Millennial-Dawnism represents a wrong influence in the social, political and religious spheres of human society, and that it should be opposed from all of these viewpoints.

(1) The general theorem of Millennial-Dawnism is non-historical.

The earliest theory of millennialism was advanced by Ignatius in the second century. The opposition of Augustine to the Ignatius notion checked its course and it was revived

only at certain intervals by various visionaries; and the millennial vagaries have always had from the beginning a precarious historical tenure.

The best scholarship of every century has been against the millennial movements. Few real scholars, if any, have held to the extremities of its propagandism. The materialistic theories have belonged to and have been confined to a realm of fanaticism, of visionaries and of zealots.

The interpretation placed up the declarations of John in the apocalypses of Revelation cannot be harmonized with the course of history; and the judgment of history has contradicted and reversed every millennial program from the beginning of these speculations, from first to last, a fact which has required the constant revisions and never-ending changes in their interpretations of Bible prophecies and apocalypses. The theories in all of its forms and phases, changes and modifications, contradict the records of the prophets and apocalyptists, and are contradicted by the events of history. There is a word used by historians to define these misconceptions—it is the word *anachronism*, which means an error in the order of time. The taking of an event out of the period to which it belongs and assigning it to the wrong period of time is anachronistic. The prophetic miscalculations of millennial-dawners of all descriptions have been the greatest anachronisms of all times, and should be ignored and avoided by all who know and respect the teaching of the Bible.

(2) The formulated credo of Millennial-Dawnism is non-philosophical.

The theoretical program of millennialism does not yield a true psychology—it engenders a false social philosophy, resulting in an outlook of pessimism, a sort of distorted view of life in the present society of the world, depriving the adherents of normal living, and makes them all, young and old, general misfits for the world in which we live. Christianity does not produce fanatics nor make crackpots and screwballs of people—it induces moral and spiritual optimism and is conducive of normal living in every realm of human existence.

The pessimism of millennialism is an integral constituent, as a component part, of the future earthly golden age theory which promulgates that the gospel is incompetent to convert the world, and conversion must therefore come as a result of catastrophic events. The nature of such a theory is completely out of harmony with the processes of redemption revealed in the Bible, and amounts to a downgrading and berating of this gospel age in all of its divine purposes. It is a virtual repudiation of the commission of Jesus Christ to his apostles (Matt. 28:18-20) in which he said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded: and, lo I am with you alway, even unto the end of the world." This commission is the embodiment of all of the principles of the constitution of the kingdom of God and Christ (Eph. 5:5) in this world; the preaching of the apostles was the development of these principles; and the practice of the apostolic churches was the application of these principles; and no liberty can be claimed by any man or any set of men of any cult among men that contravenes a single principle of this divine constitution.

The false stress on the nearness of the second advent of Christ, and imminent catastrophe portending the end of the present world, produces a psycho-philosophy which creates abnormality, preventing a natural course of life, and such a theory of things is wrong. To attribute to the Bible these false and unreasonable doctrines becomes a prolific source of unbelief among many intelligent people who assume or take for granted that the Bible teaches these fanaticisms.

The theory of Millennial-Dawnism does not only yield a false *social* philosophy, it promotes a *false* moral philosophy. In the epistle of Paul to Timothy (1 Tim. 4:8-10) the apostle taught that there is but one life of temporal existence here, and that the gospel offers a life of eternal being hereafter. The logic of millennialism is that in the generations of this world there have only been centuries

of inefficient processes and failures without the success of any divine scheme of things. It is a denial of the divine plan of redemption for the evangelization of the world both taught and practiced in the New Testament, and which was commanded for all time, as long as the world stands and time endures. The opposite concept of Millennial-Dawnism makes it a cankerous virus of pessimism in society vitiating to moral character. It is subversive in nature to the gospel and saps the life blood from the scheme of redemption. The millennial-dawn doctrine is therefore a false *religious* philosophy, teaching a future irresistible kingdom of might, contrary to the nature of man. It offers only an earthly rule of iron, subduing the nations by force and governing them with might. What ultimate value can there be in such an earthly program? and what sort of hope does it offer? It is rank materialism. The Bible teaches (2 Cor. 4:16-18—5:1-4) that turmoil belongs to earthly life in this world, but hope relates to the eternal world of heaven, the home of the soul.

Furthermore and moreover, the theories of Millennial-Dawnism beget a false *political* philosophy in that they are seditious in nature being destructive of all civil government. The kingdom of Christ in this world is not political (Jno. 18:36), but it has no quarrel with the civil government (Rom. 13:1-7), for it is ordained of God. The Jehovah's Witnesses organization is an incubus in government and society. An incubus in the physical body is defined as a source of generating a condition of weakness in the body, and the larger the incubus the weaker the body. On the same principle, increasing adherents to the Jehovah's Witnesses organization weakens the society in which we live and the government by which we survive. The future iron-rule kingdom theory of Millennial-Dawnism, therefore, makes Christianity a competitive political system, antagonistic to all civil government, and is proportionately as bad, if not worse, than Roman Catholicism.

(3) The analytical method of Millennial-Dawnism is non-scientific.

The use of the word scientific here is not in the occult sense, but rather in reference to the unnatural, abnormal and unjustifiable methods of argumentation, and the misappropriation of biblical and current events in the grasping effort to substantiate their vain speculations.

First, as previously mentioned, the anachronistic construction put on Old Testament prophecies has been a continuous repetition of mistaken dates, which the course of history has repeatedly repudiated; yet their persistence in placing prophetic events at the historically wrong time, out-of-date and off-date, has necessitated a constant revamping of future schedules and programs, and the annual editions of their authorized books to keep up with the changes.

In his first announcement of the kingdom (Mk. 1:14-15) Jesus said: "The time is fulfilled, and the kingdom of God is at hand." But the Lord's announcement does not fit the future kingdom doctrine of the millennial-dawners, hence their doctrine of a shift in the time schedule and the resultant kingdom-postponement theory. But a prophecy is exactly *what* the prophet meant *when* it was uttered. The Lord announced the time-meaning of the kingdom prophecy when he proclaimed throughout the villages and cities of Galilee (Matt. 4:16) this gospel of the kingdom, and the postponement speculations of the Millennial-Dawn cult are a historically non-scientific anachronism.

Second, the theory of a glorified people dwelling in the earth in a golden age is a non-scientific existence of mankind in the mundane sphere. It calls for an earthly state robbed of its earthliness, a physical and finite realm without the incidence of birth, of sin, of death, and without free moral agency—and the scene of resurrected spiritual rulers over material subjects. It is the distorted vision by mortal men of immortal beings in the earthly glory of mechanized conduct under the iron rule of a millennial government; of glorified beings in a mundane sphere; of a resurrection state in an unresurrected environment (Matt. 22:23-30); no marriage, no replenishing, "as angels" on earth—the vision of a "golden age," indeed! It reads more like hallucinations of disordered minds of religious fanatics. It is too compli-

mentary to merely aver that such a theory is non-scientific—it is an unnatural, unreasonable, unjustifiable and preposterous negation of the scientific scriptures.

(4) The arbitrary exegeses of passages subjected to the Millennial-Dawn interpretations are non-scriptural.

First, in adherence to literalism the frequent allegorisms employed in both the Old Testament and the New Testament are completely ignored. Take for example the reference to “the mountain of the Lord’s house” and the “swords and the spears” of Isa. 2:2-4, and the levelling of the hills and exalting the valleys of Isa. 40:3-5, and the quotation of the latter passage in Luke 3:4-6—the literalism applied to these passages for millennial accommodation would make John the Baptist a road-grader and a land-leveller instead of the Judean preacher announcing the approach of the kingdom foretold in figurative and allegorical language, and reduces the theory to a ridiculous absurdity.

Second, in the determination to bolster their favorite sing-song theme on the “signs of the times” the millennial-dawners attempt to stretch the signs of Matthew 24 to the present generation and preach them as portents of the second coming of Christ, and in so doing the plain statements of the chapter in the reference to the fulfillment in the siege and destruction of Jerusalem are deliberately disregarded. It is an undisputed fact that all of the signs mentioned in the chapter are above, and none under, verse 34, which reads: “This generation shall not pass, till all these things be fulfilled.” This is the solid proof that the signs described would signal the destruction of Jerusalem and were not to be portentous of the second coming of Christ.

The time-key to the twenty-fourth chapter of Matthew is verse 34. The generation living when Jesus delivered the Mount Olivet discourse would not pass out of existence until *all the things* signified above verse 34 should be accomplished. If the phrase “this generation” can be taken from the context of the generation then living, and transported twenty centuries to the generation now living, by the same token its application could be changed to another than *this* and therefore stripped of all meaning and significance.

A comparison with other and similar passages in the contextual environment will settle the question of *what* generation the Lord meant: Describing the attitude of the people toward John and himself (Matt. 11:16-19) the Lord said, "but whereunto shall I liken this generation?" When the Pharisees asked Jesus for a sign (Matt. 12:38-42) he answered, "an evil and adulterous generation seeketh for a sign . . . the men of Nineveh shall rise in judgment with this generation, and shall condemn it." When Jesus had pronounced the woes upon Jerusalem in his upbraidings (Matt. 23-26) he declared, "all these things shall come upon this generation." It is evident that the reference to "this generation" in these passages meant the period of time or life of the people to whom the Lord was speaking—the generation of people living then. So it was in Matt. 24:34: "This generation shall not pass, till all these things be fulfilled." The great events portended were to occur in and come upon the existing generation. It was the Lord's judicial sentence upon apostate Jerusalem. The signs all signified the destruction of Jerusalem and the termination of the Jewish state, designated by the Lord in this description as the end of the world—that is, the Jewish world or state. The same symbols and signs mentioned in Matthew 24 had been previously employed and applied in the Old Testament in connection with the destruction of ancient cities (Isa. 13:1-22), and their meaning thus already established.

Third, it is palpable misinterpretation to represent Jesus Christ as a fallible teacher delivering mistaken predictions of a specific disaster, calamity and catastrophe to come upon future centuries. The whole context deals with the things then present and pending. The warning would have no significance to the people of later times, much less of this modern age. For instance, "Let them which be in Judea flee into the mountains"—and why should the disciples flee into the mountains at the second coming of the Lord? Again, "Let him which is on the housetop not come down to take any thing out of his house." People of this time and place do not live on the housetops as did the people who dwelt upon the flat-roofed houses of Judea—and just how would

such instruction as that be related to the second coming of Christ? And, "Pray that your flight be not in the winter, neither on the sabbath day"—because the winter cold, and the closed gates of the city incident to Jewish sabbath observance, would be hindrances to their flight as the Roman armies began to encircle the city to besiege it.

All of these warnings were to be heeded by the disciples of Jesus when they should see "the abomination of desolation, spoken by Daniel the prophet, stand in the holy place, (whoso readeth let him understand)." (Matt. 24:15) Thus at the time of the fulfillment of "all these things" the temple was yet standing in Jerusalem, and was desecrated by the entrance of the Romans who destroyed the appurtenances of the temple and set up the symbols and standards of heathenism in the holy place of the Jews. Anyone who is not looking the other way can see that it is a complete misfit to attempt to apply these passages to any other than the time of the people who were living when Jesus delivered this Mount Olivet discourse, and that the signs and warnings of the entire chapter referred to the siege and destruction of Jerusalem, the demolition of the temple, the fall of Judaism and the end of the Jewish world and state.

In this connection the *signs* were described as the *sun* being darkened, the *moon* not giving light, and the *stars* falling from heaven, and the *powers of heaven* being shaken. The eclipse of the sun and the moon symbolized the darkness that settled over the Jewish state by the fall of Jerusalem; the falling stars signified the downfall of the Jewish "powers," or authorities; and the shaking of the heavens was descriptive of the disturbances in the existing governments. The word *heaven* was symbolic of the existing theocratic and political offices, authorities and governments, and *the sign of the Son of man in heaven* signified that the downfall of these powers, both Jewish and heathen, would be the sign of the presence of the Son of Man in the transpiring events.

The greatest obstacle in the path of the church and hindrance to Christianity was Judaism. If the Jewish theocracy had been allowed to continue with all of its carnal

ordinances (Heb. 9:10), the spread of the gospel would have been retarded and the expansion of Christianity deterred. The picture portrayed in the twenty-fourth chapter of Matthew is the removal of the obstacles of Judaism and heathenism from the path of the church.

The most momentous event for all mankind ever to occur was the coming of Christ to the earth, into this world. And after his return to heaven the greatest mission and task of his disciples was to "preach the gospel unto every creature," and accomplish this world-wide mission through his established church, beginning on Pentecost, in obedience to the world-wide commission: "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: 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." Here is the universal charter of salvation, the terms of pardon and peace with God, the irrevocable law of the church, and the only hope of man in eternity.

Fourth, the doctrine of Millennial-Dawnism is belittling to the New Testament in that it classifies the present dispensation as an *interregnum*: that is, a period between two reigns, a past reign of God in the kingdom of Israel in the Old Testament and a future reign of Christ over the world in the millennium, after his second coming.

In this non-scriptural conglomeration of conjured up ideas there is a long break in the continuity of God's reign over men. The theory is completely refuted in the second chapter of Acts and in the fifteenth chapter of first Corinthians, which clearly teach (Acts 2:29-36) that the reign of Christ began with his ascension to the throne in heaven at the right hand of God and ends at His second coming (1 Cor. 15:20-26)—"when he shall have delivered up the kingdom to God, even the Father." The millennial-dawners have the reign of Christ *beginning* where the inspired apostle has it *ending*, and their theories thus flatly contradict the word of God.

(5) The Judaic aspects of the Millennial-Dawn carnal-

kingdom notion marks the theories of a future reign of Christ on earth as non-christian.

First of all, the whole system is a revival of the Jewish peculiarities and carnal ordinances which the apostle of the Hebrew epistle (chapter 9) declares were superseded in the new covenant of the Lord Jesus Christ, and if Millennial-Dawnism were true it would nullify Christianity.

Second, the theory calls for the restoration of the nation of Israel, the reconstruction of the ordinances of the Mosaic tabernacle, the rebuilding of the temple and city of Jerusalem, the reestablishment of the throne and the tabernacle of David, all of which in the Old Testament were the types and shadows of "the good things to come" (Heb. 10:1-10) in the New Testament.

It is plain that the teaching of the millennial-dawners would simply be a reversion to the types of the Old Testament, an alternation of Christianity with Judaism. The abrogation of Judaism was necessary to the establishment of Christianity, by the same token a return to Judaism would necessitate the abolition of Christianity.

In the parable of the husbandmen (Matthew 21) Jesus said that the kingdom was taken from national Israel and transferred to the new Israel, the church (Gal. 6:16), and the Jewish nation was *broken to pieces and ground to powder*, which was the final verdict of execution. In order to restore the nation of Israel it would be necessary to restore the throne of Israel; in order to restore the throne of Israel it would be necessary to restore the throne of David; in order to restore the throne of David it would be necessary to qualify an occupant for the throne from the tribe of Judah and the family of David, and in order to perform that task it would be necessary to restore *the genealogies of the Jews*—a thing forsooth that the apostle condemned certain men for attempting to do (1 Tim. 1:4; Tit. 3:9). Anyone who knows enough on the subject to talk about it knows that the genealogies of the Jews were as providentially destroyed as they were provisionally established, and that there is not a Jew on the

face of the earth who can establish his family or his tribe. Therefore, a qualified occupant for the Davidic throne is impossible; and without the throne of David there can be no throne of Israel, without which there can be no nation of Israel—which all adds up to one conclusion: God did not intend for the nation of Israel to be reestablished, and he raised insurmountable barriers to it. If anyone is so uninformed as to cite the nation of *Israeli* in Palestine—the answer is that it is not the nation of Israel at all, but a mongrel, political, Jewish state.

The Millennial-Dawn theory is a propaganda of nationalism representing a system which was organized at Sinai and abolished at Jerusalem. It is a system of vagaries, the promoters of which the apostle Paul reprimanded repeatedly in his New Testament epistles. The advocacy of the theory at the best is a wasted effort, for by their own admissions at the end of the golden age" the world will go bad again—thus the millennium ends with failure and closes in tragedy.

Having established that Millennial-Dawnism is non-historical, non-philosophical, non-scientific, non-scriptural and non-christian, it is in order now to write its epitaph and say: *it is nonsensical.*

CHAPTER XIX

THE BOLL MILLENNIAL MOVEMENT

This chapter consists of a series of articles by Foy E. Wallace, Jr., several months after his resignation of the editorship of the *Gospel Advocate* written at the request of the publishers, and appearing in consecutive issues of the *Gospel Advocate* beginning August 9, 1934. The following statement was made by the publishers with the insertion of the last number of the series in the editorial section, Sept. 13, 1934—the editorial announcement and endorsement was printed on the editorial page:

Concurring with the suggestion of certain leading brethren, the publisher and the editor of the *Gospel Advocate* invited Foy E. Wallace, Jr., to prepare several articles upon premillennialism within the ranks, particularly as it is related to the “miraculous trend” among some of our missionaries. Previous study and experience peculiarly prepare him for coping with this admittedly serious situation. The readers are respectfully invited to carefully read all of these articles.—*Gospel Advocate*

I. THE WIDENING BREACH

The brotherhood has been treated to another manifesto. The first one was issued, as conversant readers will remember, from the office of the *Word and Work* in Louisville, Kentucky, several months ago, and was carried to the preachers, elders, and leaders in the churches by a special free edition of that publication.

The present manifesto issues from the same office, having the same seal. The author of these daring decrees is R. H. Boll, editor and publisher of this *Word* (of discord) and *Work* (of division.) His publication appears to be devoted to the cause of sowing discord among the churches on millennial theories. It was the issuance of the first Louisville decree that precipitated the vigorous opposition to this new party in a series of drastic editorials in the *Gospel Ad-*

vocate. The Winchester and Chattanooga discussions followed. It was generally conceded that these debates contributed much toward retiring this system of theories advocated by this group of brethren to their rightful place—the realm of human opinion. It was, therefore, hoped that the agitation of these theories would cease, that the churches might have peace. But now comes R. H. Boll in the June issue of his pamphlet, delivering himself of a double-flanked frontal attack on the position occupied by the plain churches of Christ as espoused by the *Gospel Advocate*. He is determined that we shall not have peace. Nearly seventy-five per cent of the space in that issue is devoted to the editor's opinions, indictments, and criticisms. No gospel paper could be true to its mission and trust and let such broadside attacks on the plea of the churches of Christ pass unrefuted. No mild treatment of such papal pronouncements could be effective, nor should the pronouncers of these manifestoes escape unscathed. Such offenses against the church deserve the severity of the reproof Paul charged Timothy to administer to promoters of unsound doctrines. "For which cause reprove them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth." (Titus 1:3, 14.)

These periodical eruptions of the otherwise docile editor of the *Word And Work*, though tragic in the erroneous impressions they leave on the hearts of the innocent, do nevertheless serve to reveal the extremes to which he has gone and will yet go in pursuing his divisive course. It should convince all impartial people that this group of brethren in Louisville, of whom R. H. Boll is the chief and E. L. Jorgenson the lieutenant, are themselves responsible for "widening the breach." For us to piously ignore their propaganda is impossible. Such a course would be to surrender the doctrinal purity of the church to a party of would-be seers and sages that have arisen as false prophets among us.

The current issues of the *Word And Work*, now under review, carried two major articles laden with error. One

was dealing with the "Signs of the Times," bearing on the supposed imminence of the Lord's coming. The other was entitled "The Emergence of a Sect." It was written in the very tone of papalism. This article was reprinted in the *Gospel Advocate* of July 12 in an editorial by Brother John T. Hinds, which contained some timely and effective comments. The author, Brother Boll, has in the past made frequent reference to the fact that he was once a Roman Catholic (of German lineage), and it is apparent to many of us that his mind was evidently cast in the papal mold, and though having surrendered the actual doctrines of the Roman Church, under the influence of his former training, he yet assumes the prerogative of issuing decrees to churches of Christ. This, perhaps, accounts for his disposition to pronounce any "contingent of brethren" who reject his opinions a sect. Thus he and his own little group would assume to be the "simple church of Christ"!

First: A Mis-Statement of Facts.

For the sake of fairness and facts, let us look further into "The Emergence of a Sect," with a view toward dissecting this authoritative document. It would be difficult to imagine a grosser mis-statement of facts than it carries, both direct and implied. His bill of indictment against the brethren is that they have "drawn lines," "cast out of their fellowship other brethren" who do not agree with them on "disputed points of prophecy," and that we have become a "sectarian body"—all because we reject his heresies. These indefinite generalizations are plain perversions of the facts. The only formal "casting out" that has been done was staged by these brethren themselves when they "cast out" the brethren that now compose the Bardstown Road Church in Louisville. They were cast out because they opposed the active teaching and promotion of these theories in the Highland Church by E. L. Jorgenson and Don Carols Janes. The brethren they cast out and disfellowshipped, and those who went away with them, were charter members of the congregation. Since that time two other congregations in Louisville have been divided. Be-

cause of this work of division, the Boll-Jorgenson group are not held in fellowship by the Haldeman Avenue Church (old Campbell Street Church), the original and yet the strongest congregation in Louisville. The documentary evidence on file, if published, would be embarrassing to this trio of *Word and Work* brethren—Boll, Jorgenson, and Janes—should they press the question of disfellowship over their teaching. These brethren are not in fellowship with the churches of Christ in Louisville. Should churches of Christ elsewhere extend fellowship to them? Not until they confess to the sin of division and take the proper steps to heal the breach in Louisville. Seeing that they are now so bold in the mis-statement of facts, in an effort to shift the responsibility of division and nonfellowship from themselves to others, it is but right that these facts be published in order that the brethren everywhere may know the actual truth.

Brother Boll has mis-stated the facts. We have not, and will not cast him out for *holding* certain views on “disputed points of prophecy.” But it is one thing to build a party around a formulated system of theories and foster division as Brother Boll and his associates have done and are doing. They cannot shift their responsibility nor escape their condemnation by laying the blame on others. The teaching is the cause of the division; opposition is the effect; and disfellowship is the result.

The plain truth of the matter is: Brother Boll and his colleagues have simply theorized themselves out of the fellowship of the churches, and are maligning others for the plight in which they find themselves. The theory that thus begs for toleration is self-evidently wrong, and the man whose human teaching would require such charity to forbear is not deserving of consideration in churches of Christ. The church of the Lord Jesus Christ is not a melting pot for human opinion. We are commanded to preach what we can prove by the New Testament. There is no place for guessers, speculators, and opinionists in the church of Christ; from all such we are admonished in the Bible “to turn away.” The course of these brethren has been such

that the churches cannot trust them. They alone are responsible for it, and it is within their power alone to remedy it. Will they do it? Or will they extend their work of alienation and division?

Second: Revelation 20 As It Stands.

Brother Boll laments that he and his have been cast out "because they believe Revelation 20 as it stands." But for the gravity of the situation this statement would be humor-out. The talk of taking Revelation 20 *as it stands*, coming from Brother Boll, sounds about like a digressive innovator orating on "Where the Bible speaks, we speak; and where the Bible is silent, we are silent"! Really, what do Brethren Boll and Neal *teach* (not merely think) on Revelation 20? Saying nothing of their many Judaistic doctrines revolving around their prophetic dreams, their teaching on Revelation 20, in short, is that between the second coming of Christ and the "last" resurrection there will be an earthly age, or dispensation of time, exactly one thousand years in length, which they call the "millennium," during which the Lord Jesus Christ will be seated as King on David's literal throne in Jerusalem, reigning with the saints over all the earth and on the earth.

Now, does Revelation 20, as it stands, teach any such thing? Turn to the passage in question—Revelation 20: 1-6—and check the following points in this theory which the passage does not even mention. Here they are: (1) It does not mention *the second coming of Christ*; (2) it does not mention *a reign on the earth*; (3) it does not mention *a bodily resurrection*; (4) it does not mention *us*; (5) it does not mention *Christ as being on earth*; (6) it does *not mention any single distinctive point of the theory constructed on it*.

Revelation 20, "as it stands," is a martyr scene. To take Revelation literally as it stands will cut these brethren out of their own millennium, for only the "souls of the martyrs"—those actually beheaded—were said to have lived and reigned the thousand years. If literal, it excludes from the millennium all who are not literally beheaded. If figura-

tive, or spiritual, then it is not a literal, earthly millennium.

It is an inadequate proof text. The passage "as it stands" does not furnish the material with which to construct a theory of an earthly millennium—and there is a *curse* pronounced upon the one who *adds* to the words of Revelation 20.

All the talking and writing on believing Revelation 20 "as it stands" and taking prophecy "at face value," therefore, is just so much canting and carping. It is mere propaganda. They do not accept Revelation 20 as it stands, and they could not take all prophecy at face value if they would. In some instances they have not done so when they could—Daniel 2:44, for instance, and its announced fulfillment in Mark 1:14, 15 "in the days of those kings." Such overtures come with mighty poor grace from the man who has himself refused to take so many passages of Scripture concerning the kingdom of Christ as they stand and at face value.

Third: The Sect Has Emerged.

The one "view" set forth by Brother Boll that is not a vagary is found in his declaration that a sect has emerged. Verily, it is a fact. But the seat of the sect is in Louisville, Kentucky. The formation of the party seems very definite. R. H. Boll is head of it. E. L. Jorgenson is secretary of interior, and Don Carlos Janes is secretary of foreign affairs. Charles M. Neal is ex-secretary of war, having resigned at the battle of Chattanooga, and the vacancy has not been filled. Subject to call when the chief needs assistance in issuing a triple manifesto are Stanford Chambers and H. L. Olmstead. There is also the school to disseminate their peculiar tenets, the paper to spread their party propaganda, the missionary agency to foster their sectarian theories in foreign fields, and scattered devotees everywhere to create and promote sentiment in favor of these men around whose personalities this party has grown.

These brethren bewail being disfellowshipped, yet they have themselves virtually disfellowshipped every gospel preacher in the land who opposes their system of teaching. The fellowship they demand is one-sided. There are, indeed,

numerous advantages that good standing with the churches would give to their endeavors, but it is a meager and limited fellowship they offer to any who oppose what they teach. Though no faithful preacher could lend his influence to the advancement of this party in Louisville, where they are not in fellowship with the other churches of Christ, it remains, nevertheless, true that they are *inconsistent* in their attitude on nonfellowship and in their protests against sectism.

The Boll movement represents a definite and immediate danger before the churches. It was formed into a well-organized party. In size it is not yet large; and if gospel preachers and papers will do their duty, it will never become any larger. It should be kept where it is—in Louisville, Kentucky—to die where the harm has already been done.

The millennialists have already taken the denominations, and are making inroads within the Christian Church, the *Christian Standard* having announced in favor of premillennialism. Shall we now submit to this Louisville party and let them take the churches of Christ—the one and only body of people to whom the world may look for a complete return to the New Testament in teaching and practice, free of human interpretations and opinionism? Our very plea is in jeopardy. The challenge cannot be ignored. Preachers and elders, schools and papers that regard the doctrinal purity of the church worth safeguarding should join in the united opposition to this party. The cause of Christ demands it. The issue must be met with courage, decision, and finality.

II. MILLENNIAL HERESIES

Heresies and factions are as old as the church, for since the beginning of it false teachers and factious men have arisen in the church with each generation to destroy its peace. It was so at Corinth and Rome in Paul's day. "For there must be also heresies among you, that they which are approved may be made manifest among you." (1 Corinthians 11:19.) Paul prescribed the method of dealing with

such men and movements: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17.) The method was neither compromise nor toleration. The intolerant Paul said that all such should be *marked* and *avoided*. Any factious contingent that threatened to secede under the pressure of such restraints were let go without compromising overtures. "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all are not of us." (1 John 2:19.)

We are witnessing just such an emergence of a sect at Louisville, Kentucky, led by R. H. Boll. In a specious plea against creedism and sectism he has himself embraced some of the rankest forms of modern sectarianism. What makes one a sectarian, if it is not teaching, practicing, and fellowshiping sectarianism? This article proposes to introduce evidence that Brother Boll and his party in so doing are themselves emerging into a sect.

*First: The Boll Party Has Embraced The
Heresies Of Modern Premillennialism*

In the June issue of the *Word and Work*, Brother Boll enters a demurrer that "in order to fellowship with this sectarian body," referring to us, he must subscribe to certain negative views on prophecy—and he writes out our negative creed. That is, what we do not believe is the creed he objects to. Then, the opposite of that, or what he does believe and teach, is the creed to which he has subscribed. If not, why not? It is a poor rule that will not work both ways.

What, then, are the articles of this millennial creed? Here they are:

1. The Kingdom of God on earth (Daniel 2:44) has not yet come into existence.

2. Though announced by John and Jesus as "at hand" (Mark 1:14, 15), this kingdom was postponed because national Israel rejected Jesus.

3. In lieu of this kingdom Jesus introduced the "church age," the present dispensation.

4. The kingdom promise having defaulted, Jesus is not now king in "fact and act," but only in expectancy.

5. Old pagan and political Rome must come back into existence to fulfill the prophecy of Daniel 2:44.

6. The national conversion and restoration of the Jews as a prior and contingent event.

7. The complete reinstatement of the Jewish system in Jerusalem.

8. The reoccupation by Jesus Christ of the literal Davidic throne.

9. The resurrected and living saints will meet the Lord in the air, accompany him "somewhere" in the heavens "for a time" to attend to "certain affairs," designated by Russell and Rutherford "the rapture," but by Boll and Neal "the first stage" of the second coming.

10. An interval between the "first stage" and the real second coming (believed by most millennialists to be seven years) of great tribulation on the earth, escaped by the righteous, who will be "somewhere" with Christ, who afterwards descends again with the saints to vanquish the wicked nations and start the millennium.

11. The literal thousand years' reign of Christ on the earth.

12. After the thousand years, Satan again musters his forces for a great battle of short duration (Armageddon) in the Valley of Isdraelon, to be defeated and cast down for the last time, and Christ, victorious, takes the saints to heaven.

Now, does the Boll theory actually embrace such a system of "prophetic views"? It does. The documentary evidence is available and forthcoming. But it is in order first to submit an exchange between E. L. Jorgenson and an R. H. Boll devotee at Paducah, Kentucky, which passed during my recent meeting there, anent these heresies. Read it:

April 14, 1934

Dear Brother Boll: Did you review the attack made through the *Gospel Advocate* of March 29 on you in the *Word And Work*? If so, please state whether or not any position you take was fully and correctly stated in the article?

I am writing you and asking this answer for the benefit of the very honest, conscientious brother who is laboring under false impression as to your position on several doctrinal points. Yours in Christ, Jesse McInteer.

Before Brother Boll had seen this letter, E. L. Jorgenson, his private secretary and manager, wrote the brother as follows:

April 16, 1934

Dear Brother: Your letter to Brother Boll was received in our office today, and I am sending it to him at 403 Linden Walk, Lexington, Kentucky. He is now in a meeting at Lexington.

Brother Boll has not read the article to which you refer—in fact, he seldom reads those false accusations, and never answers them in the *Word And Work*. I have read the article, and have this comment to make:

The article is as accurate as the testimony of the scribes and Pharisees who sought the death of Jesus—including the two false witnesses (Matthew 26:60), and it is exactly as full of venom. It is as accurate as the testimony of the Jews and their orators, Tertullus, against Paul before Festus (Acts 24:5, 6), or of those men who brought charges against Paul before the magistrates at Philippi (Acts 16:20, 21.) In every case there is a semblance of truth in the testimony referred to—even exact quotation by false witnesses; but, on the whole, it was a garbled, distorted caricature—a prejudiced report that grew out of bitter enmity.

The article to which you refer is really directed against _____, who dared to speak a kind word for Brother Boll in the Abilene Lecture Week. He, too, therefore, must be destroyed! That is the spirit of the attack on Brother Boll. The article was Brother Wallace's death throes as editor of the *Advocate*. He went too far! But how much better if he had repented!

I venture to send you Brother Boll's little booklets on "The Kindgom" and "The Revelation" that there you may

see for yourself whether or not consequences that are attributed to Brother Boll and Brother Boll's teaching follow, or whether they are disavowed by him.

Thanking you for the inquiry, we are, Fraternal-ly yours, WORD AND WORK By E. L. Jorgenson

What a *sweet* spirit and *kind* letter from such a reputed-ly *meeek* source! Brother Jorgenson classifies me with the scribes and Pharisees, Tertullus and the wicked Jews; but classifies Brother Boll with Jesus and Paul! The letter reveals the real source of the bitterness and in whose heart the enmity actually exists.

We are puzzled over Brother Boll's attempted replies to certain things in these *Advocate* articles, as he has been doing through the *Word And Work*, both before and after Brother Jorgenson wrote this letter—if he does not read them. Perhaps he reads more than his secretary thinks he does! His statement that Brother Boll "never answers them in the *Word And Work*" is reversed by the *Word And Work* itself. If he had said that Brother Boll never *pub-lishes* the articles in the *Word And Work* which he attempts to answer, his statement would have been more accurate.

Brother Jorgenson's statement that there is "a semblance of truth" in the charges we have preferred against Brother Boll's teaching is a partial admission of its truth. So his letter is a partial *admission* and a partial *denial*. It becomes his duty, therefore, to suspend generalities and specify wherein we have misrepresented his teaching. Plain honesty requires that he either sustain his statements or retract them. Never mind about that imaginary specter he calls "Brother Wallace's death throes as editor of the *Advocate*." It is the "death grip" on these theories that is hurting so. And do not waste any tears over this ex-editor's need of repentance on the assumption that "he went too far"! Brother Jorgenson has not gone far enough until he sustains his accusations or retracts them.

In the interim I will submit the proof for the items of false teaching charged against this Boll-Neal party. The Boll part of the evidence is in the "booklets on 'The King-

dom', and 'The Revelation'," which Brother Jorgenson "ventured" to send to the Paducah brother. The Neal part of it is in that illuminating (?) booklet of his, which he calls "Light in a Dark Place." Perhaps, Brother Jorgenson does these books like he says Brother Boll does the *Advocate* articles. But he should read them and inform himself.

In the latest manifesto, published in the *Gospel Advocate* of July 12, Brother Boll admits the following points of my itemization:

1. The "reign of Christ with his saints on the earth for a thousand year, following this dispensation and the return of Christ."

2. A literal resurrection of the righteous, "separated from the resurrection of the rest of the dead by a thousand years."

3. The conversion and restoration of Israel to their "own land."

4. Another kingdom of Christ, more than the church, yet future, which Christ will establish on the earth at His coming.

5. Prophecies concerning the kingdom, taken at "face value," are yet unfulfilled.

6. The apocalyptic vision of Revelation 20 is literal, not figurative, and its "plain import" teaches a literal, earthly millennium.

Having thus far represented Brother Boll correctly, by his own admissions, let us now cite the proof for the other items.

From Boll's own "booklet on 'The Kingdom'" the following is sifted:

1. On page 34, last paragraph, he says that the kingdom announced by John and Jesus "has never yet appeared."

2. On page 35, first paragraph, he says "the kingdom promise was national" and "the preparatory repentance must also be national;" and since the Jews did not *nationally* repent, the kingdom promise was not fulfilled.

3. On pages 3 and 38 he says that in consequence of the kingdom postponement, Jesus introduced a new and unexpected *phase* of his teaching—the parables; and also a new and unexpected *aspect* of the kingdom—“the church age.”

4. On page 61 he says that Christ is not King “in fact and act,” but his throne is now “de jure et potentia”—by right and authority only; but when Christ returns, his throne will be “de facto et actu”—in fact and act.

5. On page 81 he uses the famous “vestibule illustration” and says that the church is only the *vestibule of the kingdom*.

6. On page 71 he says that “so long as Satan’s throne is on the earth, Christ is not exercising the government.”

7. On page 18 he argues that old pagan Rome must come back into existence in order to fulfill the prophecy of Daniel 2:44, which said the kingdom of God would be established “in the days of those kings,” the Roman kings.

8. Then in his treatise on “The Second Coming” (now out of print), page 21, he said: “The first stage of the second coming is when the Lord comes down to receive his saints up. Then after certain affairs have been attended to he comes with them, and the whole world sees his coming.” This is what Russell called “the rapture,” but Brother Boll names it the “first stage” of the second coming, and “a time” for Christ and the saints to attend to “certain affairs” in the heavens *somewhere*.

9. Finally, on page 55 of “Light In A Dark Place,” Charles M. Neal orders the reallocation of the land of Canaan to the Jews in the millennium, and locates the site in Jerusalem for the rebuilding of Solomon’s temple, when Jerusalem, “Israel’s capital city,” becomes “the capital city and religious center of the world.”

So there it is, brethren, in “black and white”—with Boll and Neal as the witnesses. I have sustained without exception every item of the charges made against them of this heretical teaching. It is now up to E. L. Jorgenson to either

disprove and repudiate the foregoing quotations or retract his own statements. In either case, seeing that we have quoted from Boll's own books, he owes an apology for charging us with misrepresentation and classing us with the wicked Jews who killed Jesus and told lies on Paul.

This is some of the sectarian doctrine Brother Boll is demanding the churches of Christ to countenance and fellowship in order to avoid becoming a sect! By his persistent pressing of these rank theories he has forfeited his right to the confidence and respect of a charitably inclined brotherhood, has theorized himself out of their fellowship, and has made of his party a little human sect among others of like sort. He has no one to blame but himself. But for his own stubborn declaration of independence he could now be enjoying the fellowship of the churches of Christ everywhere and be doing untold good. As it is, he has "chosen to ostracize from their fellowship" himself and his party. In one of his "doctrinal manifestoes," in the very tone of defiance, he said: "If any of us must be rejected from fellowship on these grounds, I can see no other course. They will just have to put us out." Thus by their own dictum would they *put themselves out*.

So, rather than abandon their pet theories, R. H. Boll and his party are going out from us—because in heart and faith they are not of us. It is the emergence of a sect.

*Second: The Boll Party Has Adopted Practices
And Embraced Numerous Tenets Of Modern
Sectarian Bodies*

Some years ago Brother R. L. Whiteside, and some others among the wiser and more discriminating brethren, predicted that the prophetic teaching of R. H. Boll would become the rallying ground for a new party. When false teaching of any kind is framed into a system it contains the seed of a sectarian party. There is a great difference between holding a few errors and formulating a doctrinal system. A religious party is not built on a few errors merely; it must have a system, a scheme of things. So no

matter what Brother Boll thinks of parties, creeds and sects, he is himself the center of one. He has the strength of a following; his sympathizers regard him as being very pious, and he has published a system of doctrines. Opposition to his teaching and personal criticisms of his course have caused his sympathizers to play him up as a martyr. Holding to his present course, the party is certain—it is here. Brother Whiteside was right in his reflections, of which the foregoing is the gist. But Brother Boll is not as pious as his party believes him to be. We have reason to doubt any man's genuine reverence for God's word who puts his opinions before the unity of the church and who elevates himself to the head of a party. This Brother Boll has done.

Having previously shown that the Boll Movement has embraced the heresies of millennialism, along with Russell, Rutherford, Scofield, and others, we now propose to show that their attitude toward sectarian teaching in general is out of harmony with the principles of New Testament teaching for which churches of Christ have stood through the years.

(1) *They fraternize with the Christian Church.* That they connived with that body of innovators during the Winchester discussion in the effort to embarrass the negative and prejudice the public against the Fairfax church is a known and notable fact. Such connivance is also manifest in Louisville. In the recent past E. L. Jorgenson participated in a "union raspberry service" at a Christian church near Louisville. The photogravure section of the Louisville Courier-Journal carried a full page picture of the ceremonies, showing a raspberry bedecked pulpit with Brother Jorgenson standing with upraised hands before the audience "blessing the raspberries." It is generally known that G. A. Klingman, who preaches for the Highland church (the Jorgenson-Janes congregation) is ultra-sympathetic with the Christian Church. He attends their delegate conventions and makes speeches; appears with them in special services and participates in their worship, without protest

or objection to their innovations; and in addition to preaching for the Highland Church, he teaches in a Christian Church seminary in Cincinnati. The explanation of all this fraternizing is seen in the fact that Brother Boll has taught his party to be "non-sectarian," so they are broad enough to let Brother Klingman divide his time between the Christian Church in Cincinnati and the Highland Church of Christ in Louisville. In exchange for such broad liberality the Christian Church in Louisville invites Brother Jorgenson to come over and bless their raspberries!

(2) *They have borrowed the prognostications of the Seventh Day Adventists and the Russellites on the "Signs of the Times" Anent the Second Coming of Christ.* In the May issue of the *Word And Work* Brother Boll voices his resentment at the floating "rumors" that he is Russellistic in his teaching. That is no longer a mere rumor. It has become a matter of common knowledge. But he protests that such "slander" is "unfair" seeing that he has repeatedly "told" us that he "does not hold even so much as one distinctive doctrine of Russell's." That is still not telling us anything. There is nothing "distinctive" in his own system, for other kindred sectarian bodies teach either in part or in whole all that Brother Boll teaches concerning the future. There is *not one distinctive doctrine* in his system. His party has the least reason to exist of any sect that has appeared, not excepting the Christian Church. He has, in fact, become so much like the Russellites and the Adventists in these particulars that the "rumor" really represents a very small mistake.

Russell and Rutherford set dates. Brother Boll says that he cannot fix the *precise dates*, but there is "a calculation" that so certainly indicates the "proximity of Christ's return" that he can tell us "approximately" when it will be! Yet he thinks it is "slander" to be classed with the Russellites!!

His "calculation" is based on the language of Christ "if he shall come in the second watch, or in the third watch" coupled with Paul's statement that "the 'night' is far spent,

the day is at hand." He sets down "cold figures"—figuring that "the 'night' had already run 4,000 years" when Paul wrote Romans 13:12, and has run "nearly 2,000 years since." If the night was *far spent then*, it must have been past midnight, he says, and "the third watch was well on." The length of the watches in "cold figures being less than 2,000 years," at any count, even the most conservative, we are now away in the fourth watch! Though these figures are not *precise*, Brother Boll says they are *approximate* and the time is *very near*. Hence, the only difference between his set of figures and rank Russellism and Rutherfordism is that in not setting the precise or actual date. Brother Boll saves himself the embarrassment of missing his guess as Russell and Rutherford have done; these many years. To intelligent people whose minds are not warped by speculation this set of "cold figures" Brother Boll has conjured up is nothing more than a *cold trail*.

His entire argument is vague, indefinite and without even the "semblance" of proof or truth. It is an inexcusable misapplication of the Lord's illustration of the watches of the night—the unexpectedness of his coming; and an unwarranted misinterpretation of Paul's statement that the night is far spent, the day is at hand—an exhortation to faithfulness in view of the brevity of life and the shortness of opportunity. Like all other speculative aspects of this theoretical system, it is a piece of pure guessing—and not of a harmless variety—for it distorts the teaching of Jesus and Paul on essential subjects.

Referring to the "signs of the times," Brother Boll asserts that wars, earthquakes, famines, and pestilences "have occurred within the last twenty years in a magnitude never before known in all the annals of mankind," which he thinks would portend the nearness of the Lord's return. He needs to study the "annals" more carefully. A check-up on statistics available in any standard comprehensive encyclopedia will reveal that earthquakes in Portugal, Sicily, China, Egypt, and many old countries, between the fifteenth and the eighteenth centuries took staggering tolls as high as four and five hundred thousand in human lives in one

quake. Similar statistics are available from the same sources on famine and pestilence "in divers places" both before and after these dates. If such be the sign of the Lord's return how could anyone distinguish between the significance of these calamities, since they have been present in every century since the New Testament was written? At least, how can Brother Boll say that such things "have occurred within the last twenty years in a magnitude never before known in all the annals of mankind"? It is just another sample of speculative assertion and another example of utter unreliability in dealing with facts, figures, and *scripture*.

Did Jesus teach that such calamities would be the omen of his personal return? The proof is lacking. The evidence rather points strongly toward the fulfillment of the prophecies of Matthew 24, Mark 13, and Luke 21, in the destruction of Jerusalem—the impending event before the Christian world prior to A.D. 70. It will do the interested reader good to study these chapters in connection with the comments and explanations of Adam Clarke based on the historical events and other facts recorded by Josephus, the historian who witnessed the destruction of Jerusalem. At any rate, the fact that no apostle of Christ in any epistle to Christians ever used "cold figures" based on such signs is the unmistakable proof that Brother Boll's figuring is wrong and that he is not tracking apostolic precept and example in either his teaching or the course he is pursuing.

The pressing of these portentous theories has in reality place Brother Boll and his associates on the par and plane with Russell, Rutherford, and all other such fanatics who have annoyed the world with their prognostications when they could have been doing something more worthwhile. They have no just ground of complaint when they are so classified.

(3) *They are sectarian in their views and general attitude toward the work and influence of the Holy Spirit in the world today.* In that all-comprehensive triple manifesto issued some months ago from Louisville, H. L. Olm-

stead, the second member of the encyclical triumvirate, handed down a made-to-order oracle on "What To Preach." He classed the preaching that we have been doing for years on how the Holy Spirit operates in the conversion of sinners—through the word of God—as a *mere theory* of conversion itself, "a human article of faith," and as "unimportant" as the setting up of the kingdom on Pentecost, or the order of repentance and faith, or how one is born of the Spirit—all of which is *preaching a creed* and should be "thrown to the moles and the bats"! Imagine these brethren referring to the work of the Holy Spirit in conversion as unimportant! Those of us who know the errors that lurk in the sectarian dogma of direct converting power of the Holy Spirit cannot receive such a manifesto as the manifestation of sound doctrine.

And now comes Virgil Smith, a missionary to Brazil, endorsed and sponsored by the Boll group in Louisville, teaching the direct operation of the Holy Spirit on some natives in Brazil, and saying that both the baptism of the Holy Spirit and the Spiritual Gifts of the New Testament era are yet in force. He appeared in Louisville recently "in three long sessions" before the *Word and Work* brethren (the "Sanhedrin" they would have called it had the meeting been held by the *Gospel Advocate* in Nashville) to testify concerning his "unusual experiences" with the Holy Spirit in Brazil. The following items are taken from Brother Boll's summary of his experiences:

1. Certain "spiritual experiences which took place among the Brazilian converts" led Smith and Boyer to believe that a *special work of the Holy Spirit was going on*.

2. A certain native named Joao Nunes attracted the attention of Smith by his weeping and groaning on the floor, and repeating "the Lord is good, the Lord is good."

3. The experiences Joao were "in the main typical of that which swept over the converts *afterward*."

4. Virgil Smith "expressed his belief that the manifestations such as in Joao's case were instances of the 'baptisms of the Spirit'."

5. He further said that he was unable to prove by the scriptures that the "gift of tongues" had passed away.

6. Though Smith believes these "supernatural demonstrations and manifestations" are the result of the "baptism of the Spirit" for the sake of *policy* he agreed to call it being "filled with the Spirit" as in Ephesians 5:18!

7. Brother Boll added here that "Brother Smith is in substantial (though not complete) agreement" with the *Word And Work*.

8. Brother Boll further goes on record by saying that the foregoing positions held by the missionaries are not sufficient as a cause to "let them go," seeing that they *claim* no creed but the scriptures and are only building up a New Testament church in Brazil!

9. Finally, anticipating criticism Brother Boll retreats behind his ever handy creedless screen murmuring "how could we cast them out and ever face the world again to say we are not sectarian?"

Brethren, there it is—Brother Boll has called us all "sectarian" in advance who will not support missionaries who believe, teach, and profess to practice this sectarian foolishness of the most flagrant type. Building up a New Testament church, indeed! It has every earmark of a Holy Roller church instead! Why go to Brazil for such "spiritual experiences"? They can be found in any Holy Roller, or Salvation Army meeting anywhere in this country. But Brother Boll declares that we cannot "cast them out." Then *call them home* and put them in the primary class of a sound church of Christ where they may be taught the way of the Lord more perfectly.

Has not Brother Boll put himself in the position where it will be difficult for him to make any kind of erroneous doctrine a test of fellowship? Is there anybody he can consistently *mark* and *avoid*?

All of this talk about "creedism" and "sectism" is for effect, to cover erroneous teaching and practices these brethren have embraced and are on the eve of openly prom-

ulgating. Their cry is not new. It is as old as innovation in either doctrine or worship. Every departure from the New Testament among Christians has sought its justification in that "creed-bound" cry. No man ever uses it until he has something to teach which is objectionable. Thus came digression and all the talk about the "creed in the deed" when loyal brethren resorted to legal protection of their property rights against the innovators. It is the same spirit in these brethren who are now crying Creed! Creed! and Sect! Sect! as they encounter determined opposition to their efforts to foist their system of prophetic speculation, with a lot of other sectarian practices, upon the churches of Christ. We shall not be weakened in our opposition to this or any other form of error by any such feint.

By now the brethren should be getting their eyes open to the real danger of the Boll Movement with its heresies.

III. THE MISSIONARY SITUATION

Things are happening fast and thick in Louisville, Kentucky. The chickens are all coming home to roost at the same time—the millennial theories; the kingdom-deferred illusion; Judaistic dreams concerning Jerusalem and the Jews; the doctrine of the direct operation of the Holy Spirit; the baptism of the Spirit; divine healing; tongues; spiritual gifts as in the New Testament era; the "can't-sin" sanctification of Holiness fancy; substituting prayer and piety for obedience and soundness; fellowshipping denominational and digressive preachers in church services; in short, flirting in multiple form with sectarian teaching and practice.

That this party no longer represents a mere group of dreamers, guessers, and speculators within the church, but a distinct faction, no informed person can deny in the light of the developments. The evidence is accumulative. Proof in documentary form is being furnished without request from "the four corners" of the brotherhood. It would furnish most interesting reading if space and expediency justified the publication of it all.

In Dallas, Texas, recently, R. H. Boll was advertised under the auspices of what is known as "Mount Auburn Church of Christ" (a little Boll faction in Dallas). The card announcing the meeting featured Brother Boll in bold setup: "Premillennial In Doctrine."

R. H. Boll is actually heading a sectarian party within the church. Here it is in special feature—"Premillennial In Doctrine." Brother Boll differs in doctrine from the rest of us and *advertises* the fact. He has a distinct party tenet—except it is not peculiar to him. The Russellites beat him to it. He is only playing second fiddle to Pastor Charles T. Russell. Premillennial in doctrine, indeed! Instead of holding meetings for the purpose of preaching the gospel of Christ to sinners, Brother Boll fosters his party theories and disrupts the churches. It is a notable fact that where he has repeatedly preached *the churches have been divided*. Abilene, Dallas, Nashville, Louisville, Lexington, Winchester serve as examples of that fact.

The foregoing facts having been rather elaborately emphasized in other articles, we propose now to deal directly with the missionary situation as it is related to this party movement.

First: The Boll Missionary Decree.

Concerning the heretical teaching of the Brazilian missionaries, in the July *Word And Work*, Brother Boll says that "love for these brethren, rather than agreement on disputed points, holds us to them—a love that will not let them go." He further says that "they have no interest in building up in Brazil any party, but the simple New Testament church," and "claim the Scriptures only as their creed and guide." He thinks it is an opportunity to practice the doctrine of "forbearing one another in love" and with a melodramatic flourish he concludes: "How could we cast them out and ever face the world again to say that we are not sectarian?"

Does "forbearing one another in love" demand that we forbear heresy? Is the reputed claim of heretics that they accept "the Scriptures only as their guide" sufficient ground

to "hold us to them"? Does Brother Boll expect them to disclaim the Scriptures as their guide? Will he "hold," regardless of teaching and practice, every one who claims the Scriptures as their guide?

Brother Boll apparently anticipated the opposition to his sectarian liberality and the rejection of his creedal indorsement of these missionaries, so he began calling us bad names in advance. He brands all who refuse to fellowship the sectarianism of these missionaries as "sects," "creedists," "ostracizers," "disfellowshippers," and such like. All of this before we even knew what his missionaries were teaching and practicing. Seeing that he himself had full knowledge of their teachings and doings, it can now be seen that his "Emergence of a Sect," and other articles that followed, were merely prophetic of the supposed prosecution (which he thinks is persecution) of his case by the *Gospel Advocate*. His guilty conscience needed no accuser, and by his own articles he has virtually entered a plea of guilty.

So now from doctrinal manifestoes on creeds the scene has shifted to mandatory decrees on fellowshipping the sectarianism of various foreign missionaries. Let us reflect on the real situation.

Some months ago, O. S. Boyer, in Brazil, reported direct impressions of the Holy Spirit upon some unsaved natives. The *Word And Work* defended the report. Now come Smith and Boyer claiming unusual spiritual experiences, direct operation, the baptism of the Holy Spirit, divine healing, unknown tongues, and various miraculous manifestations of the New Testament era. Instead of a vigorous repudiation of such foolishness, Brother Boll defends these missionaries and brands those who reject such sectarianism as being themselves sectarian! Meanwhile another Smith, brother of the Brazilian missionary, in the same issue of the *Word And Work*, advocates the Holiness "can't-sin" doctrine of sanctification! And Brother Boll opposes none of it and makes no effort to "correct" those whom he avers are so willing to be "corrected by that book." So the

sectarian band wagon of the Boll party rolls merrily on unopposed by himself or any other of his group, and with his apparent sanction.

God either does or does not perform the work of miracles and signs today. If he does, in what body are they represented? There are a dozen bodies who rest such claims on the same evidence and the same experiences. Has God honored all of these sectarian bodies with such signs? If so, one is as good as another. If not, how shall we discriminate between them, since their claims, experiences, and testimonials are identical? This one fact proves that no miracles exist today, for the *one* body in which miracle power existed would put all others out of existence—the false claims could not stand the competition! When miracles, spiritual gifts, actually existed in the church, there was only one church. No other could have existed alongside of it.

It is libelous to divine revelation to allow that miracle power has lain dormant for centuries due to lack of faith when it was inaugurated in the beginning to produce faith. The faith-producing work has been done. We now have the word—the New Testament—and “faith cometh by hearing, and hearing by the word of God.”

Second: The O. S. Boyer Catechism.

The following excerpt from an editorial in the *Christian Leader*, by Ira C. Moore, is to the point, and reveals clearly that the source of these missionary heresies is not the missionaries themselves, but rather their training and influence under R. H. Boll in Louisville:

“Reference is had to the questions by O. S. Boyer in the *Leader* of July 10. He is an associate and companion in labor with V. E. Smith, whose erroneous position and fallacious arguments in support of the baptism in the Holy Spirit for everybody now we answered and exposed in the last two numbers of the *Leader*, and to whose questions T. Q. Martin’s article in the *Leader* of July 10 was directed. They are young men trained up, as I understand, under the tutelage of R. H. Boll, of Louisville, Kentucky, or at least indorsed by him after he knew of their defection. They are

being supported on the mission field by the church which holds to his unsupportable views on the millennium and prophecies. They and their teaching are indorsed by Charles M. Neal, Winchester, Kentucky in a letter to me."

Here is concrete evidence. R. H. Boll indorses the missionaries and Charles M. Neal indorses their teaching. Put together, therefore, the missionaries stand fully indorsed by Boll and Neal.

We are glad that such able men as I. C. Moore and T. Q. Martin are leading the fight against this faction through the *Christian Leader*. Their strong articles carry weight, and should be read by all the brethren.

If the reader has forgotten the Boyer "Heart-to-Heart Questions," turn back to the *Gospel Advocate* of August 2 for reference. They are really not questions at all. They are interrogatory arguments intended as a feeler, to get the reaction of the brethren. They are merely taking the temperature of the brotherhood on the questions involved. But the questions present nothing new in such mental delinquences. They represent nothing more than common ordinary Holiness propaganda of the shouting variety. They are so radically opposite to the bedrock gospel elements of our plea as not to demand an answer, considering the source from which they come. A mere *airing* of the case that brethren may be informed of what is going on in the church is all that is required. If there is any debating of the Holy Spirit question, written or oral, it should be done with some sectarian representative, not with sidetracked and derailed (if not deranged) missionaries in our own ranks.

It is too late for Smith and Boyer to be writing back asking a hundred questions on the subject of the Holy Spirit's work. They should have known such plain Bible teaching before they went, or else have stayed at home. Instead of trying to enlighten them at long distance, by remote control, they should be at once discontinued as missionaries on the ground of ignorance and incompetence. And the Boll party is taking up these fads too late. Other

religious zealots have already played them for all they are worth. Intelligent people have reacted against such hackneyed fanaticism with disgust. Now for Brother Boll to even countenance, much less to shield and condone, such experiments among the ignorant natives of Africa and Brazil is more than tragic—it is treason.

Third: The Virgil Smith Compromise.

In his description of Smith's "work and experiences" in Brazil, Brother Boll says that though Smith believed the "supernatural manifestations" were the result of the "baptism of the Spirit," he would yield to Brother Boll's suggestion and call it being "filled with the Spirit in accordance with Ephesians 5:18." Two things are here revealed: first, that "filled with the Spirit" to Smith means the baptism of the Spirit, and his yielding to the suggestion to call it something else was purely political—mere diplomacy; second, that to Brother Boll, Ephesians 5:18 means a "supernatural manifestation" of the Holy Spirit, and he does not regard Smith as unsound. He thus meets Smith half way, and his maneuvering is, therefore, no less politic than was Smith's compromising. A great compromise it was! He believed it was the baptism of the Holy Spirit, but agreed to call it "filled with the Spirit" as in Ephesians 5:18. Why the toning down? If he believes it is the baptism of the Spirit, why should Brother Boll induce him to call it anything else? For the purpose of seeing through this compromise, let us study in proper connection passages of Scripture bearing on the question.

1. *The Spirit in Ephesians 5:18.* It so happens that Paul himself tells us what the expression "filled with the Spirit" in Ephesians 5:18 means. The passages are the same in scope. Here they are in parallel:

Ephesians 5:18, 19

"Be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Colossians 3:16

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The passages are equal to each other, and are equal to the same thing. When the word of Christ dwells richly in a Christian's heart as in Colossians 3:16, he is filled with the Spirit "in accordance with Ephesians 5:18." There is nothing the Bible says that the Holy Spirit does in the heart of man, saint or sinner, that the word of God is not also said to do. It means that the word is the Spirit's only medium of influence. But Brother Boll relates how Smith and the natives "sought after" something "supernatural" in prayer and got "rigidity of muscles" and psychological convulsions! Still he says his experiences are "far different" from the Pentecostal and Holiness cults. How far? Russelites, Adventists, and Brother Boll deny their respective viewpoints. But they are all so much alike that ordinary people cannot see the difference. And now the missionaries are experimenting with these Holy-Ghost hallucinations, precisely the same in kind, and Brother Boll declares that we cannot exclude them without being sectarian. He has it exactly reversed. We cannot fellowship such sectarianism without being sectarian. In the fear of being semi-sectarian, Brother Boll has in reality become multi-sectarian.

2. *Spiritual Gifts in 1 Corinthians 13*. We see by the Boyer catechism that the gift of tongues, power of prophecy and supernatural knowledge of 1 Corinthians 13 will not cease until we see "face to face." Commenting in *Word And Work*, Brother Boll cautiously concedes that verses 8 to 10, regarding the ceasing of these gifts "when that which is perfect is come," *could be construed* to refer to the future. Thus he surrenders to the modern miracle-working cults one of the plainest proof texts in the New Testament against the presence of miracles in the church today.

The three "spiritual-gifts" chapters—1 Corinthians 12, 13, 14—must be considered together. The context of these chapters shows clearly that supernatural endowments were special, and not general; selective, and not collective. 1 Corinthians 13 is a contrast between the state of the church under miracles then and under the revealed word now. Under the order of miracles, knowledge was imperfect,

revelation was fragmentary; hence, "in part," not complete. No one apostle or prophet delivered the whole of God's word. But in the New Testament the parts are brought together into the complete whole; hence, "that which is perfect is come"—the New Testament. The perfect will of God having been revealed, that which is "in part"—the provisional order of miracles, tongues, prophecy, supernatural knowledge—has been "done away." The condition of the church under the provisional order of miracles was compared to the state of childhood, and referred to as knowing in part and as seeing through a glass dimly. But the condition of the church under the permanent order of God's revealed will is compared to the state of mature manhood, and referred to as knowing fully and as seeing "face to face." 1 Corinthians 13 is a definite proof text that the provisional order of miracles has ceased from the church and that the permanent order of faith, hope, and love remain in the church.

3. *The Unity of Faith and Knowledge—Ephesians 4:11-16.* The purpose of these special gifts, as explained by Paul in Ephesians 4:11-16, was to guard the church against being "tossed to and fro . . . with every wind of doctrine" before the New Testament was perfected for their guidance. The duration of such gifts was only until the church should come "in unity of the faith and of the knowledge of the Son of God unto a perfect man." Unity of *the faith* and of *the knowledge* of the Son of God have come—revealed in the New Testament. The church has attained unto a "perfect man" and to "fulness of stature"—to its complete state. Therefore the provisional order of spiritual gifts has ceased. The permanent order—the perfect will of God in the New Testament—is all that the church has or needs today.

It is startling that Brother Boll should concede these scriptural bulwarks to those who are advocating a present order of miracles in the church, and it leaves us to wonder just how far he and his party intend to go. It is his millennial theory that causes him to reinterpret these Scriptures,

allowing them to refer to the future. His theory, in fact, causes him to reinterpret the whole Bible, and his vacillating admissions make it easier for Boyer and Smith to believe and teach their extreme views on the Holy Spirit's work.

4. *The Signs That Followed—Mark 16:15-20.* These two Brazilian missionaries think that if the "signs that followed" the apostles and early believers in carrying out the Great Commission ceased, the commission also ceased, including preaching, baptism, and all. None but a mere tyro in Scripture and logic could so egregiously err in reasoning. The fact that the provisional power of the apostles to work miracles to *confirm* their preaching was not continued could be no sort of proof that *what they preached* was not permanent. As well say that when constitutional-making power ended, the constitution also ended, or that when apostolic inspiration ceased, the inspired word also ceased. The truth is that while the word of God was *in the man* (the inspired apostle) it had to be confirmed, proved. It required the *sign* to prove that it was the word of God in them. Hence, "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." But as the word of God is now in the book—revealed and confirmed—we prove our preaching by the book, not by signs. The sole purpose of "the signs that followed" was accomplished when the word was confirmed, and, being provisional, the miracles ceased and the confirmed word remains. A Brazilian missionary should be able to grasp that.

Brother Boll is so steeped in error himself that he cannot consistently correct these missionaries. It behooves him to lay aside his millennial theories, return his borrowed heresies to Scofield and Russell, where he found them, and stand with us on the essentials of the gospel. If he will not do it, the injury that his course has done to the church of the Lord will rise up against him in the judgment. Among us there are some apologists for these brethren who avow that they "do not believe the Boll theory," but who will not

help us in the fight. They merely stand by, look on, and criticize. But the error taught by this group of factionists is too devitalizing to the gospel of Christ not to be opposed. We shall not be deterred by sentimental criticisms. We are determined that the repeated offensives launched by this Louisville group shall be each time repulsed and their line of attack pushed back to their Louisville territory. *This sect shall not pass.*

CHAPTER XX

A REVIEW OF THE ESSENTIAL POINT IN
PREMILLENNIALISM

(This essay consists of a series of published discourses in reply to the printed Boll-Hoover Radio Addresses in Chattanooga, Tennessee, in autumn of 1942.)

Not because of its merit or honesty of statement is the insertion below given to the readers of the *Bible Banner*. It is inserted because faithful brethren in Chattanooga where it was printed and circulated by E. H. Hoover (a Boll satellite) over R. H. Boll's own initials, think it should be reviewed for the information of members of the church who are deceived by "smooth words and fair speech." Oftentimes it requires considerable space to disprove a few assertions and a long article to expose the fallacies contained in a short one. The Bollistic document inserted below abounds in as many such statements as an article of its length could easily contain. Obviously, as the exponents of most modern isms do, an effort is made to avoid the odium of certain consequences of the theory by concealing its real character. The article below is a masterpiece in that type of propaganda. We shall take it apart on the installment plan.

PREMILLENNIALISM

The following is an outline of a sermon on the Radio by R. H. Boll in Chattanooga, Tenn., November 3rd, 1942.

"Pre-Millennialism" is not an "ism" in the sense of being a defined and particular creed or system. It is a general term of wide use and application. Like the term "Protestantism" it includes a great variety of religious beliefs. As for example, one who believes that baptism is immersion may be called an "immersionist," and that belief in general may be referred to as "immersionism," so every one who believes that Christ will return before that period which is called the "Millennium" is a "premillennialist," and this doctrine in general is called "premillennialism." And just as a simple Christian, though he might be reckoned as a Protestant, could not be held responsible for all the creeds and shades of doctrine comprised under the head of Protestantism: and just as one who practices immersion would

not sponsor all the views and doctrines of all the different kinds of immersionists: so one who believes that Christ will return before the Millennium could not, of course, be held chargeable with all the views and teachings held by premillennialists in general.

As for "Pre-Millennialism" as a system or theory—I would like to have it understood that no simple Christian would connect himself to any sectarian creed or theory as such. A simple Christian connects himself to nothing but the word of God. He may be convinced from the teaching of that word that Christ returns before the Millennium: but he is not therefore to be classed as an adherent of Pre-Millennialism, or any kind of "ism." The Lord Jesus held the doctrine of the resurrection which was the distinctive tenet of the Pharisees but He was not a Pharisee—nor could a Christian sponsor all that may be summed up under the head of Pre-Millennialism, for some premillennialists are far afield from the truth of God's word. Most especially, he would not sponsor the vagaries and speculations sometimes charged upon Pre-Millennialism—as, for example—A carnal reign of Christ in dirty Jerusalem, a demotion and debasement of Christ, in His coming to the earth to reign: That the Church is an accident; That Christ came for the purpose of establishing an earthly kingdom in Jerusalem, but the Jews would not let Him, so He established the Church instead and went back to heaven; That the kingdom has not been established; That the Great Commission is voided; That there will be a "second chance"—

All such caricatures and arbitrary inferences, and any such and such-like doctrines must be repugnant to an enlightened Christian mind, and I for one repudiate them all, and would gladly join with those who oppose them. And none of these views have any necessary connection with premillennial teaching.

The essential point in premillennial teaching is—

1. That the Lord Jesus Christ will return from heaven.
2. That—if there is ever to be a time—
 - of the restoration of all things (Acts 3:19-21)
 - when the old curse shall be lifted and thorns and thistles shall cease (Isaiah 55:12-13)
 - when the Nations shall learn war no more (Isaiah 2:4)
 - when the knowledge of Jehovah shall cover the earth as waters cover the sea (Isaiah 11:9)

- when the groaning of creation shall cease (Romans 8:18-23)
- when Satan shall be dethroned, bound and imprisoned (Revelation 20:1—)
- when the kingdom of the world shall become the kingdom of the Lord and of His Christ. (Revelation 11:15)—

if there is ever to be such a time as that (and the word of God bears that out)—*then Christ must and will come before that time.*

So (as all standard church-history, and the encyclopedias, and Gibbon, the infidel historian of the fall of the Roman Empire) testify—so the primitive church in general from the days of the apostles for 300 years believed. Pioneer preachers of the Restoration Movement also freely voiced such belief. See some of the utterances of A. Campbell, Walter Scott, Dr. Barclay, H. T. Anderson, Milligan; of late preachers Dr. Brents, J. A. Harding. David Lipscomb also in his book (*Queries and Answers*; page 360) wrote as follows:

“Jesus had been to earth and returned to heaven. Heaven must receive him until the times of restoration of all things. Then the times of restoration of all things must be when Jesus returns again to earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken when man, the ruler, rebelled against God. That destruction of the world’s relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briars, thistles, thorns grew in the material world, as in the spiritual. Sickness, death, mortality afflicted the material world. When man rebelled against his Maker, the under creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroys them. Disorder in the laws of the material world came as a result of man’s sin against his Maker. When Jesus comes again the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe.” And it is edifying to note how brethren of the old days, as seen in the *Millennial Harbinger*, freely voiced their understanding on both sides of this, without even a thought of mutual excommunication.

The position of the simple Christian is simply to take

God's word for his guidance and doctrine. The church of the New Testament is non sectarian, undenominational. She is not officially Protestant nor Catholic, Calvinistic nor Armenian, Post-Millennarian nor Pre-Millennarian. She simply stands upon the word of God. As the beloved T. B. Larimore used to say—"We are not right: The Bible is right." R. H. B.

In the address under reference, which was printed and circulated in the Chattanooga area and afterward reprinted in *Word and Work* (Boll's paper), R. H. Boll has the temerity to assert that the essential point in premillennialism is the fact that Jesus will come again. According to that, to believe that Jesus will come again is to be a premillennialist—or, a premillennialist is one who believes that Jesus will come again! And that is the latest pass that Boll has made—but it shall not pass.

It has been a common thing for sectarian advocates of the direct operation and indwelling of the Holy Spirit to assert that those who do not accept such theories of the Holy Spirit's influence just do not believe in the Holy Spirit. We could hardly expect honest and fair representations to come from those prejudiced minds of sectarian men who are steeped in the deceptions of denominational dogma. But the colossal audacity of Boll and Hoover in putting out the assertion that the fact that Jesus will come again is itself the essential point of premillennialism would be astounding if we had not long ago come to know that they adopt precisely the type of propaganda and misrepresentation so ingeniously and effectively employed by all of the originators and promoters of these movements from Charles T. Russell down to Robert H. Boll. We shall see to it that his does not become effective.

I. CONCERNING THE COMING OF CHRIST

Under the division of his outline entitled "the essential point in premillennialism" he lists two sub-divisions: 1. The coming of Jesus. 2. That his coming *must* take place before certain events occur that are named in the New Testament. In this installment of the review we submit evidence that New Testament teaching of *the fact* that Jesus

will come again in itself contains the *essential points against premillennialism*. In the next installment we shall submit evidence that the assertions of R. H. Boll on the order of events related to the coming of Christ, epitomized in his outline, squarely reverses New Testament teaching on the very items mentioned, and that he is guilty of a gross perversion of the writings of both inspired and uninspired men.

(1) The Promise of His Coming.

The third chapter of Second Peter is a sort of an excursus on the second coming of Christ and the end of the world. Its purpose was to instill in the "sincere minds" of the New Testament Christians a firm hope in the coming of Christ. Scoffers would arise, saying: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (verse 4). To be forewarned is to be forearmed. Peter tells them how to answer the scoffer.

Today, as then, thinking Christians are confronted with two extremes regarding this mooted question of the Lord's return. On the one hand, there is skepticism and on the other fanaticism. Between these extremes is simple belief in the promise and the resultant hope of this faith.

The promise of the Lord's coming was never used by the apostles as a theme for curiosity and speculation. Yet some extremists in our own brotherhood have seized upon the doctrine of the second coming and attempted to make *prophecy* out of what the New Testament calls a *promise*. They are teaching theories no less fanatical than the theories of Adventists, Russellites, Mormons, Christadelphians, and a horde of others of various shades and color. This group of speculators in the church have, in fact, largely borrowed their theories from these sects. The writings of Pastor Charles T. Russell of "Millennial-Dawn" notoriety, contain about all the speculations the brethren among us insist upon the "Christian liberty" to teach, while "Christian patience" decrees that the rest of us who do not believe them to be always *bored* by their borrowed prog-

nostications. Their lack of originality is obvious to all who are informed in the writings of Russellites and Adventists. Almost any Adventist can beat them entertaining an audience with a lecture on the horns and hoofs of prophecy.

The epitome of simple facts concerning the promise of Christ's coming in the third chapter of Second Peter stands as a rebuke to the scoffer, skeptic, and the speculator alike.

1. The Lord has promised to come. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts" (verse 3). Christians believe it.

2. Peter answers the scoffer. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day," (verse 8). The Lord does not reckon time in the keeping of his promise. It may require centuries, or millenniums, or millenniums upon millenniums, yet with the Lord it is but a day.

3. The Lord is not indifferent concerning his promise. He is long-suffering to us; he is extending probation to man. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance," (verse 9). If his coming has been stayed to extend probation, will probation not, therefore, end when he comes? This fact obliterates the theory that men will have a chance to be saved after Jesus comes.

4. Although the promise is of long standing and the Lord's coming long deferred, it is a certain fact that he will come. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (verse 10). This announcement is not a dream, but the statement of a great truth at once repeated by all the writers of the New Testament.

5. The manner of his coming will be unexpected. He will come "as a thief in the night." "But of the times and the seasons, brethren, ye have no need that I write unto

you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night," (1 Thessalonians 5:1, 2). No one knows the time, nor will it be revealed, for "so shall be the *coming* of the Son of man." The only way Christians may avoid the suddenness of his coming is to "watch and be sober, . . . putting on the breastplate of faith and love; and for a helmet, the hope of salvation." (1 Thessalonians 5:1-8).

(2) The Events of His Coming.

1. It will be the end of this present world. The heavens shall pass away, the elements shall melt, and the earth shall be burned up (See 2 Peter 3:10-12).

2. It will be the end of probation (verse 15). As in verse 9 the apostle sets forth probation as the object of his long delay, so in verse 15 he says: "And account that the long-suffering of our Lord is salvation." What could this mean, if opportunity to be saved does not end when Jesus comes? "It is appointed unto men once to die, but after this the judgment," (Hebrews 9:27). The next thing after death to *men*—all who die—is the judgment.

3. It will be the day of judgment and the resurrection of all the dead. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Peter 3:14). The scene of this judgment is delineated in Matthew 25:31-46. It shall take place "*when* the Son of man shall come in his glory." It is "*then*" that "all nations" shall be gathered before him, "and he shall separate them one from another." It is upon this occasion of his coming and the judgment that the King *then* shall say to those on the right, "Come, ye blessed," and to those on the left he shall *then* say also, "Depart from me, ye cursed." This judgment scene takes place "*when the Son of man shall come.*"

4. This necessitates the resurrection of all the dead. The judgment will be set *when* he comes. *All nations* will be gathered before him. The resurrection of *all the dead*—both the good and the bad—will, therefore, occur. "And

shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of demnation." (John 5:29).

(3) The Surrender of His Reign and His Kingdom.

These events, all of which take place *at his coming*, will consummate the reign of Christ. He will relinquish the mediatorial throne and deliver his appointed kingdom, in which he now rules and reigns, to God from whom he received it. "But now is Christ risen from the dead, and became the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (1 Corinthians 15:20-24). Peter said that Paul taught the same things he did concerning these matters. "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you." (2 Peter 3:15). Therefore, no construction can be placed on Paul's summary of the events that shall take place "at his coming" in 1 Corinthians 15:20-24 that contradicts the foregoing summary from 2 Peter 3. In language very similar to Peter's, Paul says, "Then cometh the end, when he shall have delivered up the kingdom to God." Christ will reign till the resurrection, not a thousand years after. When the resurrection occurs, death is destroyed—the reign of Christ ends. He is reigning now by appointment. "And I appoint unto you a kingdom, even as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom" (Luke 22:29, 30). His appointment will have expired when he comes. His reign will have accomplished its purpose. He will then surrender the kingdom, not establish one. And this will be *at his coming*, all passages harmonized. Any construction allowing an earthly millennial kingdom between events of his coming

involves the argument of Paul in 1 Corinthians 15 in an inexplicable tangle with the parable of the judgment recorded in Matthew 25:31-46 and the events of his coming recorded in the third chapter of Second Peter.

(4) The End of All Terrestrial and Ethereal Existence.

It is declared in 2 Pet. 3:15 that Paul and Peter taught the same thing concerning the Lord's coming. According to Peter, and therefore Paul, the coming of Christ will terminate all material elements.

1. It will be the end of the world and time—2 Pet. 3:7, 10.

2. It will be the end of probation—2 Pet. 3:9, 11.

3. It will be the time for the resurrection of all the dead and the judgment, the end of the reign of Christ and the surrender of his kingdom to God—2 Cor. 15:20-24; 2 Pet. 3:10-14.

4. It will be emergence into eternity and entrance into the "new heavens and a new earth, wherein dwelleth righteousness"—that is, heaven itself (2 Peter 3:13; Revelation 21:18-8).

The reason preachers do not teach the same things now concerning the coming of Christ and his kingdom is simply because theorists are teaching some things concerning a future earthly reign of Christ on the earth, and kindred speculations, which Paul and Peter did not teach. We can unite on all that Paul and Peter taught. We can unite on nothing more or less.

The Lord is coming. When he appears, "the dead in Christ shall rise first"—before the living in Christ are translated, and all Christians, living and dead, will meet him "in the air," (1 Thessalonians 4:15-18). The dead will be raised, the world will be destroyed, the wicked punished and the righteous saved. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter 3:11). "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself

for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2:13-15).

For R. H. Boll to assert that the New Testament fact that Jesus Christ will come again is "the essential point in premillennialism," is a reflection on his integrity and the brethren's intelligence.

It is significant that Brother Boll admits being a *pre-millennialist* on the principle that one who believes in immersion is an *immersionist*. That is about the most candid admission I have ever seen from his pen, though unintended and he is as much *premillennialized* as an immersed person is *immersioned*. He is, in fact, immersed in it.

II. WHAT IS IT ALL ABOUT?

Reference is here made again to the radio address recently delivered by R. H. Boll in Chattanooga, Tennessee, on Premillennialism, a review of which was begun in the December issue of the *Bible Banner*. Chattanooga has been one of the battlegrounds on the premillennial issue and was the scene of a major defeat of the premillennial advocates. Only recently has any open effort been made to regain the departed glory of that declining "ism" in Chattanooga. The usual and almost universal tactics of false teachers are being employed by Boll and Hoover—the effort to withhold the actual doctrines of premillennialism and to disguise the designs of its teachers under a robe of righteousness and a cloak of innocence. But too many people have become wise to their tactics to be so easily side-tracked and we do not aim to allow those who are less informed to be deceived by their devices.

In proof that the document below withholds the actual elements of the Boll variety of Premillennialism and is therefore sheer propaganda, I submit in this issue a review of a more extensive and belligerent effort of the same character in *Word and Work*, under title of "What Difference Does It Make—and What Is It All About?" The *Bible Banner* now has thousands of readers where it then had

hundreds, and this review will be enlightening to them, as well as serve the present need in Chattanooga, Tennessee.

The editorial in the next issue of the *Bible Banner* will be "The Essential Point in Premillennial Teaching" in answer to that section of this deceptive document, and will be followed by "Some of the Utterances of A. Campbell" from *Millennial Harbinger*, a set of which I have right on my shelves. They have asked for it—and they will get it.

As surprisingly strange as it may sound, the above caption represents the interrogations of R. H. Boll in *Word and Work*. Brother Boll is bewildered—he does not know what it is all about. Thus the editor of the champion publication of millennialism pauses in pushing his premillennial pen, and with a feigned ignorance of any occasion for "the condition of things," for which condition he is himself the cause, he stages an act! There is method in his ignorance. But he fails to make his feint effective, due to the fact that his very air of injured innocence becomes his confession of conscious guilt.

It is noteworthy that *Word and Work's* periodical outbursts are timed. We can always look for them just before or after significant events, such as important debates with a Neal, Norris, Webber, or Tingley. But especially significant now is the N. B. Hardeman Ryman Auditorium Meeting in Nashville, backed by the majority of the fifty congregations in Nashville, but having the organization opposition of every compromiser and Boll sympathizer in Tennessee and Kentucky with enlisted help all the way from New York to Texas and California! So *Word and Work's* "Brother Boll" must deliver another manifesto, timed and toned to break the force of the pressure he feels baring down upon himself who is the center of the divisive elements which form the present and impending crises in the church.

In dramatic deliverances this theorizing disturber of the peace of Zion forgets to be sweet-spirited. His temperature rises to high fever as he hurls broadsides at those who have blocked the path of his theoretical teaching. The kind (?) and gentle (?) epithets he uses in his references to

them are such as, 'insist fiercely,' and "bitterly denounce," and "declare vociferously," and "denounce and condemn," and "oppose vehemently"—all of which they (his opposers) are doing just "to save their faces," which is, says he, the sole cause "for the rumpus they have raised." What pious profanity! Who said that "the man from Louisville" is "like Jesus" who "never fought back?"

Let us examine minutely this Bollistic document with a view toward lifting the bewilderment of its author by telling him what it is all about and showing him what the difference is. We quote his statement section by section below.

1. King—Kingdom—Church.

"They insist fiercely that the kingdom exists now; that it was established on Pentecost, and Christ is king, and all members of the church are in his kingdom (Colossians 1:13)—as though somebody were denying it. But nobody denies that. We are agreed on this."

The foregoing represents the adroitnes with which Brother Boll would set some off the scent and make those who do not know what he teaches believe that his kingdom teaching has been misrepresented. He says *nobody denies* that the kingdom was established on Pentecost and with a gesture, asserts "we are agreed on this." Now, let us get this straight by putting the witness on the stand for a cross-examination, and apply his own teaching to the above statement. Hear his own testimony.

"We have put much stress upon this matter because of its own weight and importance. We trust, however, that the reader would even without this discussion have perceived that the kingdom announced by John (and afterward by the Lord Jesus himself, Matthew 4:17; Mark 1:14, 15) could have been none other than that of Old Testament prophecy and of Jewish expectation in so far as that expectation accorded with the prophecies. And this is borne out by what we find in the following chapters of Matthew. If it be felt a difficulty that that kingdom though announced as "at hand," has never yet appeared, we shall find an explanation unforced and natural, and one that will cast no reflection on the truth and goodness of God." (*Kingdom of God*, by R. H. Boll, page 34.)

Here is the plain declaration of Brother Boll himself that the kingdom preached by John and Jesus before Pentecost, *though announced as at hand, has never yet appeared*. Now, will Brother Boll kindly tell us, in view of this his own statement, *what kingdom* was established on Pentecost? Mark you, the kingdom which Jesus said was “at hand”—“has never yet appeared.” Did Jesus announce more than one kingdom? It looks like someone else is trying to “save his face” by manufacturing another kingdom than the one “of Old Testament prophecy” which Jesus preached and promised, and has set up a minor kingdom on Pentecost in order to be able to say that “nobody denies” that the kingdom was established on Pentecost. *R. H. Boll does deny that the kingdom announced by John and Jesus was established on Pentecost*, for he says in his own book “this kingdom. . . has never yet appeared.” Since he says that the kingdom announced by John and Jesus was “none ther than” the kingdom of Old Testament prophecy, let him show any other kingdom was ever promised in prophecy or announced by John, Jesus or any other inspired writer. It is Brother Boll’s solemn duty to do this.

Concerning the church and the kingdom, our witness (Brother Boll), says that “all members of the church are in his kingdom” (Colossians 1:13), and adds “—as though anybody were denying this.” Well, it is a certain fact that R. H. Boll denies that all members of the church are in that kingdom announced by John and Jesus, for he says *that kingdom has never yet appeared*. Brother Boll is on record that the kingdom mentioned in Colossians 1:13 is not the kingdom Christ announced and intended to establish. Let him tell what kingdom it is, where was it ever mentioned, and how it differs from the kingdom Christ announced and expected to establish. It is plain that Brother Boll will have *two kingdoms* where Jesus had only one. Anybody can see that it is a dodge, a mere quibble, and quibbling is not honesty.

The fact is, Brother Boll believes and teaches that the church is only a *phase* of the kingdom; or what he once called the *vestibule* of the kingdom and what he later called

a *manifestation* of the kingdom; but which he has more recently named "the new spiritual contingent, called the church," which came as a result of the postponement of the real kingdom—but none of these descriptive terms were employed by Christ or any apostle or writer in the New Testament, nor any term like them.

Lest any man should think we are misrepresenting "the man from Louisville" let us call the witness back to the stand. Hear him:

"We have now traced the kingdom-teaching of Matthew, and the kingdom gospel, from the beginning to end. We have seen how the Old Testament hope of the Messianic kingdom of Israel and its world-wide sway was at first entirely in the foreground; how a crisis came when the opposition of Israel culminated in plans of murder; how then the Lord Jesus began to announce an entirely new and different aspect which his kingdom was to assume; and how henceforth, not leaving out of view the Old Testament promise of the kingdom, the present, spiritual, veiled, suffering form of the kingdom of heaven, until he should come again, occupied the foreground of his teaching." (*Kingdom of God*, by R. H. Boll, page 46.)

If the reader can pierce the vagueness of the above ramblings of the witness, he will sift out the gist of his theory—namely, that when the Jews decided to murder Jesus, the Lord in turn decided to postpone his kingdom, so he introduced *a new and unexpected phase* of the kingdom—the church—and deferred his kingdom "until he should come again"—yet he would have his readers believe, when he gets into a tight, that "nobody denies that" the kingdom was established on Pentecost! But R. H. Boll *denies that*, for he declares that Jesus changed his plans, and also his preaching, from that kingdom which had been announced to "a new and unexpected phase" which he styles "a new spiritual contingent, called the church." Hear him again:

"Whether there had been any formal offer of the kingdom made to them, and, upon their rejection the same was withdrawn and postponed is no essential matter. But if salvation was offered to the nation by Jesus, all else was implied therein as a matter of course; and if that was na-

tionally rejected, the fulfillment of their prophetic hopes was thereby made impossible, and automatically deferred until the time when the nation would turn to acknowledge Jesus Christ and be forgiven." (*Kingdom of God*, by R. H. Boll, page 46.)

Do you get it—the fulfillment of these prophecies *was made possible* and the kingdom *was automatically deferred*. Yet Brother Boll upbraids those who "insist fiercely that the kingdom exists now—as though somebody were denying it"! It looks very much like R. H. Boll is denying it, if words have any meaning at all. It was *foretold* by the prophets and *announced* by John and Jesus, but automatically *deferred* when the Jews rejected Christ. Yet when his opposers "insist fiercely" that the kingdom was not deferred, but was established on Pentecost, "to save his face" he will say "*nobody denies that*"!

To extricate himself from a similar situation on Holy Spirit baptism as a condition of pardon to all alien sinners, in the Birmingham debate, Mr. Tingley took the absurd position that there are two Holy Spirit baptisms. And now to escape the inevitable consequences of his argument on the automatic postponement of the kingdom and in order to get around Colossians 1:13 Brother Boll takes a position equally absurd—namely, that there are *two* kingdoms, the one which was postponed and another of his own manufacture (like Tingley's Holy Spirit) which was never once foretold or mentioned in the divine plan. For ordinary sectarians to thus dodge and quibble when they get caught between a rock and a hard place is to be expected, but for any man who makes the claim of being a gospel preacher to do so must be a shock to his most ardent devotees.

Up to the present point the witness, Brother Boll, has the kingdom postponed, but, he says, *nobody denies that* it was established on Pentecost! The kingdom was "automatically deferred" . . . "until he should come again," but all the members of the church are *in it now!* Christ is king, but his kingdom has "never yet appeared!" He is king in his kingdom, but not occupying *his* throne! A common

sectarian debater never became more involved in such a mesh of glaring inconsistencies. A man who can't beat that even when he is on the wrong side of the question ought to put up his pen. But we are not through.

2. David's Throne—All Authority.

"They bitterly denounce brethren who do not believe that Christ is now on David's throne. Yet all of us believe alike that Christ is on the throne that he now occupies (call it what you may), and that he has all authority in heaven and on earth."

The witness says that we all believe that Christ is on the throne that he now occupies. Certainly. The Russellites believe that also. So does the man we debated with in Birmingham. Christ is on the throne that he occupies—in other words, he says that Christ is on the throne that he is on! What throne *is* that? Brother Boll replies: *It is the throne he is on.* Such is the quibbling of a man who is afraid of his ground, and quails before the argument.

Brother Boll knows, as every man knows the issue knows, that *the throne of David* is the heart of the whole question and that it is a pitiful begging of the question to say that it matters not what throne he is on now. If Christ is not on David's throne now, he has no throne and no kingdom, because David's throne was the only throne that was ever promised to him, and he was never promised, nor did he ever announce more than one kingdom.

On the other hand, in Brother Boll's theory, the future earthly throne of David in Jerusalem is essential to his millennium. If there be no future earthly throne of David, there is no future earthly millennium. Why, then, is all the dodging of the issue? Why say "it matters not" and "there is no difference" and "what is it all about?"

David's throne in the Old Testament was God's throne. It was also his throne and it was Solomon's throne. "And also Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying, Thy God make the name of Solomon better than thy name, and make his throne greater than any

throne: and the king bowed himself upon the bed. And also thus said the king, Blessed be Jehovah, the God of Israel, who hath given one to sit on my throne this day, mine eyes even seeing it." (1 Kings 1:46-48.) Again, "And Solomon sat upon the throne of David his father; and his kingdom was established greatly." (1 Kings 2:12.) Again, "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." (1 Chronicles 29:23.) It is clear enough that Solomon sat on God's throne, but Solomon sat on David's throne, yet Solomon sat on his own throne. It must follow therefore that God's throne, David's throne, and Solomon's throne were all one and the same throne. It should be just as clear that Christ is therefore now on God's throne—for the Father's throne, and *His* throne, and David's throne, are one throne in the ante-type, as they were one throne in the type.

The distinction Brother Boll makes on the present and future throne, in order to put Christ on a throne on earth in the millennium, is a distinction without a difference. Jesus Christ has ascended to the only throne that he will ever occupy, according to the scriptures.

It is not amiss to carry this point further here. When God promised David that he would set his son on his throne, he said it would be done while David slept with his fathers. (2 Samuel 7:12-14; 1 Chronicles 17:11, 12.) That he did not refer to Solomon is established by the fact that Hebrews 1:5 quotes the "Son" part of the passage from 2 Samuel 7:14 and applies it to Christ. So inspiration settles that. Since the Son whom God would set on David's throne is Christ, it follows that Christ must occupy the throne of David *while David sleeps with his fathers*. But David will not be sleeping with his fathers after the second coming of Christ. All premillennialists tell us that all the righteous dead will then be raised—David will not be in the grave. But the Son must sit on David's throne during the time that David's throne after the second coming of Christ. With this in mind, hear Peter on Pentecost: "Brethren I may say unto you freely of the patriarch David, that he both

died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne: he foreseeing this spake of the resurrection of the Christ." (Acts 2:29-31) Peter told the Jews that David's tomb was yet with them—*David was yet sleeping with his fathers*—and when he said that God would raise up one to sit on his (David's) throne he spoke of the *resurrection* (not the second coming) of Christ. His conclusion was: "Therefore being by the right hand of God exalted, . . . he hath shed forth this, which ye now see and hear." (Verse 33.) Any man who can see through a ladder ought to be able to see that point.

But Brother Boll writes at random of someone who "bitterly denounces" him because he does not believe that Christ now sits on David's throne. In denying that fact, he denies the sworn testimony of the God of heaven to his servant David, and denies the inspired interpretation and application of the prophecies made by Simon Peter on Pentecost. Still, he charges that *someone* "brands the plain import of those scriptures as false teaching." My brother, thou art the man!

The witness further deposes that Christ has all authority in heaven and on earth. He says we all alike believe this. But we do not believe it all alike—for Brother Boll is on record. On page sixty-one of "Kingdom of God," by R. H. Boll, the witness, is found the statement that Christ is not king "in fact and act," but his throne is now "de jure et potentia"—by right and authority only; but when Christ returns, his throne will be "de facto et actu"—that is, in fact and act! If he told the truth on page sixty-one of his kingdom book, how can he mean what he says now? To say that Christ has all authority in heaven and on earth but does not have it *in fact* is just the same as saying it and then taking it back. He has all authority—but not in fact! Brethren, that is *Bollism*, and they call it *harmless!* But that is not all. Hear him further.

3. Coming Back—Foot on Earth.

“They declare vociferously (and denounce and condemn whoever holds otherwise) that Christ will never set his foot on the earth again. Yet they believe and teach that he is coming back. If he really comes back what difference could it make whether or not he would actually touch the earth with his foot?”

Here is a sample of the misrepresentation characteristic of all errorists in an argument. Who has ever *declared* “vociferously,” or otherwise, that *Christ will never set his foot on the earth again*? That is exactly the same misrepresentation that Norris and others of his stripe and strata have indulged in, and now Brother Boll stoops to do the same. Nobody that we know of ever made such a positive declaration. Here is the challenge that has stood through five debates: *Let the man who teaches that Christ will reign on the earth a thousand years produce the passage that says he will ever set his foot on this earth again.* All we have said is that there is no verse that says so. The challenge to produce the verse, or one by which such could be necessarily inferred, stood in two debates with Neal, one with Norris, one with Webber and one with Tingley. It is now referred to R. H. Boll. It was not met in the other instances, though each time the speakers had several days in which to produce the passage. It is now put up to Brother Boll. Gives us the passage. No need to “go around by the Joneses,” and look up verses in the Old Testament, centuries before the first coming of Christ—the challenge says “again”—that he will put his foot on this earth *again*—just one New Testament passage that says it, Brother Boll.

But what difference does it make, asks Brother Boll, whether he actually touches the earth with his foot or not? Well, in the light of his theory it seems to me that it would make quite a good deal of difference. R. H. Boll and party teach that Christ will literally occupy the literal throne of David in literal Jerusalem, and literally reign on the literal earth a literal thousand years. Now, just how could he do that if he did not “actually touch the earth

with his foot"? Still, Brother Boll asks, "What difference does it make?" Evidently, he does not know *what it is all about*. The brother is bewildered.

4. Imminence—Looking—The Practical Point.

"They oppose vehemently the doctrine of the imminent return of the Lord, yea acknowledge that we should be looking for him—which is the whole practical point of the matter."

If "looking for him" is the "whole practical point," then the question of imminence is not any part of the "whole practical point"—and Brother Boll concedes what we have been urging all the time, namely, that his theories are *not practical*. Now, let him come on the rest of the way and concede that they are *not scriptural* and "all the rumpus" will be over. Brother Boll might not be able "to save his face" by doing such a thing, but, as Brother Srygley remarked, he would "save his soul."

If Brother Boll does not really know the difference between "looking for him" and teaching such theories, his confusion is confirmed. We *look* for Christ when we *hope* for him. Hope is based on his promise. We can hope for anything he has promised, but we cannot hope for what he has not promised. Christ has promised to come; hence, our hope, otherwise referred to as *waiting* and *looking*. But he has not promised to come during my lifetime, therefore I could not hope for such.

On the subject of imminence, F. B. Srygley has touched "the whole practical point," and the scriptural point as well, in the *Gospel Advocate*, as follows:

"My idea of this matter is that if we are prepared to live, we are also prepared to die; and if we are prepared to die, we are prepared to meet the Lord. If the Bible teaches the imminency of the coming of the Lord, it taught it when it was written; if it taught it when it was written, his coming was not imminent then (for imminent means overhanging, nothing between us and the coming of Christ). If this is true, the brother does not know that it is true for the Lord said that he did not know when he would come, neither did the angels. It was a secret held by the Father alone, and still Brother Boll says that his coming is imminent.

But they say that Christ is liable to come at any time. No, he is not liable to come until the Father decides it; but if we will obey the Lord, we will be ready for him at any time."

If Brother Boll still wants to know the difference, we may suggest further that the apostles and early disciples *looked* (believed in and hoped) for the coming of Christ before such theories as his were known. The fact is, where the truth stops Brother Boll's theories begin. He has admitted it by conceding that "the whole practical point" is in the thing upon which we agree—namely that the Lord will really come again. With such admissions who can say that he is not responsible for perpetuating division if he does not cease now and forever to teach his theories?

5. Speculation—Interpretation—Import.

"They decry 'speculation' yet themselves speculate, even wildly, on such subjects as the millennium, and insist on their own 'spiritual' interpretation of Revelation 20, and other prophecies—hardly any two alike—as standard 'sound doctrine,' and brand the plain import of those scriptures as false teaching."

Since Brother Boll chooses the literal instead of the spiritual, we are willing for him to have it. Revelation 20 says, "I saw the souls of them that were beheaded . . . and they lived and reigned with Christ a thousand years." Being literal that must be a literal beheading; so no one gets into the millennium except those literally beheaded, which cuts him out. But if the beheading is spiritualized, so must the millennium be, hence no literal millennium, and that cuts his millennium out. Either end of the dilemma leaves him out of the millenium—so what difference *does* it make and what *is* it all about—after all?

He thinks some of us *brand* the "plain import" of Revelation 20 as false. But we have become accustomed to his dares on Revelation 20. In 1932 he made a stage play under the caption "Here's My Hand" and offered to take "what every passage actually says"—with especial reference to Revelation 20. *The Gospel Advocate* promptly, editorially and officially, accepted the proposition, but it

turned out to be only a gesture, for Brother Boll then immediately withdrew his hand.

In 1934 *Word and Work* published the lamentation of R. H. Boll that he and his had been cast out "because they believed Revelation 20 as it stands." Again, we all agreed *to take Revelation 20 as it stands* and not cast him out. But he again backed out.

Even a casual checkup reveals definitely that "as it stands" Revelation 20 is an inadequate test and falls very far short of containing Brother Boll's theory of the earthly millennium. It does not mention the second coming of Christ; it does not mention a reign on the earth; it does not mention us; it does not mention an earthly throne; it does not mention Christ on earth; it does not mention any single distinctive point of the theory constructed on it. The material is not there.

To take Revelation 20 as it stands will cut these brethren out of their own millennium, for only "the souls of the martyrs"—those actually beheaded—were said to have *lived* and *reigned* a thousand years. If literal, it excludes from the millennium all who are not literally beheaded. If figurative, then it is spiritual, and there is no earthly millennium. So Brother Boll refuses to take what the "passage actually says" and will not have Revelation 20 "as it stands," even though these are his own word for word propositions, which he has made to the public at timed intervals, but *not one time has he stood by a single proposition he has made*. All his talking and writing, therefore, is just so much canting and carping; it is mere propaganda, for he has no idea whatever of taking what it "actually says" nor accepting it "as it stands" without his theories.

Now he comes with his latest proposition—his 1938 down to date, streamlined proposition, to take the *import* of those scriptures. So that is it! The word "import" means, according to Webster, "to bring in from without; to imply"—and that is exactly what Brother Boll wants to do, bring in from without what Revelation 20 does not "actually say"; and it is he who refuses to "believe Revelation 20 as it stands." All of his talking about it therefore

is pure propaganda, chiefly for the home consumption of his clientele.

Of the “standardized spiritual theories” he complains because there are “hardly two alike.” Perhaps so; but in that case how could they be *standardized*? Furthermore, the fact that there are “hardly two alike” is only another good argument against all theories, including the Boll theories—for no two of his are alike, being contradictory at almost every turn. It remains that whether his theory is literal or spiritual (and he has both) it is *just another theory*. But it is well to keep in mind that the *harm* of a theory lies in its effect or *consequences*.

Any theory that postpones the kingdom, and belittles the church by making it a mere accident or “a new spiritual contingent” and that makes Christ king *de jure et potentia*—by right only; but not *de facto et actu*—not in actual fact and act, is worse than merely wrong, it is destructive of the whole gospel system, and a theory which all “true-hearted brethren should rise up and discountenance.”

6. Parties—Conditions—Situations.

“It is surely time that this condition of things were changed. If there be some parties in the church who, in order to save their faces, should wish to perpetuate this situation, there are also enough fair-minded true-hearted brethren to rise up and discountenance it.”

(1) If Brother Boll is sincere in the expressed desire to change the “condition of things” and not “perpetuate this situation,” the real test of that sincerity is whether or not he is willing to abandon his divisive teaching and promote unity instead of “fomenting strife and division over prophetic teaching.” His gun always kicks harder than it shoots. If he does not intend to discontinue his teaching (which he plainly does not offer to do) but only means that the opposition shall cease their objections to his teaching, leaving him free to impose his doctrines on whomsoever he will, then in one of his own pet phrases, his “specious plea for unity” can be regarded only as another chal-

lenge which will be met as all the others have been—they simply shall not pass.

His statement that there are enough “fair-minded, true-hearted brethren to rise up and discountenance” the opposition to his teaching shows clearly to whom Brother Boll is now looking with new hope to fight his battles—the so-called professed neutrals among us who say they do not believe his teaching but do not think they should be opposed. He thinks they are the “fair-minded, true-hearted brethren” who will come to the rescue of his failing cause. He sees “a situation” in the church which is in his favor.

It is a situation we all see. It is in the colleges. It is now taking definite form in the plans to start a “Brotherhood” paper, a paper-college combination designed to get control of things. Already the *Truthseeker*, published at Searcy, Arkansas, by the Harding College group, has announced that it will merge with the new paper, and in its last issue the olive branch was extended to R. H. Boll. *West Coast Christian*, published by James Lovell, makes the same announcement, and the purpose and policy of this new paper have been definitely set forth in circular letters and questionnaires and surveys, the results of which surveys or “straw votes” were published in a twenty-six page report, copyrighted by the author who served notice on all other papers on his copyright page that the report was not even to be quoted in whole or in part in other papers by anyone. That alone proves that their scheme is vulnerable, and they fear exposure in advance.

There are the “fair-minded, true-hearted brethren” to whom Brother Boll is looking to “discountenance” the opposition to him and his theories—and he is looking in the right direction for his help, for that is exactly what this group will do, backed by some of the colleges and all of that element in the church which has been opposed to plain teaching and preaching. Some of them are out-and-out Bollites; others are Boll sympathizers; others think they are neutral, but in reality are not, for they are on the wrong side already; but altogether they are enemies, whether

consciously or unconsciously, of the New Testament church. Faithful gospel preachers all over the land who love the defense of the truth should "rise up and discountenance" this new movement—and we believe they will.* It is a call to arms.

7. Mutual Regard—Tolerance—Brotherly Unity.

"When a better spirit comes in, there will be a mutual regard, tolerance, kindness, helpfulness, love, brotherly unity, and without these things religion is hardly worth while."

All of this sounds good; but James D. Murch and the digressives said all of that in the Detroit Unity Meetings, almost in the same words. To Murch and the Christian Church tolerance means to tolerate their unscriptural innovations. And to R. H. Boll and Company tolerance means to tolerate their false teaching. It is, in fact, the frantic appeal of a false teacher in the church in his "death throes" to rally support for his cause. His only hope obviously lies in the neutrals, and in the proposed new paper. It proves that if the "neutrals" among us had stood with us in the fight against this parasitic growth on the body of the church, Bollism could never have rallied from the mortal wounds received in the defeats it has suffered. The neutrals are responsible for the present situation. They have cried for tolerance, and too much tolerance was allowed. In an effort to be fair, fraternal and tolerant, the *Gospel Advocate* has furnished a medium for some of these neutrals, and has unintentionally enabled these men to promote a personal following out of which the most formidable opposition to the principles for which the *Gospel Advocate* stands is in the making. It won't be long now. The brethren will know where the preachers stand who have said they were neutral. "How long halt ye between two opinions; if the Lord be God, follow him; but if Baal, then, follow him." "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

*They did. This refers to the Davidson Movement of 1939 which was exposed and destroyed.

8. What, Then Is It All About?

What, then, is it all about? Brother Boll wants to know “what excuse there can be for fomenting strife and division in the church over prophetic teaching?” Since he is the one who is doing the teaching, and therefore the fomenting, he should know; but as he feigns innocence, we again tell him, as repeatedly before, what it is all about. Here it is—the Boll prophetic creed:

(1.) That the kingdom of Daniel 2:44—the kingdom of God—has not yet come into existence.

(2.) That this kingdom, though announced by John and Jesus, “has never yet appeared.” It was postponed because national Israel rejected Jesus.

(3.) That in consequence of his rejection by the Jews, Jesus pigeonholed the divine plan, introduced the *church age*—meaning the present dispensation—and went back to heaven to stay until the Jews get into a notion of letting him set up his kingdom in Palestine.

(4.) That in the meantime (the kingdom prophecy having defaulted) Jesus is king *de jure et potentia*—by right only; but not king *de facto et actu*—not in actual fact and act.

(5.) That also in the meantime old pagan Rome must come back into existence in order to fulfill Daniel 2:44 “in the days of these kings” which were in existence when the kingdom was announced but failed to arrive!

(6.) That the Jews must be restored *as a nation*, return to Palestine, and be converted in order that Christ can be king “in fact and act” instead of being a mere crown prince on his Father’s throne.

(7.) That the temple of Solomon will be rebuilt; the nation of Israel restored, and the Jewish system reinstated.

(8.) That the Lord will then leave the throne of his majesty in heaven and reoccupy the old Davidic throne in Jerusalem—to be a king on earth.

(9.) That the resurrected and living saints will meet the

Lord in the air, accompany him *somewhere* in the heavens *for a time* to attend to *certain* affairs, which Russell and Rutherford call "the rapture," but which in the Boll theory is "the first stage" of the second coming.

(10.) That there will be an interval between "the first stage" and the real second coming which the millennialists call the Tribulation, which the righteous (those who believe in the millennium) will escape, having ascended to meet the Lord, who will later return to vanquish the wicked nations and start the millennium.

(11.) That all this is imminent—liable to happen momentarily; which event would necessitate a series of miraculous interventions that completely upset the gospel order of things, such as the spontaneous regeneration of the Jewish nation and a phenomenal transportation of the Jews to Palestine. In this eventuality the conversion of the Jews would be direct and immediate and not by gospel influence; the return of the Jews would be instant and not gradual—a more stupendous event than crossing the Red Sea or the Jordan; and the rebuilding of the Old Temple in less time than it took to grow Jonah's gourd!

(12.) After the thousand years, Satan musters his forces once more for the great battle in the Valley of Esdraelon, his last stand, where he will be finally defeated in physical, carnal warfare by the victorious Christ, who will then take the saints to heaven to stay,

Now, that is "what it is all about"—and R. H. Boll *knows it*, through guileless he may appear. Do we hear someone say "Brother Boll does not teach these things?" Very well; read the evidence as we page the proof from his own statements of his "prophetic views."

9. The Proof by Citation.

The *Word and Work*, October, 1935, itemized his prophetic creed in the following points:

(1.) The "reign of Christ with his saints on earth for a thousand years, following this dispensation and the return of Christ."

(2.) A literal resurrection of the righteous, “separated from the rest of the dead by a thousand years.”

(3.) The conversion and restoration of Israel to their “own land.”

(4.) Another kingdom of Christ “more than the church,” yet future, which Christ will establish on earth at his coming.

(5.) Prophecies concerning the kingdom, taken at “face value,” are yet unfulfilled.

(6.) The apocalyptic vision of Revelation 20 is literal, not figurative, and its “plain import” teaches a literal, earthly millennium.

Thus far “what it is all about” was set out by Brother Boll himself in 1935. Does he mean that this is not his teaching now? If so, let him say so; if not, why does he ask *what is it all about?*

But let us cite the proof for the remaining items of the “prophetic creed” listed above.

(1.) On page thirty-four, last paragraph, of the booklet *Kingdom of God*, by R. H. Boll himself, is found the statement more than once referred to, i.e., the kingdom announced by John and Jesus “has never yet appeared.” If he wants to take this back, let him do so; if not, it is hypocrisy for him to act as though somebody has caused a “rumpus” over nothing.

(2.) On page thirty-five, first paragraph, he says, “The kingdom promise was national” and since the Jews did not *nationally repent*, the kingdom promise was not fulfilled. Yet he now says *nobody denies* that the kingdom was established on Pentecost. Indeed! Then which time did he state what he believes—now or in his book; which will he repudiate? Both cannot be true. Does he now wish to renounce his former teaching? Let him do so forthrightly without unmannerly remarks about those who “oppose vehemently” just “to save their faces” what he has actually taught!

(3.) On pages thirty-seven and thirty-eight he says that

after the kingdom was postponed, Jesus introduced the *new phase* of his teaching—the parables; and the *new and unexpected aspect* of the kingdom—“the church age.” Does he believe this now? If so, all this talk about somebody “insisting fiercely that the kingdom exists now . . . as though somebody were denying it” can be considered only as being for effect in an effort to blame others for the “condition of things” which he himself has caused.

(4.) On page sixty-one is his statement that Christ is not king “in fact and act” (*de facto et actu*) but by right only (*de jure et potentia*)—but when he returns he will be actual king in exercise of all authority.

Does he believe this now? If not, when and where has he recalled it? If so, why talk about somebody “bitterly denouncing” him as though he does not “believe alike” with us that Christ has all authority in heaven and on earth? We have been taking his own word for it.

Has he taken this back? If so, where? If not, why does he use such impious language about those who have in fact represented his teaching exactly as he himself has stated it in the past, and then with his usual dramatics say “we are agreed on this” and “nobody denies that?” Duplicity is a mild term for such double-dealing and maneuvering to escape the responsibility for “the condition of things.”

(5.) On page seventy-one, he says that “so long as Satan’s throne is on the earth, Christ is not exercising the government.” But now he says: “Yet all of us believe alike that Christ is on the throne he now occupies (call it what you may), and that he has all authority in heaven and on earth.”

Which one of these statements does Brother Boll want us to believe, or *when* shall we believe *what*?

(6.) In his treatise on the *Second Coming*, published in 1924, page twenty-one, he says: “So the first stage of the Second Coming is when the Lord Jesus comes down to receive His own up. Then, after certain affairs have been attended to, He comes with them and the whole world sees His coming.” Russell calls that “the rapture”; Boll calls

it "the first stage." The difference between them is the same as the difference between tweedledee and tweedledum, except that Russell gave it an enrapturing name, and beat Brother Boll to it.

In view of all this R. H. Boll has the temerity to say that since those who "declared vociferously" against him "believe and teach that He is coming back" why should they "denounce and condemn" such teaching as the above, as though there is little or no difference! The clumsy effect to conceal his actual teaching *to save his own face*, until the storm subsides, falls of its own weight and "fair-minded brethren" will not fail to see the sinister designs.

10. The Difference It Makes.

Finally—just what difference does it make? That question involves all the consequences of the ponderous millennial program. We submit a few of the many, a sufficient number to convince anybody who wants to know that it makes a real difference.

(1.) The theory of the postponement of the kingdom makes the promise of God fail and the preaching of Christ false. John and Jesus said: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." If it was postponed, the prophecy failed. Later in his ministry, Jesus "went about all the cities and villages, . . . preaching the gospel of the kingdom"—but if the kingdom did not come then what Jesus preached was not the gospel of anything; he was mistaken and his message was false. *Does that make any difference?*

(2.) The theory makes the church an accident, "a new spiritual contingent, called the church" (in Boll's own words), the result of a prophetic default; a mere afterthought. Yet Paul shows clearly in Ephesians 3 that the church was in the original divine plan "from the beginning of the world" and "according to the eternal purpose which he purposed in Christ" to make known "by the church the manifold wisdom of God." Any man who teaches a theory that postpones the kingdom, and makes the church "a new

contingent"—an accident—has little regard for the church and none at all for the ancient prophecies. To those of us who believe that God's word was fulfilled at the very time God said it would be—it makes a difference!

(3.) Other consequences of the theory are: that it denies that Christ is reigning now, and puts "the reign of the Son of God" at the end of this dispensation in the millennium; it nullifies the Great Commission in that it denies that Christ *exercises* all authority now; it denies those scriptures which speak of this dispensation as "the last days," in that it teaches another dispensation after this, differing in all respects from the present dispensation; it denies that Christ is on the throne of David in heaven now, and therefore bars the Gentiles from the blessings of the gospel, for James said that the tabernacle (or throne) of David must be established in order that the Gentiles *might seek after God*, according to the prophecies. If there is no throne or tabernacle of David now, the Gentiles are without hope (does that make any difference?); it alternates Judaism and Christianity—type and ante-type—and revives the ceremonies of the law which Jesus Christ nailed to the cross and buried in his tomb. But what difference *could* that make?

In short it is the same mistake the Jews made when they expected a king like Caesar, and in their disappointment rejected Christ, our king, and the present effort to dethrone him is but little short of the Jews' rejection of him.

It is a system of rank materialism. It teaches that saints now living will occupy "positions" of authority and exercise temporal rule in the millennium. One of the brethren in this party has elected himself in advance to be Mayor of Chicago! Another bids for the mayoralty of New York. One ardent advocate of the theory discovers that the United States will send ambassadors to Christ (who will be in Palestine) during the millennium!

We believe that when "fair-minded and true-hearted brethren" really know what this theory is—and that R. H. Boll teaches it—they will truly "rise up to discountenance" not the opposite to it, but the theory and its promoters.

III. CONCERNING THE TIMES OF RESTORATION

The invariable practice of the promoters of certain systems of heresy is to disguise some parts of their teaching. They become vague in their expressions on certain phases of their teaching—not because they do not have the ability to express themselves clearly, but because it serves their immediate purpose better not to do so. They purposely withhold these features of their theories which they realize will be received reluctantly until they can gain sympathy and win a favorable audience. Such was the character of the effort made by R. H. Boll in his radio speech in Chattanooga, Tennessee, which was printed and distributed, and published in *Word and Work*, and which was reprinted in the *Bible Banner* last month.

This has been the method that Brother Boll as adopted in many of his meetings. Assuming to preach what he believes about the second coming of Christ, he frequently puts forward only those truths generally believed and accepted by us all, and with a flourish exclaims: “Now, what is wrong with that?” —as though he neither believes nor teaches *anything more than that!* He would thus attempt to create the impression that he is being opposed and persecuted for preaching *the second coming of Christ*, though all who are in any degree familiar with the actual peculiarities of his teaching, know that in order to serve his purposes in these instances he has withheld and suppressed the objectionable parts of his doctrine.

That lack of common honor and honesty in dealing with argument is outstanding in the Bollistic document now under review. He gives “the essential point of premillennial teaching” under two heads, as follows:

The essential point in premillennial teaching is—1. That the Lord Jesus Christ will return from heaven. 2. That—if there is ever to be a time—of the restoration of all things (Acts 3:19-21); when the old curse shall be lifted and thorns and thistles shall cease (Isaiah 55:12-13); when the Nations shall learn war no more (Isaiah 2:4); when the knowledge of Jehovah shall cover the earth as waters cover the sea (Isaiah 11:9); when the groaning of creation shall

cease (Romans 8:18-23); when Satan shall be dethroned, bound and imprisoned (Revelation 20:1); when the kingdom of the world shall become the kingdom of the Lord and of His Christ (Revelation 11:15)—if there is ever to be such a time as that (and the Word of God bears that out)—*then Christ must and will come before that time.* (R. H. Boll, in *Word and Work*)

About the mildest thing that can be said of the foregoing deliverance is that it is a reflection on the information, if not an insult to the intelligence, of his hearers and readers. For instance: "The essential point in premillennial teaching is—that the Lord Jesus Christ will return from heaven"! No one knows better than the author of that declaration himself that the statement is not true. We all believe "that the Lord Jesus Christ will return from heaven"—but we do not believe *any part of premillennialism*, and that fact is *no part* of premillennialism, much less the number one "essential point in premillennial teaching." Brother Boll has not increased confidence in his integrity by putting out such a manifestly insincere statement. For years he has complained that his beliefs have not been properly stated by his critics. Now, let him ask himself the question seriously—if he has fairly represented the belief of those who oppose premillennialism in that assertion of his. His own answer to the question will determine the degree of his honesty in making such a point-blank assertion. It is no wonder that he turned it loose as an assertion only, offering nothing whatever, even as a reference to sustain it.

Having dealt, however, with that No. 1 blank point in a previous editorial, we proceed now to deal with his No. 2 category. He asserts, but only asserts, "that if there is ever to be a time" for certain things mentioned in the New Testament to occur—"*then Christ must and will come before that time.* Well, of course, if He *must* come before that time, He surely *will*—anybody knows that. The form of language indicates that the author of it was feeling rather vindictive when he wrote that, or said it, and it leaves the impression that he is trying to *make* the Lord do something

because a theory of his own requires it—He simply *must* (or my theory is wrong), therefore He *will*. Lord, you simply *must* save my face! I have said you would, Lord, now don't let me down!

Let us analyze these listed items under No. 2, and see what "must" occur from the passages cited. First in order is:

(1) "The Restoration Of All Things"—Acts 3:19.

Peter declares in this passage that the heavens must receive (retain) the Christ until that which all the prophets have spoken "since the world began," shall be accomplished—"yea, and all the prophets from Samuel and them that followed after." Now, if the prophets predicted the millennium—and Brother Boll says they did—then Jesus must stay in heaven until the millennium is over. This is a *must* that Brother Boll has overlooked. Let us look at the passage itself in full—Acts 3:12-26:

12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our power or holiness we had made this man to walk?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16. And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17. And now, brethren, I know that through ignorance ye did it, as did also your rulers.

18. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20. And he shall send Jesus Christ, which before was preached unto you:

21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24. Yea, and all the prophets from Samuel and those that follow after, as many have spoken, have likewise foretold of these days.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Let it be observed, first that Brother Boll did not in his printed and published article quote this passage nor any part of it. He merely gave "Acts 3:19-21" as a reference and asserted that it is one item in that category of what he styles "the essential point in premillennial teaching." Let it be observed, second, that he did not include verse 18 in his reference. We wonder why—or do we? That verse contains the statement, "He hath so fulfilled," and does not help the future fulfillment "must" of Brother Boll. Let it be observed, third, that the remainder of the passage below verse 21 was not included in his reference, and that is significant, for it mentions the fulfillment of the very thing that Brother Boll says *must* yet come. I propose to prove this. But I want the readers first to see that Brother Boll deliberately excluded from his reference the portions

of the passage which reveal that those things were fulfilled in the first coming of Christ and not at His second coming. He did not quote any of the passage, but it would have consumed no more space to have included in his reference these important verses. Let it be observed, fourth, that he says the "time" of restoration, whereas the text says "times"—Peter says the *times of the restitution*, or restoration, of all things spoken by the prophets. Why does he use the singular "time" when the text uses the plural "times"? The difference has a lot to do with the theory! If the heavens retain the Christ until the "time" of the restoration, He might come at the beginning, but since Christ stays in heaven until the "times" have been accomplished, then Christ does not leave heaven until it is over, and it ruins the Boll theory. Nor do I think that Brother Boll accidentally used the word "time" instead of the word "times," as it is in the text, because it is the invariable rule of the premillennialists to call it *the time* of the restitution. But let the readers remember the difference, and call their hand every time they do it. It may finally make an impression on them.

(2) "He Hath So Fulfilled"—Acts 3:18-26.

Let us now look into "Acts 3:19-21" and see if it holds within its bosom "the essential point of premillennial teaching."

1. The "things" of verse 18 and the "times" of verse 21 are all embraced in the events of the gospel dispensation "which God before had showed by the mouth of all the prophets" and which, says Peter to the Jews, "he hath so fulfilled." The term "hath fulfilled" is past tense and shows that "those things" belonged to something already come to pass. The word "so" indicates *how* "those things" had been fulfilled—namely, in connection with the first coming of Christ, His suffering (incarnation), resurrection and exaltation in heaven (verse 18).

2. Moses referred to these *times* when he spoke of the prophet that God would raise up—Jesus Christ (verse 22).

3. All the prophets "foretold of these days"—the days

of this One of whom Moses spake—the Lord Jesus Christ. So “these days” and “the times” refer to the same period—the gospel dispensation (verse 24).

4. These “days” and these “things” are the same as included in the promise to Abraham: “And in thy kindred shall all families of the earth be blessed.” Paul specifically declares (Galatians 3:8-9) that this promise has been fulfilled in the gospel dispensation. And Peter specifically declares that God fulfilled all of these things which had been thus foretold when He “raised up His Son Jesus” and “sent Him to bless you, in turning away every one of you from your iniquities” (verse 26).

5. Therefore, the heavens must retain Christ until the *times of the restoration of all things* have been completed. The passage does not say that the heavens must retain Christ until *the times* of the restoration *begin*. The passage states that He will stay in heaven till the “all things” are restored—from the beginning of the times of the restoration to the completion of them. Brother Boll has it backwards—the second coming of Christ marks the *end* of the times of the restoration instead of the *beginning*.

The times of the restoration are in process, we are living in them, now. If the passage refers to the millennium, as Brother Boll asserts, then he is faced with the dilemma that Christ will stay in heaven *entirely through the millennium*—for the heavens *must* “receive” Him until the “all things” are restored, *till the end of the times*.

Hear McGarvey on the passage: “The sending of Christ to them refers no doubt to His final coming; and it was dependent on their obedience, as we can know from later utterances, though Peter’s hearers could not know it at the time, *in the general way* that a certain amount of work in the saving of men was to be accomplished before his coming. This is indicated by the qualifying remark, ‘whom the heaven must receive until the times of the restoration of all things whereof God spake by the mouth of his holy prophets since the world began.’ It is difficult to determine the exact meaning of the word restoration in this place; but it is limited by the expression, ‘all things whereof God spake

by the holy prophets,' and consequently consists in the fulfillment of the Old Testament predictions; and the remark gives assurance that Jesus will not return again *till all these predictions shall have been fulfilled.*"

If Brother Boll, or any other premillennialist, has ever attempted to off-set the weight of this argument against their bald assertion that "Acts 3:19-21" embodies "the essential point in premillennial teaching," it has not been seen in print. According to that prince of exegetes, J. W. McGarvey, and in fact the text itself, the times of the restoration begin with the suffering of Christ in verse 18 and end with the coming of Christ in verse 21.

(3) Acts 2—Acts 3—and 1 Corinthians 15.

There are two statements in the quotation from McGarvey that should be given some emphasis. First: Whatever is comprehended in the times of the restoration must consist in the fulfillment of Old Testament predictions, since that expression is limited to the "all things whereof God spake by the holy prophets." Second: The passage is the proof that Jesus will not come again *until all these predictions shall have been fulfilled.* Let us consider the passage from that angle.

The prophets prophesied the end of death. Hosea said: "I will ransom them from the power of Sheol: I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction?" (Hosea 13:14). Again, Isaiah says: "He hath swallowed up death forever; and the Lord Jehovah shall wipe away tears from off all their faces" (Isaiah 25:8). In the fifteenth chapter of 1 Corinthians, the very chapter in which he discussed the abolition of death and "the end," Paul adapts these two prophecies, and with one sweep of the pen he refers them to the final resurrection, when death shall have been destroyed. The conclusion is inevitable: The heavens must retain Christ until all things spoken by the prophets "since the world began" are accomplished; the prophets prophesied the abolition of death; Jesus therefore stays in heaven until death is no more. But death has not been destroyed as long as there is

one dead person in the grave. Therefore Jesus stays in heaven *until the last dead person is raised*. But the Corinthian passage also says, "for He must reign till He hath put all enemies under His feet," and "the last enemy that shall be destroyed is death." Likewise Peter declares in Acts 2:34 that Christ will sit at God's right hand in heaven until the last enemy is put down. Death is the last enemy. Therefore, Jesus *must* sit at God's right hand in heaven until death is destroyed, according to Peter in Acts 2; He *must* reign in heaven until death is destroyed, according to Paul in 1 Corinthians 15; and the heavens *must* retain Him until death is no more, as the prophets predicted, according to Peter in Acts 3:19-21. It must be plain to all that there cannot be a millennium with Jesus Christ on earth between His second coming and the final resurrection of the dead.

But Brother Boll says: "If there is ever to be such a time (and the word of God bears that out)—*then Christ must and will come before that time.*" It is evident that Boll's "must" does not agree with the "must" of Paul and Peter, in the passage cited. Peter says the heavens "must" retain Christ until all these things shall have occurred. Paul says that Christ "must" reign in heaven until the end of all these things. But Boll says that He "must" and He "will" come before that time. To the brethren in Chattanooga, Tennessee, and everywhere else, as far as the church is known—*which "must" are you going to take?* It is Paul and Peter versus R. H. Boll. I am persuaded that his "must" is but the child of his own perverted "will."

Concerning the assertions of R. H. Boll on the passage from Acts 3:19-21, there is only one thing more that deserves attention. It is the common practice of these men to seek to add prestige to their theories and give influence to themselves by quoting garbled extracts from McGarvey, Lipscomb, Lard, Brents, Campbell and others. We have already quoted McGarvey, and that settles any reference to him. In this issue appears an excellent article from T. B. Wilkinson entitled "Doctor Brents and Brother Boll," which takes care of both of them from my viewpoint. I also insert below an article in full from *The Vindicator*, published

by E. C. Fuqua, Forth Worth, Texas, which is a complete answer to their constant twisting of a passage from the writings of David Lipscomb. Later on in this series we shall insert "some of the utterances of Campbell" and others, since they so often refer to them. This is not being done to prove the argument by what men say, but to prove the utter unreliability of these men among us who attempt to deceive the brethren by perverting the writings of dead men. Beyond that point I am not interested in what men, as such, have taught. But Brother E. C. Fuqua takes care of the Lipscomb quotation. Read it:

DAVID LIPSCOMB DISTORTED

In Word and Work, December, 1942, Brother Boll quotes from Brother David Lipscomb, and *misapplies* his language. He quotes the statement in an effort to show that Brother Lipscomb taught the Premillennium theory. But the quotation grants him no suffrage:

"Jesus had been to earth and return to heaven. Heaven must receive him until 'the times of the restoration of all things.' Then 'the times of the restoration of all things' must be when Jesus returns again to the earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken when man, the ruler, rebelled against God. That destruction of the world's relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briars, thistles, thorns grew in the material world, as in the spiritual. Sickness, death, mortality afflicted the material world. When man rebelled against his Maker, the under creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroys them. Disorder in the laws of the material world came as a result of man's sin against his Maker. When Jesus comes again, the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe."—*Queries and Answers*, page 360.

That quotation clearly shows that the "restoration of all things," when the will of God shall "be done on earth as it

is in heaven," has reference to the "New Heavens and the New Earth" (2 Peter 3:13), that will come into place at the coming of Christ. Before that time nothing of the kind will ever take place, for the condition described will be *eternal*, not for just a thousand years. *That* is what Brother Lipscomb *taught*.

That ought to settle that. While I do not personally subscribe to everything Brother Lipscomb taught, he certainly did not teach premillennialism. He taught the exact opposite of that theory, as Boll and his man, Hoover, both very well know. In the above quotation Brother Lipscomb has the "times of the restoration" completed where Boll and Hoover have it beginning. It assuredly does not favor their theory nor help their cause. It is the sheerest folly for these men to try to read into the scriptures they quote, and the writings of dead men, that earthly program of things which they themselves have so recently fabricated out of their own imaginations and wishful thinking.

IV. WHEN NATIONS SHALL LEARN WAR NO MORE

The fundamental mistake of all premillennialists is in a twofold misapplication of both the Old Testament and the New Testament scriptures. First, their utter disregard for the proper division of the Word regarding the gospel dispensation as related to the fulfillment of Old Testament prophecy. Second, their arbitrary interpretation of symbolic language in which they commit the unpardonable blunder of forcing a literal application of figurative expressions. These two mistakes are unwarranted on the part of any man who professes to know the Bible. Yet it is amazing to see the extent to which certain men in the church who have gone into premillennialism have themselves, men who ought to know the gospel, fallen into both of these egregious errors. A more outstanding example of it could not be found than the recent published address of R. H. Boll in Chattanooga, Tennessee, which document is now under review in these columns, and of which review this is the fourth installment. The editorial of the December *Bible Banner* covered the scope of Boll's premillennial beliefs in a

general summary of his teaching on sundry points which he has endeavored to evade. A survey of Point No. 1 in his category on "the essential point in premillennialism" was carried in the January issue, covering the subject of the Second Coming of Christ; and Point No. 2 on the "Times of Restoration" was discussed in detail in the February issue. We now come to other passages which he has listed in that category, as we examine them one by one—coming now to point No. 3— "When the Nations Shall Learn War No More" (Isaiah 2:1-5).

The characteristic deliverance of this leader of pre-millennialists in the churches, R. H. Boll, of Louisville, Kentucky, is as follows: "If there is ever to be a time . . . when the nations shall learn war no more (Isaiah 2:4) . . . if there is ever to be such a time (and the Word of God bears that out)—*then Christ must and will come before that time.*" Thus deposes R. H. Boll in putting on exhibition his own disregard for the inauguration of the gospel dispensation on the day of Pentecost. Now, let us take a look at this passage in full:

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5. O house of Jacob, come ye, and let us walk in the light of the Lord.

When a New Testament writer quotes an Old Testament prophecy and says "this is that" it "must and will" settle

the issue with all who are not so blinded by some theory as to be unable to see, but verily "there are none so blind as those who cannot see." But as the Lord said to His disciples, let us say to all whose minds are yet receptacles of truth, "Blessed are your eyes for they see: and your ears for they hear.

It is divinely fortunate that Isaiah 2:1-5 is among those Old Testament prophecies referred to in the New Testament as having been fulfilled. More than that, Jesus Christ is Himself the One alluded to it in the record of one of his personal amanuenses, Luke, the writer of the gospel book that bears his name. Here it is: "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:45-49).

In this passage Jesus declares that two things are written: (1) That the Christ should suffer and rise again. (2) That in His name repentance and remission of sins should be preached among all nations beginning at Jerusalem. Now where was it written that preaching the remission of sins to all nations would begin at Jerusalem? There are two places only where such was written—Isaiah 2 and Micah 4, duplicate prophecies in the Old Testament. This quotation of the Lord's is therefore a direct allusion to Isaiah 2:1-5.

Scrutinize the passage: Verse 1 states that it was a vision concerning Judah and Jerusalem. Verse 2 declares that these events should occur in the "last days," and foretells that they would come to pass at the time the church would be established, and when "all nations" should flow into it. Verse 3 specifies that in this new dispensation, the Word of God would be the standard of judgment among the nations, both Jew and Gentile. The passage then heralds

peace—that nation shall not lift up sword against nation in this new dispensation—that the Jew and the Gentile would not be at enmity in the new covenant, the two nations would be merged into one new nation in Christ; in the dispensation of the gospel they would be judged by the same law—the new covenant. The rivalry between the two nations having ceased, the one nation would not lift up sword against the other nation, they would learn war no more—that is, their enmity having been abolished they would no longer be spiritual belligerents; the state of war between them having ended, peace in Christ would exist. With the middle wall of partition which separated them, the law of Moses, having been broken down, their future spiritual state was expressed in the imagery of beating their swords into plowshares, their spears into pruning hooks, and of learning war no more. This beautiful delineation is climaxed with the announcement that the two once rival nations would be in the new covenant together and “walk in the light of the Lord.”

That this passage refers neither to some future millennium nor to the carnal wars of earthly nations, but rather to the spiritual relation of Jews and Gentiles in the gospel dispensation, the context clearly shows. And that fact becomes even more evident when it is compared with other passages. We proceed to make these comparisons.

Since the antecedent declaration of the prophet Isaiah is that these events would occur “in the last days,” it is expedient to settle that point first. What and when are the last days of Isaiah 2:2? Here we have a “this is that” of the New Testament. Forecasting these same things the prophet Joel said, “And it shall come to pass afterward (in the last days) that I will pour out my Spirit upon all flesh.” (Joel 2:28). Quoting this prophecy on the Day of Pentecost, Peter said: “But this is that which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh.” (Acts 2:16-17). The prophet Joel said that this event would be “in the last days.” The apostle Peter said “this is that”—therefore the last days began on Pentecost in Acts 2. And the prophet

Isaiah said that the events mentioned in Isaiah 2:1-5 would also occur "in the last days." But the prophet Joel and the apostle Peter combine to declare that this meant Pentecost—therefore, Joel 2, and Isaiah 2, merge in Acts 2. Having thus proved that these prophecies have been fulfilled in the gospel dispensation, Brother Boll was just as wrong as he was vindictive when he put on record the statement that "if there is ever to be such a time as that—*then Christ must and will come before that time.*" Jesus Christ and His apostle, Simon Peter, both declared that the Day of Pentecost was "such a time as that," R. H. Boll to the contrary notwithstanding.

But we are told that war has not ceased and that swords and spears have not been beaten into plowshares and pruning hooks, therefore this prophecy cannot have been fulfilled. To which we reply that the kind of war referred to in Isaiah 2 did cease, and the kind of swords and spears referred to in that passage were beaten, not literally but figuratively, into plowshares and pruninghooks.

For a comparison let us look at another passage from an Old Testament prophet. Deep in Babylon, with God's exiled nation, Ezekiel foresees the new dispensation and the new covenant in a similar array of metaphors. Read his graphic delineation.

20. Therefore thus saith the Lord God unto them; Behold, I even I, will judge between the fat cattle and between the lean cattle.

21. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22. Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

24. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

25. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

In the above description the "cattle" is translated "sheep" in the standard revised version. The reference to the "flock" also indicates that Ezekiel is using the figure of sheep to picture the people of God. With this in mind the passage falls into the following parts:

First: There would be a time when God would judge between "sheep and sheep." But why sheep *and* sheep? In the Old Testament the Jews only were God's sheep, but in the new dispensation there would be "other sheep." Jesus said, And other sheep I have, which are not of this fold (the Jewish fold): them also I must bring (the Gentiles), and they shall hear my voice; and there shall be one fold (the church) and one shepherd (Christ). That is what Ezekiel meant by "sheep and sheep"—Jew and Gentile. But Isaiah 2:4 called them "nations"—Isaiah said God would "judge between the nations," while Ezekiel said that He would judge between "sheep and sheep." So whatever "sheep and sheep" means in Ezekiel, that is what "nations" means in Isaiah.

Second: In further comparison, Isaiah 2 states that "the law of the Lord," inaugurated at Jerusalem, would be the standard by which God would "judge between the nations"; and Ezekiel refers to the "covenant of peace" as the standard by which God would judge "between sheep and sheep." Thus far the passages are parallel.

Third: In this new dispensation, according to Ezekiel, God would "set up one shepherd" to rule over the "sheep and sheep" and "he shall feed them, even my servant David, he shall feed them and he shall be their shepherd." Will Brother Boll or any of his partisans, or any premillennialist, dare to assert that this David is *the literal David*? As much as they insist on the literal application of the prophets, not one of them will so assert. They *boo* at what they call "spiritualizing" the prophecies, but here *they* will be found *spiritualizing*, for the literal David was long dead

when Ezekiel prophesied this, and everybody knows, even a rank premillennialist, that Christ is this David—the spiritual David—whom God would set over “sheep and sheep” to be their Ruler. Well, if that is figurative, why not see the figurative application all the way through?

But as Ezekiel refers to the rule of Christ which God would “set up” over the *sheep and sheep*, Isaiah calls it the “law of the Lord” to judge between the *nations* or decide between *many peoples*. Get it—“nations” and “many peoples” in Isaiah’s language, but “sheep and sheep” in Ezekiel’s language; the “law of the Lord” in one, the “covenant of peace” in the other. Again, the passages run parallel, so far, so good. Already the thoughtful reader must have begun to see the imagery of both prophets to be that of the gospel dispensation and of the new covenant.

Fourth: Continuing the comparison, Ezekiel says that under the new covenant God will cause “the evil beasts to cease out of the land: and they shall dwell safely in the wilderness and sleep in the woods,” while the counterpart of the comparison in Isaiah 2 says that under the “law of the Lord,” in the new dispensation, “they shall beat their swords into plowshares and their spears into pruning-hooks.” One prophet uses the figure of animals and the other prophet uses the figure of weapons and implements. Is the beast that ceases out of the land a *literal beast*? Anybody who has a thinker and is using it, knows that it is not. Then why make the swords and spears, plowshares and pruning hooks *literal weapons and implements*? The “evil beast” referred to the character of men—under the new covenant the characters of men would be so changed by its influence that it would be like causing the wild beast to lose its ferocity. And in the same way, the peace was made between the Jew and the Gentile, when the “middle wall of partition” was broken down (Ephesians 2:14) and the two old nations became one new nation in Christ. Out of Zion and from Jerusalem “the law of the Lord” did “go forth.” It was then that the rivalry between Jew and Gentile was brought to an end. They learned war no more, because nation did not lift up sword against nation any longer in the

figure of speech employed. In the same figure, their swords were represented as beaten into plowshares and their spears into pruninghooks—the enmity was abolished, the two nations merged into one new spiritual nation in Jesus Christ, and became “one new man”—the one body, the church.

All that is needed to put the finishing touch to this argument is the statement of Paul to the Ephesian Gentiles. Read it:

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and he came and preached peace to you who were afar off and peace to them that were nigh. For through him we both have access by one Spirit unto the Father.” (Ephesians 2:11-18).

In this pemmican passage the vision of Isaiah is absorbed by the argument of Paul—peace between the Jew and the Gentile. With Isaiah they were “the nations” and “peoples,” with Paul they were Circumcision and Uncircumcision, Jew and Gentile. In the imagery of Isaiah it was swords and spears, plowshares and pruninghooks—weapons of war and implements of peace. But in the argument of Paul it is “the middle wall of partition” broken down. In the vision of Isaiah the influence that would smelter their weapons of war into implements of peace was “the law of the Lord.” In the syllogisms of Paul the thing that breaks down the wall of partition between them is the gospel of Christ.

Does anyone think that the *wall* that Paul mentions is

a literal *partition* of brick and mortar, or lathe and plaster, or stucco and sheetrock? Oh, no. Then it is a *figure of speech*. Well, if "walls" and "partitions" are not literal in Paul's argument, why contend that "swords" and "spears" and "war" in Isaiah's vision of precisely the same thing are literal? If the language of the one is figurative, why not the language of the other?

That these comparisons from Isaiah, Ezekiel and Paul may be summed up by the reader, and in order to settle the argument, so far as these passages are concerned, *forever*, I submit them now in parallel argument, side by side. Look them over.

ISAIAH 2:1-5

1. It shall come to pass in the last days.

2. The Lord's house, the church, shall be established.

3. Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4. By the new law he shall judge and rebuke the nations and the peoples (plural).

5. In the new dispensation, under the new law, they shall beat swords into plowshares, spears into pruninghooks, shall not lift nation against nation, and learn war no more.

6. All are invited to come to the house of the Lord, to be taught of his ways, to walk in paths and in the light of the Lord.

EZEKIEL 34:20-26

1. When Christ the new David shall be their Shepherd.

2. One fold and one shepherd shall be "set up" over them.

3. And I will make them a covenant of peace.

4. By the new covenant he will judge between sheep and sheep (plural).

5. Under the new covenant there will be peace, evil beasts to cease out of the land, no more a prey, they shall dwell safely in wilderness, and sleep in the woods.

6. God will make them and the places round about the Lord's hill a blessing, there shall be showers of blessing.

EPHESIANS 2:11-18

1. Not as they were in "time past" but now in a new dispensation.

2. In Christ Jesus, one new man, reconciled in one body, the church.

3. He came and preached peace to you that were afar off and peace to them that were nigh.

4. Abolished the law, made both one, the Circumcision and the Uncircumcision no longer exist.

5. Middle wall of partition has been broken down, they are no longer aliens, and strangers, but have been reconciled to God, and the enmity between them has been slain.

6. Through Christ both Jew and Gentile, in the church, have access alike unto the Father.

As the above comparisons stand, this is the sum: When Peter quoted Joel 2, it proved that its fulfillment had occurred in Acts 2. And when Jesus quoted Isaiah 2, it just as definitely proved that its fulfillment would occur in Acts 2. And when Paul pointed out so plainly to the Ephesians *how* and *when* the “peace” between the Jews and Gentiles was made and thus the “war” or *enmity* between them had ceased, it results in blending them all together into one fulfillment—namely, that *Joel 2, Isaiah 2 and Ephesians 2 merge in Acts 2!* And the *two* premillennialists who published their perversions of these, and other passages, in Chattanooga, should add “two and two,” and seeing what the sum of it is, they should be convinced that they are wrong.

In the light of these passages, thinking reader, what do you think of that Boll edict now: “If there is ever to be a time . . . when the nations shall learn war no more (Isaiah 2:4) . . . if there is ever to be such a time as that (and the Word of God bears that out)—the Christ must and will come before that time.” Methinks the brother has his “ifs” and his “musts” all mixed up with his “will” and is trying to bind God down to his own imaginary scheme of things.

It must be evident to all whose hearts are open to the truth that the passage in Isaiah refers neither to “the millennium” nor to “carnal warfare,” and that settles several questions in one.

We shall continue the review of this Bollistic document, examining one by one those passages referred to by R. H. Boll himself as being “the essential point in premillennial teaching,” until they have every one been taken from him, and until they have been set forth in their proper teaching—for they do not belong to him. We shall not leave him a single “point” in his premillennial teaching—not one.

V. WHEN THE CURSE ON THE EARTH SHALL BE LIFTED

In the Chattanooga address R. H. Boll declared "that if there is ever to be a time" for certain things mentioned in the Old Testament to occur "then Christ must and will come before that time." With that bold statement he lists seven passages of scripture, three from the Old Testament and four from the New Testament, and merely asserts that they constitute and prove "the essential point in premillennial teaching." Disposition has been made of some of his citations in previous articles. The passages cited have been turned completely against him. It has been shown that these passages not only do not teach any point of premillennialism but that what they do teach is just the opposite of premillennial teaching and can be used as arguments against the whole system of premillennialism.

Sectarian debaters sometimes assert a point of doctrine and cite a blackboard full of references and with a triumphant gesture roar out, "answer these!" One of Bogard's tricks has been to reserve a great array of passages on faith until the closing session. He has them listed on a chart, dozens of them. He does not make an argument on them separately at all—he *asserts* that they mean faith without baptism, and demands that his opponent answer each passage separately—though he does not introduce them separately nor make a separate argument on them. In that case he has not introduced a dozen arguments—he has introduced only *one argument* and merely asserted that certain passages prove it.

Let it be observed that Brother Boll employs the same tactics. He *asserts* that certain things must occur which he asserts have not occurred and then *asserts* that "Christ must and will come before that time." To prove his bald assertions he *cites* numerous passages without even quoting them and with a pious gesture says "and the word of God bears that out." Until he makes an argument on the passage we could meet his bald assertion with a blank denial, but to expose his utter disregard for the right division of the word of God and the truth that is taught in the passages

he cites, we are producing the texts and analyzing each item of the Boll document, next in the order of which is point No. 4—"When the Old Curse Shall Be Lifted and Thorns And Thistles Shall Cease" (Isaiah 55:12-3).

Now let us read the passage cited:

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorns shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

This passage is "the essential point in premillennial teaching," according to Brother Boll, and "if there is ever to be such a time as that," mentioned in these verses, "then Christ must and will come before that time." With him the passage is literal—the thorns are literal thorns, the thistles are literal thistles, the fir tree and the myrtle are literal fir and myrtle trees. Very well, then the mountains and hills, according to verse 12, will literally break forth into *literal singing*, and the trees of the field will have *literal hands* and will literally *clap* them. What a literal picture! When the thorn and thistle ceases, and the fir and the myrtle trees spring up to take their places, the other trees of the field will be there to "give them a hand"—the fir and the myrtle trees will be greeted with a great applause of handclapping as they come springing up. What a reception! A brass band parade is nothing to compare with it—when the fir and myrtle trees spontaneously spring up, the literal mountains and the literal hills will usher them in with a literal chorus of literal singing and the literal "trees of the field"—*trees*, all of the trees of all of the fields of the earth—will applaud them with the literal *clapping* of their *literal hands*! Brother Boll says it is literal and that it is "the essential point in premillennial teaching."

We simply insist that if Brother Boll makes the thorn and the brier, and the fir tree and the myrtle tree, of verse 13 literal, to be consistent he will have to say that in his millennium the trees of the field will have literal hands to

clap. We cannot allow him to make verse 12 figurative and verse 13 literal in the very same imagery. This fact alone proves that Brother Boll has a distorted view of the passage and in his zeal for a millennium down here on the earth he resorts to perversions of God's word and misapplications of sacred scriptures never exceeded by any sectarian on earth.

What then does the passage teach—if it does not mean the millennium, what does it mean? A casual study of Isaiah 55 shows that it is a description of the gospel dispensation. Verse 3 says: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." The "time" referred to in this passage is the time when God would make "an everlasting covenant" with them. We are asked if the gospel dispensation is "everlasting." Very well, we return the question: Is the millennium "everlasting"? I understood that it should be only a thousand years in duration. But the gospel dispensation has already been in progress longer than that, and certainly can be as "everlasting" as the lesser period of the millennium could be. Sauce for the goose—you know! The new covenant is everlasting in that it will never be superseded by another, and offers to all men the everlasting hope of the everlasting gospel.

The passage says: "I will make an everlasting covenant with you, even the sure mercies of David"—*even* "the sure mercies of David." That proves that the "everlasting covenant" and the "sure mercies of David" are one and the same thing. To what then does it refer? We have but to read Acts 13:33-34, from Paul's address in Antioch of Pisidia: "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my son, this day have I begotten thee. And as concerning that he raised him from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."

Here Paul, the apostle, says that the promise of God to give them "the sure mercies of David" was fulfilled when he "raised up Jesus again." Notice particularly the state-

ment of verse 34 "and as concerning that he raised him up from the dead . . . he said on this wise, *I will give you the sure mercies of David.*" Therefore, *as concerning* "the sure mercies of David," Paul says the prophecy was fulfilled in the raising up of Jesus from the dead "now no more to return to corruption." R. H. Boll says "if there is ever to be such a time—then Christ must and will come before that time." But in Acts 13:33-34 Paul says: "God hath fulfilled the same."

Take the text of Paul's address in Antioch and itemize it even more fully. Like Stephen in Acts 7 his approach to the gospel dispensation is through a brief running narrative of Old Testament history from the deliverance of Israel from Egypt to the coming of the Christ. Verse by verse he reaches the conclusions. In verse 26 he says "to you is the word of this salvation sent." Referring to the voices of the prophets which they read in their synagogues, verse 27 says, "they have fulfilled them in condemning him." Verse 29 says that when they took him down from the tree they had "fulfilled all that was written of him." Verse 30 says that "God raised him from the dead." Verses 32-33 says "and we declare unto you glad tidings, how that the promise which was made unto the fathers, *God hath fulfilled unto us their children.*" Verse 34 says, "and as concerning that he raised him up from the dead . . . he said on this wise, I will give you the sure mercies of David." That thought continues through verse 37, and verses 38-39 read, "be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

It surely must be plain to anyone not blinded by theory and prejudice the promise of Isaiah 55:3, "I will make an everlasting covenant with you, even the sure mercies of David," is fulfilled in Acts 13:33-34 and refers to the gospel dispensation.

The remainder of Isaiah 55 is but a further portrayal of the blessings of the gospel dispensation. Verse 10 compares the gospel to rain and snow coming down from

heaven and verse 11 applies it to "the word" that "goeth forth out of my mouth" declaring that it shall not "return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It is then that the prophet exultantly describes the blessings of the gospel and the joys of salvation under the stirring symbols of verses 12 and 13, the mountains and the hills singing, the trees of the field clapping their hands, and the fir and myrtle trees springing up instead of the brier.

In the face of all of these plain facts compared with New Testament passages that affirm their fulfillment, it must be evident to all that, blinded as he is by his millennial theories and steeped in their prejudices, R. H. Boll cannot be trusted to correctly teach the word of God even in its first principles. A man who does not know the proper division of the word of God, and the passages that refer to it, does not know any more about the Bible than any ordinary sectarian.

When R. H. Boll applies Isaiah 55 to a millennial age and says "*if there is ever to be such a time as that—then Christ must and will come before that time,*" he arrays himself against the inspired statement of the New Testament that "God hath fulfilled the same unto us" and "as concerning that . . . he said on this wise, I will give you the sure mercies of David." We therefore simply put Paul's "hath fulfilled" squarely against R. H. Boll's "must and will."

VI. WHEN THE KNOWLEDGE OF THE LORD SHALL COVER THE EARTH AS WATERS COVER THE SEA

Again Brother Boll merely cites Isaiah 11:6-9 and asserts that it is "the essential point in premillennial teaching." Let us look at the passage of his point No. 5:

"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's

den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The document under review asserts that this prophecy of Isaiah has not been fulfilled. We are told that it points to the millennium and "if there is ever to be such a time as that—then Christ must and will come before that time." Let us compare Isaiah 11 as we did Isaiah 55 with Paul's address in Antioch of Pisidia, recorded in Acts 13, and with the Roman epistle, chapter 15.

The first verse of Isaiah reads as follows: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Now read Paul's reference to it in Acts 13:22-24: "And when he had removed him (Saul) he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel." Here Paul says that "his promise" referred to the first coming of Christ, and in the verses below, he declared "God hath fulfilled the same unto you." Notwithstanding the fact that Paul plainly says that this "root" and "stock" of David of Isaiah 11:1 was fulfilled in the first coming of Christ in connection with John's preaching "the baptism of repentance to all the people of Israel," Brother Boll says that it means the second coming of Christ and that "Christ must and will come before that time." He thereby puts his own pitiful *ipse dixit* squarely against what the New Testament says.

But compare Isaiah 11:10 with Paul's application of it in Romans 15:12. Isaiah says: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Brother Boll says this has not been fulfilled, that Christ "must and will" come again before *that time*. But hear Paul in Romans 15:12. "And again, Isaiah saith, "There shall be a root of Jesse, and he that shall rise to

reign over the Gentiles; in him shall the Gentiles trust." Here Paul quotes directly from Isaiah 11 and declares that it is fulfilled in the dispensation of the gospel to the Gentiles. We ask Brother Boll: *Do* the Gentiles "trust" Christ now? *Can* the Gentiles "trust" Christ now? Paul says *that* is the "reign" the prophecy refers to—the reign of Christ in the gospel dispensation. According to Brother Boll's theory that "Christ must and will come before that time," the Gentiles cannot trust Christ now, and his theory takes away all hope of present salvation for the Gentiles. But it is a mere harmless theory, we are told!

The fulfillment of this prophecy is strengthened by a comparison of Isaiah 49:5-6 with another declaration of Paul in that very significant address in Antioch of Pisidia, Acts 13:46-47. The Isaiah passage reads: "And now saith the Lord that hath formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Who does it refer to, and what does it mean? Well, when the Jews would not have Paul's testimony in Antioch of Pisidia, Paul said to them: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that shouldest be for salvation unto the ends of the earth."

Brethren, that is Paul speaking, quoting the very passages that R. H. Boll applies to the second coming of Christ and the future millennium. Paul said they were fulfilled then. He quoted these passages from Isaiah and said "God *hath fulfilled* the same unto you" and "they *have fulfilled* them in condemning him" and "be it known unto you *therefore*" and "for so hath the Lord commanded us" and other

like expressions, applying these prophecies to the gospel dispensation. Yet Brother Boll persists in saying that they are *not* fulfilled and that Christ "must and will" come again "before that time." It is Paul versus Boll. As highly as some people seem to rate Boll as a prophet, I will stick to Paul.

The Boll assertion that Isaiah 11:6-9 refers to the millennium enforces a literal theory that would have wild beasts filled with the knowledge of God and literal animals dwelling in God's holy mountain. He makes no allowance whatever for figurative language and spiritual imagery. But the entire prophecy is evidently fulfilled in the gospel dispensation, in the church. The first five verses point to the coming of the Messiah into the world. In verses 6-9 the characters of men are represented in figures of wide extreme and contrast. Under the transforming influence of the gospel the characters of men are changed from such as were represented by carnivorous animals like the wolf, the bear, the leopard and the lion into characters represented by the harmless nature of the ox and the lamb. Under the same figure God's people and Christ's disciples are called sheep. The literal interpretation of such metaphors is not even rational, much less scriptural.

A fitting climax to Isaiah's visions of the coming of the Redeemer and the opening of the gospel dispensation is found in Isaiah 35:8-10:

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The whole chapter is a picture of Christ and his church. The world without Christ was a desert. When the Christ should come there would be a highway where there had been only a trackless desert. Who should travel that highway? Not the unclean "but it shall be for those" and "the wayfar-

ing men, though fools, shall not err therein." The *wayfarer* is one who is not a permanent dweller, he is a traveller, faring on the way. The *fool* is not an idiot, but men who are aware that they do not know the way and need guidance. Men who are wise in their own conceits (1 Corinthians 3: 18) and devise their own ways cannot travel this highway, neither those who are morally unclean. But the Lord's highway would be such that a "wayfarer" though he was not acquainted with the territory, and men who, knowing their own ignorance, would accept guidance, need not err, or fail to travel in this highway. This way should be plain to all of such character and disposition.

When the text says "no lion shall be there" nor any "ravenous beast" shall "be found there," it immediately states the point of comparison—"but the redeemed shall walk there." The contrast shows that the "lion" and the "ravenous beast" were used to denote the opposite of the "redeemed"—hence, denoted men of wicked character who had not been redeemed. But we are told that it must not be spiritualized, that it is literal, and "if there is ever to be such a time as that—then Christ must and will come before that time." Of all the consummated folly and sublimated nonsense from anybody who knows enough about the Bible to make a prayer-meeting talk, that takes the cake.

The picture closes with this grand utterance: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." What a glorious picture of the joys of salvation, the comfort of faith, and the blessedness of hope that we have in Jesus Christ and his church. Premillennialism takes it away. It is a system of rank materialism. It is demoralizing to spiritually and stultifying to the finer sentiments of the soul. It is a degrading anti-climax to the hope of the gospel, a flareback to the weak and beggarly elements. It is incompatible with Christianity, with the ideals of the life of Christ, the essence of his teaching, the purpose of his death, the power of his resurrection and the nature of his

kingdom. It is the embodiment of sectarianism and is as false as sectarianism can be—it is a deadly system of error.

This completes the Old Testament citations of the Chattanooga Bollistic document. We shall in like manner review the New Testament passages one by one. We shall not allow him a single “point” in his “premillennial teaching”—not one.

VII. AN ANALYSIS OF NEW TESTAMENT TEXTS

The bare and bald *assertions* of any premillennialist on any prophetic passage is their *proof* of what that passage means regardless of any number of plain and unequivocal passages that may be adduced as evidence on the same point. The plain passages must yield to vague interpretations and all rules of Biblical exegesis and hermeneutics must stand aside before the “must” and the “will” calendar of arbitrary assertions. The one who follows the teaching of any premillennialist, and Boll is no exception to the rule, must take his word for it. Their attitude is always the same. In substance they say: “Just park your reason here and come with me”!

Having examined one by one the Old Testament proof-texts (?) of the Bollistic Chattanooga document, exposing the absolute absurdities of its assertions, let us now analyze the New Testament passages “cited,” in point No. 6, with the same result—the complete collapse of the arguments claimed by R. H. Boll himself and upon which he has staked his premillennial cause.

(1) “When the Groaning of Creation Shall Cease.”
(Romans 8:18-23)

According to R. H. Boll’s pronouncement, “the groaning of creation” cannot cease, if Christ does not start an earthly millennium when he comes. He insists that *all* of us, including the Lord himself, must take his word for *that*.

It is in order, as in the other cases, to take a look at the passage, to see if his reference has even an inference of the thing that he asserts it “bears out.”

18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

The Bollandic Chattanooga document asserts that this passage contains the "essential point in premillennial teaching" by assuming that when the "groaning" is lifted from "the whole creation" it will be the millennium. That depends, at least in part, on the meaning of "the creature" and "the creation," and the "bondage" and the "adoption" and the "redemption" which are referred to in the text.

1. The creation does not include the children of God, because verse 19 says that it waits for the manifestation of the children of God, and verse 21 also mentions it in contrast with the children of God.

2. The creation does not include Paul, because in verse 23 he says "but *ourselves* also," thus referring to the creation in contrast with and over against himself. And he further states that it shall be delivered into the liberty of the children of God, which could not mean that the children of God will be delivered into themselves.

3. The "creation" does not refer to mankind since Paul holds himself and the children of God over against and in contrast with the creation by saying "not only so, but ourselves also." If it means mankind, then Paul and the children of God would be no part of mankind.

4. It does not refer to the sinner for sinners will not be "delivered from the bandage of corruption into the glorious liberty of the children of God."

5. The conclusion is that creation refers to the world, apart from humanity, in its cursed state, represented as "groaning" (figuratively) until the time that the children of God shall be delivered from the earthly, corruptible existence into the liberty of the incorruptible, resurrection or eternal state.

Beginning with the 15th verse of the chapter the apostle assures the Roman Christians, living under the yoke of the virtual slavery of a pagan power, that they had not received the spirit of slaves, as before their conversion, to serve in fear, but the spirit of children, who by adoption can claim all the privileges of a child, and an heir. The Holy Spirit and their own spirit, through divine revelation, had united in a conjoint testimony, one giving and the other receiving the witnesses to this fact (verse 16). But if we are to be joint-heirs with Him, shall we be exempted from His sufferings? No; joint-heirship must be had upon the condition of joint-suffering—if we are heirs with him, we must suffer with him (verse 17). But these sufferings are insignificant when compared with the benefits of the resurrection state which shall be so much greater and which shall be "revealed in us" in the resurrection from the grave (verse 18). But during this "present time" the world itself is under the blight of sin and suffers corruption and decay (verses 19, 20), until the children of God receive their new adoption—the redemption of the body from death and corruption (verses 21-22), when they shall be manifested in the resurrection without the bondage of earthly existence (verse 23) in the "new heavens and the new earth" (2 Peter 3:13).

The apostle then declares that we are saved in this hope (verse 24) of deliverance from the grave and the glory that follows: and we are willing to wait and suffer in this world for such a redemption (verse 25).

For premillennialists to insist that there will be a millennium between the "redemption of the body" and the "new

heavens and the new earth" is but another example of arbitrary assertion. Premillennialists themselves put "the new heavens and the new earth" in their scheme of things, after the millennium. (See Neal's "Light in a Dark Place" and Tingley's "Unveiling the Future.") Their order is: (1) the second coming; (2) the first resurrection; (3) the millennium; (4) the second resurrection; (5) the "new heaven and earth," the final or eternal state. In their own order of things, therefore, "when the groaning of creation shall cease" can refer to the "new heaven and the new earth" just as well as it can refer to their manufactured millennium—and that is the truth of the matter in Romans 8, as in 2 Peter 3. The admissions of premillennialists on this point are fatal to their theory, and when Romans 8:18-23 is paralleled with 2 Corinthians 4:17 to 5:1-4, and 2 Peter 3: 3-13, it can be readily seen that these grand passages set forth the glories of the eternal state in the home of the soul, and not an earthly state robbed of its earthliness here on this earth and in this world.

So, stripping the Bollistic document of Romans 8:18-23, we will now take up the references in that document to Revelation.

(2) "When the Kingdom of the World Shall Become the Kingdom of the Lord and of His Christ" (Revelation 11: 15)

This outline of the essential point of premillennialism puts the two references from the Book of Revelation as follows:

"—when Satan shall be dethroned, bound and imprisoned (Revelation 20:1)—when the kingdom of the world shall become the kingdom of the Lord and of his Christ (Revelation 11:15) . . . if there is ever to be such a time as that (and the word of God bears that out)—*then Christ must and will come before that time.*"

It is evident to anyone familiar with premillennial doctrine that the only purpose the author of the millennial document under review could have had in throwing the two passages together in the above fashion was to confuse the reader, create a vagueness and raise a smoke screen. I

make this charge for this reason: R. H. Boll and all premillennialists know that in their own scheme of things Revelation 11:15 refers to the *end of time* and not to the millennium. I say this is conceded by their own theory, for in Revelation 11:15 the *seventh trumpet has sounded and the end of time has come*. Why, then, should R. H. Boll refer to Revelation 11:15 and, with his pious gesture, declare that "Christ must and will come before that time"? It only amounts to saying that Christ must and will come before the end of time! What has that to do with any point of premillennialism? Absolutely nothing. But quoting the passage in the connection gives it the sound of teaching premillennialism, and the use of it in the connection in which it is used is sheer hypocrisy and crass deception. Read the passage:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever." (Revelation 11:15).

Notice the structure of this verse: The kingdoms of this world are become the kingdoms of *our Lord and of His Christ*. It is evident that "our Lord" in the passage is not Christ, for it says "and of His Christ." Then, the expression, "and He shall reign for ever and ever" cannot refer to the reign of Christ, for the pronoun "He" refers to "our Lord" as its antecedent. It therefore reads: The kingdoms of this world are become the kingdoms of our Lord (God) and of His Christ (Jesus); and He (God) shall reign for ever and ever.

In Corinthians 15:24-28, Paul pictures the *end*, when Christ at his coming, delivers the kingdom to God, when death, the last enemy, has been destroyed, when all things are subdued and Christ himself, having delivered the kingdom to God, is subject to the Father—and God is "all in all." Revelation 11:15, even by premillennialists, must be assigned that place—at the end. It is too late for the millennium. It pictures the time when God is "all in all" and He (God, not Christ) shall reign for ever and ever. That will be in eternity, not in time, in heaven not on earth.

(Note: That would be the analysis of Rev. 11:15 if these visions of John extended historically through future centuries to the end of time, and it does answer the premillennial argument on their own ground. But the true application of the sounding of the seventh trumpet should be made to the ending of the tribulation period in the persecution period of the early church in the time of the Roman empire, after which the gospel was preached in all the kingdoms of the world throughout the empire, designated here in the apocalypse as the kingdoms of the world becoming the kingdoms of the Lord and of his Christ by the expansion of Christianity throughout the empire, after the fall of Jerusalem and of the defeat of the persecuting powers, and the end of "the tribulation." That this tribulation referred to the persecution period that followed the destruction of Jerusalem is set forth fully in the Lord's own description of these events in Matthew 24, in which Jesus declared (verse 34) that the generation living then would not pass until *all these things* were fulfilled. A comparison of Rev. 11:15 with Matt. 24:31 will show that they were both references to the success of the gospel after the persecution had ended. For an extended explanation, see *The Book of Revelation*, by the author of the present volume, and recently published from Nashville, Tenn.)

There seems to be no limit to the devices of deception to which these theorists in the church will resort to beguile the simple. The simple truth of the matter is, that R. H. Boll and his party have nothing in fact or in fancy upon which to stand, and not one single "point" will be left in their "premillennial teaching."

VIII. THE THOUSAND YEARS REIGN

We come now to examine the final passage cited by R. H. Boll in the outline of the Chattanooga, Tennessee, address on Premillennialism, his point No. 7—Revelation 20:1-6. Brother Boll says "if there is ever to be such a time as that, then Christ must and will come before that time."

The generally accepted principle of Bible study, fundamental to learning even the elementary lessons of God's

word, is to always consider "by whom and to whom" the particular language was spoken or written. This principle, generally applied to all other sections of the scriptures, has apparently not been applied to the book of Revelation.

The book of Revelation was addressed to the seven churches of Asia and it was evidently written especially for the churches named in the first chapter of the book. The early church was facing immediate persecution and trial, and the book was written for their comfort and encouragement. They were certainly in a better position to know and apply the meanings of the many symbols used than anyone could be today. Due to their position among pagan people and under pagan persecutors the things that were "signified" unto them, or set forth in signs or symbols, could not be put in plain, literal words. To have done so would have created greater opposition and would have precipitated a more immediate persecution.

A similar situation existed in the teaching of Jesus during his earthly ministry. He addressed the Jews in parables because he knew they would not make the right use of the information, and would use the teaching to further their own evil designs. But he explained the teaching to his disciples privately in plain words, "because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matthew 13:11). That was certainly true of the persecutors of the church. But John had lived and labored with the churches to whom the Revelation is addressed and he must have known that they would understand the signs and symbols used, and that they would know the imminent nature and ominous import of his apocalyptic language.

There are many indications in the book of Revelation that the things portrayed were fulfilled in the experiences of the churches addressed. Repeatedly Jesus said, "hold fast that which thou has till I come." This could not refer to the second coming of Christ—for that coming would take place during the life of the church named, while *they* were "holding fast" the things referred to. The Lord would come to them in the experiences through which they were

passing and he therefore exhorted them to "hold fast" till he should come *then*—not his final personal coming.

It can hardly be denied that the conflict of the early church with the pagan persecuting powers is pictured, and both their struggles and triumphs are set forth in symbols. The persecutors are described under the imagery of beasts with multiple heads and tails and toes and hoofs and horns. The persecutions are set forth in figures of pestilence, scourge, and famine; the pouring out of the contents of vials on the land and on the sea; wars, upheavals and disaster—setting forth all the fury of the persecutions that pagan rulers could hurl against the cause of the early Christians.

In the sixth chapter there is the vision of "the souls under the altar"—the souls of the slain, those who had been "beheaded" for the word of God, and for "the testimony which they held." Under the *altar* John saw *souls*. It was the vision, or scene, of defeat—the souls were *under the altar*, their cause despised, put down and defeated. The scenes and symbols continue until in the 20th chapter where the same *souls*—"the souls of them that were beheaded for the witness of Jesus, and for the word of God"—were envisioned *on thrones*. That was the scene of triumph and victory. Taking the souls out from under the *altar*, the scene of defeat, and elevating them to *thrones*, the scene of victory, is described as a resurrection—the resurrection of their cause. And the closing chapters of the book present the glory and ecstasy of the triumphant church, emerging in the garbs of victory out of the experiences of the period described. It is then that the Lord repeated the mission and task of the glorious church of Christ in what may be appropriately called the second great commission and the second great invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." John then closes the Revelation with the words: "He that testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus." There is no evidence that this refers to the final personal

coming of Christ, but rather to his promise to come *to them* “quickly”—to the churches addressed—in the experiences through which they should “shortly” pass. He did come to them in those experiences.

One of the best proofs that the contents of the book of Revelation have no direct or immediate application to us now, lies in the fact that vital truths, truths essential to salvation, or to Christian life and duty, are not wrapped in mystic folds nor reserved for apocalyptic disclosure. There is no plain teaching of any of the apostles in any of the epistles to us along such lines, which is evidence enough that the contents of the book of Revelation were of special significance then and not for general application. As for “prophecies” that have been made in every age and generation since, purporting to be founded on the contents of that book, they have all one by one, turned out to be erroneous interpretations. History has ever belied and falsified them, and will continue to do so.

The theory that Jesus Christ will return to the earth, establish an earthly throne and kingdom and reign in his bodily presence on the earth for one thousand years certainly has no support in the book of Revelation, which means that it has none any where else. The Pope of Rome sits on a literal throne and rules over the Catholic world. The king of England sits on a literal throne and rules Britain and her dominions. And there are those who *think* that they *believe* that Jesus Christ will come again in the flesh to sit on such a throne in Jerusalem.

For the proof of such a theory, the twentieth chapter of Revelation is certainly an inadequate proof-text. Yet it is the only text that makes mention of a thousand years reign. No apostle in any epistle to any church or to any Christian ever taught such a thing in writing to them on Christian life and hope and duty. And Revelation 20 is wholly lacking in the material with which to construct an earthly millennium. Upon examination, any observant reader can see that the passage *does not mention* (1) the second coming of Christ, or (2) a reign on the earth, or (3) a literal throne, of David’s or any other, or (4)

Jerusalem of Palestine or any other earthly capital, or (5) a bodily resurrection, or (6) a conquest of all nations on earth for a reign over the whole world, or (7) there is no mention of *us*, but specifically the *souls* of them that were beheaded, or (8) no reference to *Christ on earth*, and (9) no mention of *anything* the theory obligates the theorizers to prove.

It is a common saying that the Bible means "exactly" what it says, and theorists boast of "taking Revelation 20 as it stands." But they do not take Revelation 20 "as it stands," and it would not support their theory if they did. The saying that "the Bible means exactly what it says" is never true when things are spoken of in figurative language. Take for instance the figurative language in the 19th and 20th chapters alone: (1) the white horse, (2) war and armies, (3) rod of iron, (4) birds flying to the supper of God, (5) eating the flesh of kings, (6) beasts, dragons, with tail that reached to the sky, (7) the angel coming down, (8) key and chain, (9) dragon bound, body filled earth, tail reached the sky, bound with a literal chain, (10) bottomless pit—literally without a bottom? (11) shut, sealed, air tight? (12) thrones—like the pope's and king of England? (13) beheaded—if literal, it cuts us out, if figurative, it cuts the millennium out, (14) image and mark, (15) prison and camp, (16) fire and brimstone, (17) binding and loosing (18) the thousand years.

Shall we literalize all of these? Oh no, neither do they—with them it is all figurative, except the thousand years, *and that is absolutely literal!*

The obvious and fundamental principles of exegesis forbid that the thousand years be given a literal meaning. It is not so understood in other places where the expression is used. David said that God remembered his covenant, or word, to "a thousand generations." Does that mean that at the end of a literal thousand generations God will not remember his word? Or, rather does it not indicate that God's memory of his word is infinite, complete, and perfect.

If the thousand years of Revelation 20 is literal, then the reign of Christ will be for one thousand years only.

If that be true, then since they “lived” and “reigned” a thousand years—since *lived* and *reigned*, are both limited by the thousand years, it follows that both the *living* and the *reigning* will cease—and they therefore *cease to live* at the end of the thousand years. That is not a very comforting millennium after all, is it?

The only ones who participated in this living and reigning were the “souls of them that were beheaded”—a limited number—and “the rest of the dead lived not.” Then there could be no preaching to or judgment of sinners during the millennium—yet “judgment was given” to those who reigned. Whom did they judge, and how? The wicked nations are supposed to have been destroyed, and the wicked dead were not living, yet the reigning saints are said to judge somebody—who and how?

If the expression “lived and reigned” means that the souls were given literal bodies for the millennium, then when it says that the “rest of the dead lived not” until the thousand years were finished, it would have to mean that the “rest of the dead” would be given literal bodies at end of the thousand years, which will force the resurrection of the wicked too soon, before the time of the general resurrection, which comes after the little season, according to their theory.

The truth is the passage does not describe a period of blessings to be enjoyed at the close of this dispensation. This can be seen from the following considerations:

The word resurrection is used in a figurative sense. Let us make some comparisons. In the twenty-sixth chapter of Isaiah, verses 13 to 19, we have a similar use of both the word and the idea in resurrection. In reference to the wicked lords who had dominion over Israel, the prophet said: “O, Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, *they* shall not *live*; they are *deceased*, they shall not *rise*.” Does that mean that the wicked shall not rise from the dead at all? No. It refers to the dominion of the wicked lords—they would not exercise their dominion again—it is a figurative use of the word.

But again, the prophet continues: “Thy *dead* men shall *live*”—that is, God’s people, who were *dead* while in the dominion of the wicked lords, should *live* when the dominion of those wicked lords over them was destroyed. Hence, “Therefore hast thou visited and destroyed them, and made their memory to perish.” But the prophet called it a resurrection, when it was not a literal resurrection at all.

The foregoing figurative use of the words “dead” and “live” and “rise” is a perfect parallel with the use of the same words in Revelation 20. They are figurative resurrections. The fact that John had to specify the thing that he was talking about as a resurrection is the proof that it was being used in an unusual sense. “*This* is the first resurrection”—why did he have to *tell them* that it was a *resurrection*? Because it was not a literal use of the term, it was metaphorical, not physical, and therefore, had to be explained.

In Revelation 3:11 John told the ones addressed that to overcome their persecutions would exempt them from the second death. But in Revelation 20 to have part in the first resurrection would exempt them from the second death. “Things equal to the same thing are equal to each other.” (1) Overcoming their persecutions equals exemption from the second death. (2) Part in the first resurrection equals exemption from the second death. They are equal to the same thing, they are therefore equal to each other, and the first resurrection of Revelation 20 was the same thing as victory over the persecutions of Revelation 3:11.

Just as the resurrection of Isaiah 26 meant victory over the wicked lords who once had dominion over the ones referred to by the prophet, so the resurrection of Revelation 20 refers to overcoming the persecutors and the triumph over defeat. Taking the souls out from under the altar (Revelation 6:9) and elevating them to thrones (Revelation 20), in John’s vision, was represented as a resurrection.

The deliverance of God’s people from oppression in Isaiah 26 was described as a resurrection—“they shall

rise." The destruction of the oppressors was referred to in like symbol—"they shall not rise (or be restored)." So it is with Revelation 20. There is the alternate revival of wickedness and the triumph of the cause of the persecuted saints, martyrs—but the victory belonged to the "souls of them that were beheaded" and "they lived and reigned with Christ a thousand years"—denoting that their victory was complete, and their reward infinite.

The passage will not bear the literal construction and any theory that is builded on such a construction becomes a mere glorified air castle, which is bound to collapse.

Finally, of the dead in verses 11-15, it is said that some were found in the book of life, and some were not found in the book of life. If this refers to the judgment of the wicked after the millennium, as claimed, there would be no use to "open books" when the millennium is over, to see if those resurrected at the end of the millennium were *in the book of life*, for all the righteous had been raised before the millennium in order to enter it and the wicked dead were the only ones that remained at the end of the millennium, hence, *their names would not be expected to be found in the book of life!* So that upsets that angle of their verses 4 and 11 of the chapter, as the millennialists contend.

The evidence points to the fact that the whole contents of the book of Revelation were fulfilled in the experiences of the churches to whom the message was addressed, and the historical events of the period in which these churches lived furnished the counterpart to all the symbols of the book.

Whatever application may be made to us today must be only in the spiritual sense. We enter that reign in the same sense that we share his throne and his kingdom, in a spiritual sense. Such is the portion of every true believer in any age. We share the life of our risen Lord, through obedience to his commands (Romans 6:3-5); we reign with him through righteousness (Romans 5:17); and through enduring the sufferings of the Christian's life while we live here (2 Timothy 2:12). All such passages refer to *char-*

acter in this present life. There are many ways of reigning with Christ. We are kings and priests now (Revelation 1:6). We reign in life through righteousness (Romans 5:17). We reign with the apostles in spiritual life apart from worldly pride (1 Corinthians 4:8). We reign by righteousness, as we execute Christ's laws and decisions in our own lives (1 Corinthians 6:2-3). We reign with him by enduring sufferings as we live with him (2 Timothy 2:12). We reign with him by overcoming (Revelation 3:21). That this reign is in process now is seen by a comparison of these various statements of scripture. Jesus said, "he that eateth *shall live*," (John 5:57). Does that mean that the spiritual life referred to as "shall live" is future? Do we not have spiritual life now? Certainly. It means, then, that *as we eat we live* in this present state. So with the other passages. If we endure we "shall reign" in this present state. And "he that overcometh *shall sit* with me in my throne," only means that *as we overcome*, we do *sit with him* in his throne—in this present state.

There is not one passage of scripture in either the Old Testament or the New Testament by which any man can prove that Jesus Christ will ever set his foot on this earth again. This proposition has stood the test of five public discussions on the question.

The Bible does not teach the literalistic, materialistic, Judaistic, Palestinian, reign of Christ, or any other kind of a personal reign of Christ on earth. But it does teach that "there is a place reserved in heaven for us."

CHAPTER XXI

THE MUSIC QUESTION—PRO AND CON

(This sermon was delivered under a large tent during the Wallace-Doran Meeting with the University and Walnut Street Church of Christ, Wichita, Kansas, August 27 to September 10, 1933, stenographically reported as delivered, and was published by G. K. Wallace.)

TEXT: EPHESIANS 5:18-19

I am aware of your discomfort. A tent is a mighty hot canopy for a summer day. I shall deliver the sermon with as much dispatch as possible. We have a special theme, however, and it will require extra time.

We are here to study the important question, the live issue, of instrumental music in the worship. I propose to give you the gist of the argument *pro* and *con*—for and against—the use of instrumental music in the worship. I would much prefer to study the question with a representative of the music side. It would please me to engage in that kind of a study. It would doubtless please this congregation. I say this not by way of issuing any challenge, but merely to let you know our sentiments.

I. HISTORY OF INSTRUMENTAL MUSIC

Departures from the word of God have centered in three major things—Organization, Doctrine, and Worship. Departure in organization came first. It was a gradual development and resulted in the Roman Catholic Church. Departure in doctrine came second. It was also gradual and finally resulted in the pope's claims of infallibility and the right to change the laws of God. Then came departure in the realm of worship.

The first organ that was introduced into the worship of any body of people claiming to be Christians was 670 years after Christ. It was introduced by Pope Vatalian I. It threatened division in the Catholic Church. They took it out to preserve the unity of the church. Eight hundred years after Christ the organ was re-introduced into the Catholic

worship over some opposition. The Greek Catholic Church refused it and still reject it. They do not use it today.

Martin Luther rejected the use of the organ. He said: "The organ in the worship of God is an ensign of Baal." John Calvin, the originator of the Presbyterian Church, and author of the Calvinistic Creed, said of the organ in the worship: "It is no more suitable than the burning of incense, the lighting up of tapers or revival of the other shadows of the law. The Catholics foolishly borrowed it from the Jews."

When John Wesley, founder of Methodism, was asked about the use of the organ, he tersely said: "I have no objection to the organ in our chapels provided it is neither heard nor seen."

Adam Clark ranks among the most illustrious Bible commentators known to the world. He was a Methodist, contemporary with John Wesley. Concerning the organ in the worship, he said: "I am an old man and an old minister, and I here declare that I have never known instrumental music to be productive of any good in the worship of God, and have reason to believe that it has been productive of much evil. Music as a science I esteem and admire, but instruments of music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruptions in the worship of that Infinite Spirit who requires his followers to worship him in spirit and in truth."

Charles H. Spurgeon was the greatest Baptist preacher that has ever been produced. He preached for twenty years in the Metropolitan Baptist Tabernacle of London, England, to 10,000 people every Sunday. The mechanical instrument of music never entered the tabernacle of Spurgeon. When asked why he did not use the organ in worship he gave 1 Corinthians 14:15 as his answer: "I will pray with the spirit and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also," and remarked, "I would as soon pray to God with machinery as to sing to God with machinery."

The great restoration movement was launched on the

plea: "Where the Bible speaks let us speak, and where the Bible is silent, let us be silent." That plea embodied the simple principle that nothing shall be introduced into the worship for which we do not have "a plain 'Thus saith the Lord'." Those men sensed the fact that worship was just as important as doctrine. The purity of worship and doctrine must be equally preserved. Thus when the question of instrumental music in worship was put to Alexander Campbell, he made this pointed statement: "To all whose animal nature flags under the oppression of church service, I should think instrumental music would not only be a desideratum but an essential perquisite to fire up their souls to even animal devotion. But to all spiritually minded Christians such aids would be as a cowbell in a concert."

The so-called Christian Church claims to occupy the same ground that was occupied by the Campbells, and spills tears of devotion over "the restoration plea." But the facts are that they have abandoned the principles of that plea. They have departed from it in the realm of worship, and have compromised it in the realm of doctrine. They adhere to it formally only in a few items of doctrine and are not sticklers for that. The Christian Church of today is out of sympathy with the restoration movement, and out of line with it in more items than it is in line with it.

Writing on instrumental music in worship in a tract called "What Shall We Do About The Organ," J. W. McGarvey said: "We cannot adopt the practice without abandoning the only ground upon which a restoration of New Testament Christianity can be accomplished." Everybody who knows anything about the history of the restoration plea knows the name of McGarvey.

For brilliance and scholarship, these men are unexcelled. I have given their statements not to settle the question, but to give you some information that your preachers are not calculated to give you. You need to know these facts in your study of an issue which caused the first rift in the ranks of the restoration movement.

Hall L. Calhoun succeeded J. W. McGarvey in the College of Bible. He was identified with those who use the in-

struments of music and society organizations. He spent many precious years of his life opposing those practices within the Christian Church, but finally gave it up as a hopeless task, and today stands with the plain churches of Christ against all departure from the New Testament in work and worship.

II. ARGUMENTS IN FAVOR OF INSTRUMENTAL MUSIC

I shall now take up the arguments that are offered in favor of instrumental music in the worship and point out their fallacy.

(1) It is said that instrumental music is a natural talent like speaking and singing and, therefore, ought to be dedicated to God; that God gave some the ability to play an instrument, why not use that ability for God? Why not use it in the worship as we do the ability to speak and sing?

The fallacy in this attempted argument lies in the fact that the Bible specifies *speaking* and *singing* and did not specify the other. In Ephesians 5:19 we read: "*Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.*" If instrumental music, as a natural talent, stands on a par scripturally with speaking and singing, why did Paul specify speaking and singing and did not specify the instrument? In fact, if natural talent is the principle of divine worship, why did Paul specify anything? In that case we would need no legislation at all—just do what is "natural."

What does the natural talent argument mean? Let us submit it to the test of logic. In logic there is the major premise, the minor premise and the conclusion. The natural talent argument for instrumental music in the worship would run on this order.

1. Anything that is natural is approved for worship.
2. Instrumental music is a natural talent.
3. Therefore, instrumental music is approved for worship.

If the major premise is right, the conclusion is right. But are you willing to accept the major premise? If instrumental music in worship is right because it is natural, then everything that is natural is right in worship. That includes everything that appeals to the natural senses. What a religion! The Jew, the Pagan and the Catholic could make the same argument for everything of an esthetic nature in their worship. On that principle Catholics burn incense in worship. The smelling of incense in the worship is based on natural sense. It is no more natural to hear than it is to smell. The Catholics have as much right to their incense on natural principles as others would have to instrumental music, unless one can prove his "hearer more important than the other fellow's smeller." I do not think it could be proved.

God has never given a religion to people which was based on natural principles. What natural principle suggests the Lord's Supper? What natural principle suggests baptism? What natural principle suggests any part of that system of divine worship set forth in the New Testament? Christians follow Christ, not their natural bent. If natural talent is the rule of worship, then Paul needed only to have said, Be natural, follow your eyes, your ears, your nose and your feet. What a religion that would be! And that is the size of the argument.

The Bible tells us to walk by faith, not by sight. Faith does not belong to the realm of natural things. "The way of man is not in himself. It is not in man that walketh to direct his steps." We set that argument aside. The premise proves too much and, therefore, nothing.

(2) It is said that if we can have instrumental music in the home, why can we not have instrumental music in the church?

Just for the simple reason that in the home anything is permissible that is morally right; but in the church nothing is permissible that is not *scripturally* right. The home is circumscribed by moral law. The church is circumscribed by New Testament law.

The church at Corinth made "a church dinner" out of

the Lord's Supper. That is the only place in the Bible where I have ever read anything about "a church dinner," and it was condemned. Paul said, "What? have ye not houses to eat and drink in?" Those Christians were doing a thing in the worship that would have been permissible at home—eating and drinking. Paul told them so. But he said, "Why, do you put to shame the church of God?" Hence, a thing that would have been right at home, was wrong at church.

Some things morally right are religiously wrong. It is morally right to wash the hands but wrong as an act of worship (Mark 7:1-13). It is morally right to eat meat, but wrong to put meat on the Lord's table (1 Corinthians 10:25, 27). It is morally right to count beads, but when the Roman Catholic counts beads in worship, bowing to the Virgin Mary, it is an act of idolatry and is wrong.

Of course, should you assemble in the home for the purpose of worship, instrumental music would be just as much out of place and unscriptural there as it would be in the church house. It is not to be used in the worship whether it be in the home or at the church. Christians worshipped in their homes in New Testament times, hence references to "the church which is in thy house." It is the worship that counts, not the *place* of worship.

(3) It is said that instrumental music is in heaven, and if they have it in heaven, why can we not have instrumental music in the church?

Who told you that there are instruments of music in heaven? I used to hear that statement when I was a boy, and the usual reply was, "If God has it in heaven it is his business, but as he did not put it in the church, we have no right to do so." That would be true—but are there any mechanical instruments in heaven? What could a spiritual being do with a material harp? Heaven is the home of the soul—the place where "the spirits of just men are made perfect." As well argue that there will be Ford automobiles in heaven as to say there are mechanical instruments in heaven.

The Book of Revelation is a book of symbols. The record says these things were signified unto John. Signify comes

from the word “sign.” Signify means to “sign-i-fy.” If a thing is signified it is set forth in sign. A sign cannot be the sign of itself. A symbol cannot symbolize itself. The harp, therefore, must be a sign of something else. What does it signify? Among the things John saw in heaven were the four living creatures and the four and twenty elders who fell down before the Lamb, “having each one a harp and golden bowls full of incense, which are the prayers of the saints.” (Revelation 5:8). Ask a Roman Catholic where he gets his authority for the burning of incense and he will tell you it is mentioned in the book of Revelation, incense in heaven. I have had them tell me so. They go to the same verse for incense and music. The Roman Catholics are consistent. They use both. The incense and harps are mentioned in the same verse. The Christian Church is inconsistent. It takes one and rejects the other.

In Revelation 8:3 it says that the incense was “added to the prayers of the saints.” Do you add incense to your prayers here? They did in heaven, according to John.

Were there actual harps and actual bowls of incense in heaven? Or is it not the sign or symbol of something else? Read Revelation 14:2: “And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps.” (American Standard Version). The word “as” is not only in this great English version of the Bible, it is in the Greek text. I have personally checked and marked it in the Greek text. The word “as” is in the original text. It says “as the voice of harpers harping with their harps.” The voice which John heard was “as the voice of a great thunder,” and “as the voice of many waters,” and “as the voice of harpers harping with their harps.” John did not hear actual, literal *thunder* in heaven. No, what he heard was “as” the sound of many waters. Nor did John hear the actual playing of literal harps in heaven. What he heard was “as harpers harping with their harps.” We know the difference between saying a thing “is” and saying it was “as.” The passage merely makes a comparison.

The one hundred forty-four thousand redeemed from the earth were singing a new song. In its mighty volume it was *as the voice of waters*. Have you stood before America's greatest wonder and listened to the surging waters of Niagara Falls? The rhythm of falling waters is perfect. The volume of 144,000 voices was as thunder. The rhythm was as surging waters. And the sweetness of the melody was "as harpers harping with their harps." Thunder symbolizes volume; water symbolizes rhythm; and the harps symbolize melody. That is all there is indicated in the comparison.

I want to illustrate it. We have, perhaps, a thousand people here this afternoon. If all of us should sing with all our power, we could make the tent sway. Imagine a heavenly choir of 144,000 redeemed singers, singing "a new song." I want you to sing, "On Jordan's Stormy Bank I Stand." Everybody sing it while Doran leads it.

On Jordan's stormy banks I stand,
 And cast a wistful eye
 To Canaan's fair and happy land,
 Where my possessions lie.
 We will rest in the fair and happy land,
 Just across on the evergreen shore.
 Sing the song of Moses and the Lamb
 And dwell with Jesus evermore.

That is great. Now, do you wonder that John said the song he heard was "as the voice of thunder," "as the voice of waters" and "as harpers harping with their harps?" There is not a man on earth who can prove that there ever was, is now, or will ever be an instrument of music in heaven.

(4) It is said that instrumental music was used in the Old Testament.

So was incense, so was circumcision, so were animal sacrifices, all in the Old Testament. Shall we go behind New Testament worship after Old Testament practices? David says in Psalms 66:13-15, "I will come into thy house with

burnt-offerings; I will pay thee my vows, which my lips uttered, and my mouth spake, when I was in distress. I will offer unto thee burnt-offerings of fatlings, with the incense of rams; I will offer bullocks with goats."

Let us suppose that G. K. Wallace is receiving people into the church this afternoon. Along comes a fellow with a lamb under his arm and he says, I want in the church. I want to offer this lamb as a sacrifice to God. G. K. explains that we cannot offer animal sacrifices in the church. The man insists that David did. He preaches that man a sermon on the right division of the Word, explaining the differences between the Old Testament system of worship and the New Testament system of worship, and refuses to let him come in with the lamb.

Along comes another man with incense and censor, and he says, I want in the church. I want to offer this incense to God. G. K. tells him that we cannot offer incense in the church. The man insists that he is mistaken, for "David did it," he says. G. K. tells him that we are not under David but Christ; that Old Testament ordinances have been taken out of the way, and he turns him away.

But here comes another man with a harp in his hand, and he says, I want in the church. I want to play this instrument of music to God. G. K. tells the man that we cannot have such instruments in the church. The man reminds him: Don't you know that David was a great and good man? Did he not play instruments in his worship? G. K. gives him his hand and says: I believe he did. I had forgotten about that. Come right on in, let's have the music! What would you think about it, friends? He refuses the man with David's lamb, rejects the man with David's incense, and receives the man with David's instrument!!

That is the picture of the Christian Church and their preachers. If they insist on being wrong, they should at least be consistent.

(5) It is said that the fact that instrumental music, being mentioned in the Old Testament and not condemned in the New Testament, must therefore be approved.

Cannot the same thing be said of incense? The New

Testament nowhere says, "Thou shalt not burn incense." There is no New Testament passage that says not to sprinkle babies. The Book does not say, "Thou shalt not kiss the pope's big toe." So let the Catholics do it! If silence authorizes the practice, then everything in the Old Testament not specifically condemned in the New Testament is permissible. What Christian Church preacher will accept such a conclusion?

In the 15th chapter of Acts, Gentile Christians at Antioch were being troubled with the question of Jewish customs. The Jews were trying to bind on Christian Gentiles the practice of circumcision on the ground that it was a custom of the law. Because Paul was not one of the twelve apostles the Jews were not inclined to accept his word as being equal in authority to that of the apostles at Jerusalem. So Paul brought them to Jerusalem to prove to them that the apostles at Jerusalem would tell them the same thing that he had told them. The case was laid before them and regarding the practice of circumcision the apostles said, "We gave no such commandment."

There is the principle of divine worship. We can do in the worship only that for which we have apostolic command. If there is no command for it, it is barred. Everything as an element of worship is barred that is not commanded.

When the instrumental music was in use under the Old Testament, it was repeatedly mentioned. In the New Testament it is nowhere mentioned. This fact proves that it was not in use. If the mention of it proves the use of it, then the non-mention proves the non-use of it. So in this case "silence" is not "consent."

When I motored from Nashville, Tennessee, over to this country. I did not take every road the sign boards did not tell me *not to take*. That is not the way I travel. But it seems to be the way of many people in religion. Those who follow that method in religion are as sure to lose their way as I would have lost my way had I traveled on that principle.

(6) It is said that instrumental music is an aid, that it aids the singing on the same principle that a walking cane aids a man when he walks, or like eye glasses aid one in seeing.

The reasoning is illogical and sophistical. In the first place, a crippled man may need an aid, but God's commands are not crippled. When people begin to talk about *aiding* God's commands they wind up with adding to God's word.

The simple rule of grammar on the co-ordination of words will show the sophistry of comparing instrumental music to such aids as walking canes, eye glasses and song books. Instrumental music and singing are two *kinds* of music. Instrumental music and singing are co-ordinate—two kinds of music. Walking and riding are co-ordinate—two ways of going. The song book is not coordinate with singing. The walking cane is not coordinate with walking. The song book, therefore, sustains the same relation to singing that a walking cane does to walking. When one uses a song book he is doing one thing only—singing. It is the thing he is commanded to do. But when one uses an instrument of music, he is doing *another* thing—a thing not commanded. The one who uses the instrument has the same aid as the one who sings. One who sings uses notes, either in the book or in the head. But the man who plays the instrument also uses the same aid. So an aid aids the aid in the argument.

The instrument is not an *aid*, at all, it is an *addition*. The illustration does not illustrate. Instrumental music does not sustain the same relation to singing that a walking cane does to walking. A walking can is not co-ordinate with walking, but instrumental music is co-ordinate with singing. Walking and riding are co-ordinate just as instrumental and vocal music are coordinate. If I am commanded to walk, can I ride as an aid? Then, when God commands singing may we use another *kind* of music as an aid? The illustration is out of parallel—out of the realm of coordinates. It fails to illustrate.

When we sing we may use a song book exactly as one who walks may use a walking cane, but he is *walking* and we are *singing*—only. When another *kind* of music is introduced, it ceases to be an aid and becomes *an addition*.

(7) It is said that we have apostolic example for instrumental music in worship, because the apostles went into the synagogue of the Jews “at the hour of prayer.”

Two things are assumed. First, that instruments of music were in the synagogue worship at that time; second, that the apostles participated in the worship. There is no proof for either assumption. It is like a Methodist who tries to prove infant sprinkling by a verse of scripture that mentions neither.

If the example of the apostle going into the synagogue to preach to the Jews is proof that they participated in the Jewish worship, have you stopped to think what that would mean? Had not those Jews rejected Jesus Christ? They did not even believe He was the Son of God. Then, you have the apostles participating in the worship of a set of infidel Jews! Those infidel Jews may have had *instrumental music* but they surely were not Christians and were not engaged in Christian worship.

In the synagogue worship these Jews also burned incense, and they observed the sabbath. So, again, the Catholics and Seventh Day Adventists have as good an argument as the music users. If the example proves one it proves it all. And since it proves too much it proves nothing.

The facts are that the apostles went into the synagogue to preach the gospel to the Jews—to show them the difference between Judaism and Christianity. The Jews opposed their teaching, cast them out of their synagogues and even put them in prison—yet they tell us it is apostolic example for music in worship. Intelligent members of the Christian Church ought to be ashamed of such attempts to justify the use of instrumental music.

(8) It is said that there is no law against instrumental music, and where there is no law there is no sin, for “sin is the transgression of law.”

The word "transgression" means to go beyond certain prescribed limits. John said: "Whosoever goeth onward and abideth not in the doctrine of Christ hath not God." (2 John 1:9). Paul said: "That ye may learn not to go beyond the things that are written." (1 Corinthians 4:6). There is a law on how to praise God. The law says "sing." To go beyond the law is transgression. Instrumental music in worship is going beyond the law of worship. Therefore, instrumental music in worship is transgressing the law.

Transgression is sin. Instrumental music in worship is transgression. Therefore, instrumental music in worship is sin.

(9) The latest and most plausible argument comes from the theologians. They tell us that there is a word used in the New Testament that is derived from a Greek word which means to "play an instrument." In Ephesians 5:19 we are commanded to speak one to another "in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." The expression "making melody" is the Greek word "psallontes," a derivative of the Greek verb "psallo." The word "psallo" occurs in the New Testament five times. In Ephesians 5:19 it is translated "making melody." In 1 Corinthians 14:15 it is found twice and is translated "sing." In Romans 15:9 it is translated "sing." In James 5:13 it is "psallein," translated "sing praises."

So the word "psallo" is used five times in the New Testament. Four times it is translated "sing" and one time it is translated "making melody." But not satisfied with the English translation—not satisfied with the meaning one hundred forty-eight of the world's ripest scholars gave to the word "psallo"—some seek to find authority for instrumental music by going to the Greek lexicons. What do the lexicons say the word "psallo" means? The lexicons define it "to pluck, to twang, to pull, to cause to vibrate." Since "psallo" means "to pluck," one must have something to pluck in order to *psallo*. So the word had various uses. A hunter plucked the bow string to shoot the arrow. He *psalloed* the bow string. The workman plucked the car-

penter's line to make the chalk mark. He *psalloed* the carpenter's line. It was even applied to plucking the beard, and pulling the hair. That was *psalloing* the beard and the hair. (My wife has *psalloed* on my head a good many times.) But the musician plucked the chords of a musical instrument. That was *psalloing* the instrument. Now, Paul commands us all to psallo. What did he mean? Did he mean to pull the hair? When Paul tells us to psallo, did he mean twang the bow string or to twitch the carpenter's line? Or did he mean to play a mechanical instrument of music? He tells us what he meant. He does not leave us to guess. He says "singing and *psalloing* (*psallontes*) with your heart."

The verb *psallo*, of course, like any other such verb must have an *object*, but the object of a verb is not a part of its definition. Take, for example, the verb *lick*—one may lick a postage stamp but the stamp is not the definition or meaning of "lick." So it is with *psallo*—none of its objects can be said to be its meaning. The mechanical music preachers have made the mistake of making one particular object of a verb its definition.

Now when a man pulls back a bow string he is *psalloing* the bow string. When a carpenter pulls the line to make the chalk mark, he is *psalloing* that carpenter's line. When a musician plays an instrument, he is *psalloing* that instrument. But in this passage Paul says when Christians sing they psallo the heart—making melody in the heart. It is spiritual *psalloing*, *psalloing* the heart. It is a spiritual use of the word.

The Greek word "baptizo" means "to dip." You may dip one in tar, sand or grease. You can dip one in any liquid element. But the Bible says baptize with water. It names the element.

On the same principle one might *psallo* anything that can be plucked, from the hair on your head, to a fiddle or a Jew's harp. But Paul said psallo with your heart to the Lord. Baptize with water—that names the element and excludes everything else. Psallo with the heart—that names the instrument and excludes all else.

Another illustration is found in literal and spiritual circumcision. Literal circumcision was of the flesh, made with hands. Spiritual circumcision is of the heart, not of the letter but of the spirit. The difference between literal and spiritual circumcision is the difference between literal and spiritual psalming. Literal psalming is plucking a literal object—anything—that can be plucked. Spiritual psalming is the plucking of a spiritual object—the heart. We psalm the heart in singing—we make melody with the heart unto God.

I will have Doran help me demonstrate to you how it is done. Turn to the song “Rock of Ages Cleft For Me.” The man who wrote this song was named August Toplady. Walking in the country one day he was overtaken by a violent storm. He sought refuge under a ledge of rock extending from an embankment. The wind blew, the rain poured, the lightning flashed, the thunder crashed, as the storm raged. Hiding from the storm in the cleft of the rock, Mr. Toplady wrote the lines of the immortal song.

“Rock of Ages, cleft for me,
 Let me hide myself in Thee;
 Let the water and the blood,
 From Thy riven side which flowed
 Be of sin the double cure,
 Save from wrath and make me pure.”

Christ is the “Rock of Ages.” When he died on the cross the Rock was cleft. Water and blood came from his pierced side. We are “buried with Christ in baptism,” and then we reach the blood. That man understood the scriptures. I do not know what his practice was, but he wrote a song that indicates his understanding of the relation between the blood of Christ and baptism.

Now, I want us to psalm with the heart. Sing with the understanding, and that will be psalming with the heart. Let us all sing.

(Congregation sang “*Rock of Ages.*”)

Now, that is really psalming with the heart unto God.

If that song went down into the heart and you made melody in your heart to God, you psalloed with your heart. If you did not, then you are a hypocrite for singing it.

The word "psallo" in itself does not include any *particular* instrument. It is not the instrument that makes the psalloing, it is the thing you do on the instrument. Some seem to think it takes an organ to make psalloing. The organ itself is not psalloing. It is the act that you perform on the instrument. Hence, if the same act is performed on something else it is psalloing. That being true it is not the mechanical musical instrument that makes the meaning of "psallo." It may be applied to any object or instrument, or spiritually it may be applied to singing the praise of God.

Yet every little one by four Christian Church preacher who comes out of school, who would not know a Greek letter from a chicken track, tells his gullible members that psallo means to play mechanical instruments.

Where any particular instrument was intended with "psallo" it was always named in addition to the word. In the Old Testament the instrument used was always named in addition to the word. David said, "Psallo with the harp." (Psalms 98:5). In the New Testament Paul said, "Psallo with the heart" (Ephesians 5:19). One was mechanical, the other spiritual. But in either case it shows that the instrument was named in addition to the word, therefore, was not in, or a part of, the word.

If the word "psallo" in the New Testament includes the mechanical instrument of music, then the one who plays the instrument is the only one who performs the act of psalloing. The organist is the only one who obeys the command. Paul tells us all to psallo. All can do it, but none by proxy.

If mechanical instrumental music is in the word "psallo," David did not know it, for in the Old Testament, when he used the word "psallo," he named the instrument in addition to the word (Psalms 98:5). This proves that the word itself did not include the instrument. If it did David did not know it.

If the mechanical instrument of music is in the word

“psallo” Paul did not know it, for in the New Testament he used the word “psallo” and named the heart as the instrument—“psallontes (psallo) with the heart” (Ephesians 5:19). The phrase of this passage, “singing and making melody in (with) your heart” is the instrumental dative of means: *adontes kai pasallontes en te cardia*—singing and *psalloing* with the heart. Some Greek texts omit *en* (with), thus having it to read: singing and *psalloing the heart*. No honest scholar can deny that the *heart* is the instrument of the *psalloing* in Ephesians 5:19.

If the mechanical instrument is in “psallo” the forty-seven ancient scholars who translated the King James Bible in 1611 did not know it, and the one hundred and one modern scholars who translated the American Standard Bible in 1901 did not know it, for they all said the word means to *sing*, and so translated it. Hence, when these preachers of the Christian Church tell us that the word “psallo” includes mechanical instruments of music they are professing to know more about the word than David, Paul and all the one hundred forty-eight translators of our English Bible!

The word “psallo” does not teach mechanical instrumental music. In the New Testament it means to sing—and the melody is made in the heart. God has put the instrument on the inside of us. Everyone, young or old, in the church can “psallo with the heart.” And I would rather hear the cracked and shattered voices of God’s people “singing and making melody with the heart” than to hear the most accomplished soloist or the best trained choir with their mechanical accompaniments. When we come together to worship we come to praise and please God and not to entertain ourselves. So let us speak to ourselves “in psalms, hymns, and spiritual songs, singing and making melody with the heart unto God.”

III. THE SCOPE OF NEW TESTAMENT TEACHING

This whole question involves respect for the word of God, and the authority of the New Testament in the realm of worship. I heard one of your citizens, Victor Murdock,

editor of the *Wichita Eagle*, make a speech at a civic club last week. He made a good speech. He talked on the NRA and had somewhat to say about loyalty to the Constitution of the United States. He said the younger generation should regard with suspicion any deviation in the principles of government from the Constitution as drafted by our forefathers. It is the most perfect human document that has ever been given to the world, he said. He warned younger men against the political disaster that deviation from our Constitution will inevitably incur. If that is true of a political document, how much more true is it of this Divine Constitution—the New Testament. If we shall not countenance deviation from the Constitution of the United States, and if we should regard with suspicion any deviation from that document to which we owe our human liberty and political freedom, then, friends, should we countenance for one moment the slightest deviation in religion from the inspired Word? Should we hold more sacred a political constitution than we do the Divine Constitution, the Word of God?

Let us then, study the principles of New Testament worship, and of obedience to God. There are, in the Bible, generic and specific commands—commands inclusive and exclusive. The Great Commission says “Go preach.” The word “go” is generic—I can walk, or ride—ride in an airplane or in an automobile. I would only be doing the thing commanded—namely, go. Any method of going comes within the range of the command to “go.”

The Great Commission also says “teach.” That is generic. I can write or speak. If my tongue should cleave to the roof of my mouth and I should never be able to speak again, could I not take up my pen and write? In doing so I would only do the thing commanded—teach. It may be either oral or written, or both.

Let us illustrate this principle on the blackboard, since it is scriptural to teach by writing. I may write on the board the same as on paper.

GENERIC AND SPECIFIC COMMANDS

WOOD	ANIMAL	MUSIC
Pine	Pig	Instrumental
<i>Gopher</i>	<i>Lamb</i>	<i>Sing</i>

God told Noah to build an ark out of wood. That is generic. If God had simply said wood, Noah might have built that ark out of either pine or gopher wood, or both. But God did not tell Noah to build it out of *wood*. God specified *gopher* wood. When God said gopher wood, that did not mean wood—it meant *gopher wood*. And all other kinds were excluded.

Take the system of worship under the Old Testament for another example. The people were commanded to offer animal sacrifices. The word “animal” is generic. They might have offered a pig or lamb, either is an animal. But in the passover God did not command them to offer an *animal*. God specified a *lamb* without spot and without blemish. That excluded the pig. They could not even use the pig as an “aid.” When God said “gopher” wood, that excluded pine wood, and the use of pine would not have been an aid—it would have been an addition—and when God said “lamb,” that excluded a pig or a calf.

We come now to the system of divine worship in the New Testament. If God had commanded *music*, that would have been generic in nature. It would have included instrumental music, one kind, and vocal music expressed in the word “sing,” the other kind. If God had said, “make music,” we could have both kinds in worship. But God did not command “music.” God specified singing. When God specified gopher wood that excluded the pine. When God specified the lamb, it excluded the pig. So when in the New Testament God specified singing it excluded any other kind of music. Out of a coordinate species of wood, God named *gopher wood*. Out of a coordinate species of animals, God named the *lamb*. Out of a coordinate species of music God has named *singing* “singing and making melody with

your heart unto God." To the extent that gopher wood excluded every other kind of wood; and to the extent that the lamb excluded every other kind of animal; to the same extent the specific command to "sing" excludes every other kind of music.

Begin with the first passage that bears on the subject of our worship in song. Reading through the New Testament "sing" is the limit of the command.

Matthew 26:30:—"And when they had sung a hymn, they went out into the mount of Olives."

Acts 16:25:—"And at midnight Paul and Silas prayed, and sang praises unto God."

Romans 15:9:—"Sing unto thy name."

1 Corinthians 14:15:—"I will sing with the spirit, and I will sing with the understanding also."

Ephesians 5:19:—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."

Colossians 3:16:—"Let the word of Christ dwell in you richly. In all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

Hebrews 2:12:—"In the midst of the church will I sing praise unto thee."

Hebrews 13:15:—"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of lips giving thanks to his name."

James 5:13:—"Is any among you suffering? Let him pray. Is any cheerful? Let him sing psalms."

That is the extent of precept or example in the New Testament on how to praise God. That is the limit of the command. That is the limit of our practice.

I beg you lay down human practices in the realm of worship. I would as soon stand identified with people who

teach false doctrine, as to affiliate with people who maintain an unscriptural system of worship. Error in doctrine is no more unscriptural than innovations in worship.

This makes the instrument a test of fellowship, but the line is drawn by the practice of the unscriptural thing. Who is responsible for the disfellowship? Should you try to compel me to tolerate the sprinkling of infants, or the burning of incense, who would be responsible for the division of fellowship that would follow? When instrumental music is introduced into the worship of God and division results, who, then, is responsible for the division? The one who introduces the unscriptural practice in any case is the one who is responsible for division and disfellowship.

Erring friends, if you will lay down human practices in religion and today step out and say that you will be satisfied with the plain teaching of the New Testament, to work and worship as it directs, we gladly offer you our hand in welcome and invite you to stand with us on the Word of God.

CHAPTER XXII

THE PARTY SPIRIT AND THE PSEUDO-ISSUES

TEXT: *“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (handling aright) the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness.”* (2 Tim. 2:14-16)

Some philosopher in substance said that they who refuse or fail to learn from history are condemned to repeat it. The truth of this statement finds fulfillment in the formation of a factional party headed by a partisan group of ambitionists whose unreliable leadership has caused numerous and unnecessary separations in the long established and faithful congregations; and in the unfortunate and complete isolation from the church of a considerable number of victimized and misguided young preachers who have fallen prey to the radicalisms of the party leaders. The rather sacred nomenclature of “a new restoration movement” has become a shibboleth in the party line of both public and private parlance. But the divisive activities of these insurgent extremists should neither be dignified nor distinguished by such designation. It is not a restoration at all, but a resuscitation of, a breathing again of life into, the lingering but languid form of the Sommer-Ketcherside *isms*, the body of which has become gradually impotent through the past two or three decades. Neither should these disturbers of churches and would-be reformers be honored with the compliment of leading a *movement*—what they are leading is rather a *move*, moving away from and out of the church. As certain leftist liberals trumpet to the martial tune of “on the march,” the rightist radicals blow the bugle to the blare of “on the move”—both of them marching and moving in opposite directions out of the church as we have known it in all of our generations.

And when these antipodal extremes have marched on and moved out, the church will be where and what it has been always.

I. THE SPIRIT OF THE NEW PARTY

It is a time-tested fact that the adherents of partyism cannot long get along with themselves. Already the church dividers are having internal divisions—the splits are splitting into splinters, and this whole party which has been in the process of separating itself from the church will fall into complete disarray, and its leaders into the resultant disrepute which their ignoble conduct has merited. In the whirlpool of extremes there is a bedlam of disagreement. Every man's freakish notion is against the other man's capricious whim in running the full gamut of extremisms. The handwriting will in its time appear on the wall—they are being "weighed in the balances and found wanting." It is thus that extremism charts an evil course against its own advocates and promoters.

(1) A bedlam of extremisms.

This course has developed into a movement of madness, led by a party of men who are mad—mad at the church, mad at issues, mad at everybody, and who are becoming mad at each other. The preaching of its advocates has degenerated into diatribes and denunciations of everything from the collective care and support of the orphaned, aged and destitute to provisions for eating on the premises of the church after the age-long and universal practice of "preaching all day and dinner on the ground." There is not an older preacher among us who has not had such an experience on many occasions in many meetings. The misuse of the Corinthian passage, "What? have ye not houses to eat and drink in?," is an example of frustration in forcing passages to serve their purpose. Of course, the Corinthian church, to whom this rebuke was administered did not have a "church house" at all, and the use of the passage is a misfire. Besides, the verse reads "eat and *drink*" so

the same argument (?) would require the removal of the drinking fountains from the vestibules and the plumbing from the toilet rooms—for if the text so used condemns the consumption of food on the premises of the church, it also prohibits its elimination, seeing that both procedures belong to the same physical mechanism. The passage could not deny one and permit the other, both being carnal and neither being spiritual. This and *all of the other texts* employed as a prop to support a semblance of proof for these whimsical absurdities do not yield contextually to these late applications. The passages were never used nor thought of in such connection before by any of the recognized preachers, writers and scholars among us, who brought the church to us, and whose devotion to the word of God surpasses the pretended and paraded loyalty of these late neophytes and new-comers. The passages do not suggest the use that is being made of them, but these “new positions” have forced the meaning attached to them as an after-thought. The party is hard pressed for passages.

The men of this new party are not radical merely because they are wrong, but because of the arrogance so manifest in proclaiming themselves so right above all of the other great and godly defenders of the faith before them, in both the past and present generations, when in reality they are so wrong—grossly wrong. There is need of a mental morality in dealing with the sacred scriptures, and ordinary honesty in the handling of issues, and plain common decency of conduct in general.

The obsession on these deified material issues has created a religious psychosis of festered minds with the pathological cause and effect of disordered thinking. A sample of some radical declarations is all the proof necessary to sustain this assertion. One preacher with much declamatory animation pronounced the anathema that all elders who “take a dime out of the church treasury for a starving child will go to hell,” and further declaimed that any one who remains a member of a church that does so “will also go to hell.” Such haranguing has become common, and pulpits where the gospel should be preached have been turned into the

vortex of vituperation on "the issues" by the deranged and disordered thinking of minds which have been formed in the mold of radicalism. Some of the leaders of this contentious combination are too artful to give vent to such offensive utterances, but the genus is identical, spawned in the same stratum of extremism, and their course of action reveals the same mind, tormented with the same malady—the fever of unbalanced reason—a trouble that distorts thinking and usually lasts a long time.

(2) The course of party movements.

The history of factional dissensions within the church is that the false issues which generate and foster parties will eventually wear out. Pseudo-issues do not possess the intrinsic character of the truth. The party spirit, which is always noisily vocal while it is running its course, as its promoters run here and there as roaring radicals to divide and devour churches, is condemned by its own bitterness. Extremism breeds extremes and engenders revulsion that produces a reaction, and the common sense of the thoughtful minds in their own party begins to assert itself. That is when the party begins to wane, its leaders begin to differ, resulting in disagreements that put them at variance with each other, and in discord the party falls into disarray and disintegrates.

This is what happened to the non-Sunday School, no-class faction which flourished for several years in Texas and Oklahoma and in other scattered areas. They started with a paper and a school, they challenged for debates and split churches—but they divided over internal affairs and divers hair-splitting points of contention, and dwindling down and falling apart, their congregations are no longer numerous—they are as scarce as feet-washing Primitive Baptist churches. That is what will happen to the current defection—without anything tangible to offer in the way of perceptible basic principles or fundamental affirmative truths, with a cynical complex of negativism, its leaders will dissipate their own morbid movement and it will die.

(3) The blight of hobbyism.

At the turn of the century a movement opposed to "Bible colleges" and "orphan homes," with two or three other peculiar tenets, was in full sway in the North. As it was initiated, formulated and dominated by Daniel Sommer, it was inevitably denominated *Sommerism*, in the same way the Boll movement was tagged with the label *Bollism*. The Sommer party was inherited by Carl Ketcherside, who under the name and claim of evangelistic authority, ruled over preachers, elders and churches with the autocratic hand of a dictator. But when he saw certain debase of this movement, to save himself from dying with it, he scuttled the party ship, and is now commanding a party of diametrically opposite extremes—passing from the position of practically recognizing nobody to liberally fellowshiping everybody—all in order to stay at the helm of a party and keep himself alive. But the blight of the Sommer-Ketcherside hobbyism stifled the growth of the churches in the northern sections of our nation for a whole generation.

Now, the second-fiddler leaders of this imitation movement have *breezed* in where Sommer and Ketcherside *breathed* out and are reviving, without so much as revising, the expired Sommer-Ketcherside party. There is no significant distinction nor consequential difference in their teachings and activities. The positions are relatively the same, even to the extent of the exercise of an evangelistic authority over preachers and elders; for when leaders of a party and publishers of a paper can time the calendar and give the signal to a local preacher when to oust elders and divide a church—that is *evangelistic authority* and *institutional control* at its worst.

During the whole course of the existence of religious colleges and eleemosynary institutions there has been constructive criticism with the aim of restraining tendencies and correcting deviations, but not with any purpose of opposing the existence and operations of the institutions; and at the same time these corrective criticisms were being made, we were also exposing and opposing the fallacies of the Sommer-Ketcherside anti-college and anti-orphanage

hobbies. But the ramrods of the current defection have rammed the wheels of their party machine into the abandoned ruts of Sommerism. By the adoption of this relegated curriculum of eccentric doctrinaires, together with the recent erratic credenda of their own creation, they have out-Sommered the Sommers and out-Ketchersided the Ketchersiders in hobbyism. This late party is unworthy to be called a *movement*, it is nothing more than a *current agitation*.

(4) The false face of the new party.

The cover-up announcement of the formation of "a new congregation" has become routine procedure under the mask of "missionary work" in localities where faithful churches, planted by early and later loyal gospel preachers, have existed and maintained scriptural worship and work for many years. The intent of establishing a *new* congregation in these places is not evangelistic and the spirit is not missionary, but divisive in every respect. Contributions have been made by churches and individuals, not aware of the character of these men and their seditious motives, who thus unintentionally help to underwrite factions, where separations are wholly unjustified, and thereby aid and abet factious preachers who disturb the peace of good churches, and are the hatchet men for the party which is pushing its program of dissension and separation. There are numerous instances where they have entered towns and communities, not populous enough for two congregations of the same faith and order, where the church was established by the truest and the greatest preachers the church has ever known, whose loyalty and fidelity and devotion to the truth were never called in question, and whose stature in all respects dwarfs the size of the small personalities of the current spurious reformation to miniature size—places where some of us have continued to preach through the years and still preach—yet these reformers (?) classify these localities as "mission points" and are sent by some distant or nearby church or outside group of individuals to hold "a mission meeting." Their concepts

and conduct are reprehensible. These men are not holding gospel meetings, they are conducting *factional missions*.

One small town where the church has a numerous membership, and where the church has been faithful from its start, doing no more nor less than what the churches have always done, opportunely comes to be a *mission point*. A hatchet man for the party is sent—not to preach the gospel, but to harry and harass good people and “start a loyal church.” In another instance a thriving city of considerable population, in which exists several good and growing congregations, which could not properly be labeled “liberal” in any true sense of the term, was declared a *mission area* by this new party; and repudiating all of the long established churches of Christ in the area, they dispatched a haranguer, supported from the outside, to rant on *the issues* and start a *loyal church*. And to add crass stupidity to gross iniquity their party press advertised this faction of fanatics as the only true church of Christ in the vicinity. It is thus that a legion of young men who could become consecrated emissaries of the gospel are becoming predatory merchants of mischief.

The rash decision of the party leaders to pursue such a determined course of deliberate division stems from frustration and desperation—an obdurate course of action by egocentric men who will not turn back from diabolical designs to wreck the churches. Under the external appearances of “saving the church,” they divide and destroy congregations with no inner sentiments of restraint, and with no apparent respect or visible veneration for the sacrosanctity of the church of the Lord. It is, indeed, a sorry spectacle to see a radical minority under irrational leadership embroil the membership of a respectable congregation with a record of faithful adherence to the New Testament order, over issues that are not valid, so-called issues that have been ballooned all out of proportion to accommodate a pattern of propaganda and provide some semblance of justification for a division.

When these machinations are exposed, it is plain proof that this new party is formalizing a new creed in opposi-

tion to orphanages, collective benevolence and the joint efforts of churches in the preaching of the gospel—they have formed a cult and are in the process of complete separation from the church. From these quarters of confusion there comes a clarion note of warning, loud and clear, to every young preacher of the gospel who through misplaced confidence or by specious argument has been drawn toward the center of this vortex of hobbyism, to draw back before they find themselves in isolation from the church.

(5) A repeated personal repudiation.

Repeatedly, statements by me have appeared in the papers and declarations have been made from the pulpit dissociating me from any affiliation or sympathy with this party of extremists, with positive disavowals of not only what they are doing but of what they are teaching also. More than once invitations for meetings have been declined when the obvious purpose was to make me a representative of the party, a spokesman for their peculiar tenets, otherwise referred to as “the issues.” It has been my practice always to preach the gospel anywhere and to go anywhere to preach it, but when a meeting is planned and promoted on a basis that would align me with a divisive party before the public, as a mouthpiece for their issues of division, my declination has been forthright and forthcoming. This association of men from the beginning has conducted a campaign of disruption. At the first division was announced and during the whole course of their graceless misnamed movement division has been their issue. In unrestrained hobbyism they have earned the stigmatic mark of *anti-ism* and in consequence deserve that party label by which they have been distinguished. As a clique of cranks their party has outdone the most ardent devotees of Sommer and Ketcherside and the same end will be their portion.

Notwithstanding the fact that any endorsement of the doctrines and doings of this party’s lawmakers has been unequivocally disclaimed, the assertions persist that my re-

pudiation of them is personal and not conscientious and that the differences consist in personalities and that alone. That allegation is false *absolutely*, and is again here and now denied. It is true that in the past there has been found a Demas of disloyalty, a Barnabas of broken company, and a Diotrophes concerning whom it was necessary to "remember his deeds" and his "prating against us with malicious words"; but no man past or present has been or is the subject of malice or object of personal opposition. The unscrupulous conduct, wicked deeds and fallacious issues have been and are the cause of my own rejection of these men and their agitation movement.

When the churches of Christ in Fort Worth, thirty years ago, called me to the task of opposing J. Frank Norris, it was done not in opposition to the man but to his doctrines and practices which were destructive of the truth and of the church. But in opposing his doctrine the nature of the man was discovered—however, it does not mean that all of his followers were of that character. So it is that not all of the people who have been beguiled, deceived and misled into this current defection, including many of the otherwise good young preachers, are as malicious as the party's originators and commanders, who have built a general reputation for mendacity and unreliability.

(6) The charge of changing.

Not being a subscriber to nor a reader of their papers, all that I know is what is heard and observed so it comes to me through others that the chief party paper has currently castigated me, which castigation will of course be re-echoed and parroted in the chain-bulletins and satellite mediums of the party. That is altogether good news, as it should be the final proof to the whole brotherhood *that I do not belong to their party*.

The common charge against some of us who have rejected this recent party's newly enacted articles of faith is that we have "changed" and "switched" positions—yet not one of these partisan instigators believed a few years ago what they are advocating now, and during the one

decade of their existence as a party they have themselves changed "positions" so often between the issuance of their weekly and monthly papers and periodical public debates that their own followers are not certain what *position* to occupy. But true to the form of partisan zealots they "follow the leader," and when the party bosses take snuff their followers all sneeze. The party survives only by loyalty to these leaders, without which the so-called movement would collapse, as eventually it will.

There has been no change in my own views since holding the editorial post of the *Gospel Advocate* in the early and middle nineteen-thirties, or since the cooperative support of the Fort Worth debate by more than twenty churches thirty years ago; or since the cooperative city-wide Music Hall meetings by twenty-two churches of Christ in Houston in 1945-46 successively; or since the Municipal Auditorium meeting in which all of the churches in Louisville (except the premillennial congregations) participated by cooperative support. But some of the preachers who engaged in these respective joint efforts have *switched* to the new party and are vocalizing the charge that the rest of us have *changed*. Recently a group of these party preachers held "a Louisville conference" and "decided" that the 1950 Louisville city-wide meeting was "unscriptural"—imagine it, thirteen years after this cooperative meeting was held, a group of preachers called a "cooperative conference," and they *decided* that the cooperative gospel meeting violated their party dictum and put their *ipse dixit* in writing. Switchers, indeed! They are the champion *switcheroos* of all time.

II. A PARTY OF PROPAGANDA AND SUBVERSION

It was for the purpose of combatting meaningless disputations that Paul left Timothy and Titus in certain places to prevent these subversions. To Timothy he said: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show

thymself approved unto God, a workman that needeth not to be ashamed, rightly dividing (handling aright) the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness."

It becomes more and more evident that these mad men of this maniacal movement are "striving about words to no profit" and are "subverting the hearers"—and their subversive work "will increase unto more ungodliness." It was, indeed, for this reason that the apostle prescribed drastic measures in the charge to Titus: "A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned." If the good and unsuspecting elders of the strife-torn churches could have discerned the evil intentions of such men, and have followed the inspired apostle's charge to Titus, the debacle of divided congregations could have been averted.

The men of this movement are unconscionable in the methods of propaganda and subversion employed to add respectability and renown to a shameful movement and a graceless cause.

(1) The appropriation of the prestige of the pioneers.

The writings of revered men have been raped. It appears to be the conspired stratagem and understood party policy to print purported quotations from writings of earlier widely known and honored men, in order to add the prestige of these respected names to an opprobrious cause which has declined into general disrepute—though it is factually and indisputably in the record that not one of these men of venerable memory subscribed to the formulated opinions now being ascribed to them by the formulators of the various inconstant and changing whimseys of this peculiar party's beliefs. In my earlier and their later years it was my providential good fortune to be associated closely with the men whose writings these unscrupulous quoters have attempted to adapt. The chair occupied by F. B. Srygley was situated within thirty feet of my own desk in the *Gospel Advocate* office, and with me it is a matter of personal knowledge that he was not in accord with the factious

views that have been imputed to him. To the exact contrary it was, that as he consistently endeavored to deter deviations in teaching and practice, he was engaged also in constant editorial exchanges exposing the inconsistencies of the anti-college and anti-orphanage contentions of the Sommer movement; and to him was largely due the credit of destroying the Sommer influence by his relentless parallels—that while opposing “institutions” the Sommers were themselves operating a religious institution dependent upon the contributions of their brethren for existence and support. True to this pattern, these late Sommer imitators themselves practice now in some form all of the things they condemn in some other form in others. Their whole agitation movement is one of institutional domination and a centralized control of churches and preachers, a peculiar brand of their own creation.

The same effort has persisted to appropriate my own writings, picking out such parts as may in garbled and misapplied use serve the evil purpose to commit me to their theoretically deformed *positions*. But the inconsistency of that effort is in the fact that the heads of this misconceived current agitation agreed with the contents of these articles before they developed their present views. If they were in agreement with what the articles contained before they believed what they now advocate, it follows that the quoted portions, in proper context, did not denote then what these more recent quoters promote now—therefore, the articles cannot be made to connote now more than they denoted then. This is the solid proof that the quoters are guilty of premeditated and deliberate misrepresentation. My writings did not apply then and do not apply now to what these men are saying and doing.

The odd antics and capricious capers of these associate editors of chain bulletins are rather oblique. They follow a peculiar principle of an unusual exercise of liberty to amend or repeal their own former enactments, with the “chain reactions” in parrot bulletins, to meet the requirements of practices that will conform to fitful changing of *positions*. The irony of this inconsistency is apparent: on

one hand, appealing to the past for the support and prestige of the pioneers; on the other hand, declaring the past obsolete and branding the practices of its notable men digressive now. Incidentally, it was one of these notables among the Texas pioneers who initiated the then popular *penny-a-day plan* for the orphans, and he travelled among the churches soliciting collections for the orphanages. If their positions are true, the editors and preachers of the past generation were not true to the faith.

In these premises, and in my own experiences, it is a patent fact that the associates of this party's papers have no compunctious hesitation to change other men's writings. There have been portions inserted into my articles that were not composed by me, and paragraphs have been deleted that were the selected verbal expressions of my own thoughts, thus changing materially the whole article. This was something called *editorial prerogative!* A better term for it is professional improbity, the definition of which is *plain dishonesty*. The reason, of course, for eliminating lines from reprints of the articles is to make my agreement with them apparent, whereas in the changing of sentences and omission of phrases and statements they conversely prove their *disagreement* with me. My years of preaching cover a half-century plus, and editorial service in defenses of "the truth, the whole truth and nothing but the truth" has extended over more than two-thirds of that time. It is palpable presumption for these irresponsible editors and writers of papers and bulletins to alter the terminology of my treatises in the discussion of facts and principles involved in the reaching of conclusions, as though they can define my viewpoints better than stated by me. It is manifest that these extracted passages are being misused in the effort to make out their own case. It amounts to a tacit admission that we are not in agreement, and serves to reveal what they themselves have been wont to conceal—that I do not believe and have never believed what these men are now teaching and practicing, and that *I do not belong to their party*.

(2) Operational and functional procedures.

Through the years brethren of recognized ability and equal piety have differed over functional and operational procedures, such as the conduct of benevolent institutions and unanimity of sentiment has not ever been attained. Nor will it be accomplished by the dividers of the churches, for already divisions among themselves are increasingly in evidence. Wherever deviations exist, let the principles involved be considered with the objective of harmony in all matters of congregational endeavor, without permitting the deliberations to become the cause of cleavages. Such operational and functional questions are not grounds for alienation and division, nor destructive of the identity of the church in the worship and service of God.

The baneful blight of hobbyism was in evidence for a half-century in various states of the North, where the influence of "Sommerism" was dominant. Churches which could have rapidly increased steadily decreased until ultimate decease. It will be so with the revived Sommer party. If the far-reaching influence of Daniel Sommer had been exerted for the truth, free of hobbyism, churches of Christ in the North would have flourished from the beginning, as in the South, through the influence of the Lipscombs and Sewells, the Hardings and the Srygleys. As it was, the only churches in the North that survived to any extent of strength and respectability were the number that cut loose from the ties of hobbyistic authority in the free exercise of an authentic congregational autonomy.

Now comes a company of men of the same breed of crankyism, sprouted in Texas, and with the same disposition of dictatorship over the churches and of dictation to the preachers, vowing to revive the dissensions of Sommerism with all of its resultant divisions. But the sober thinking members who form the marrow of the churches will not countenance or encourage any man, without respect of persons or positions, who is engaged in this revival of discord and division. May God deliver His church from the blight of hobbyism and the withering influence of its effects in strife and contention.

(3) Traditionalism and modernism.

Until very recently the term *modernism* defined a school of theological thought that denies the direct or verbal inspiration of the Scriptures; the authenticity of the autographs or manuscripts; the virgin birth of Jesus of Nazareth and his deity as the miraculously conceived Son of God. But of late the dividers of the churches have arbitrarily imparted unusual and unmeaning significance to the words modernism and liberalism. Their use of these terms are applied to all of the preachers and members of the churches who are not aligned with their party. The preachers and elders who do not subscribe to their notional conceptions are *modernists*; and a congregation that includes in its budget certain benevolent and missionary programs is a *liberal* church. Such usages are neological adaptations of words which have been generally employed and understood to characterize infidel theology. The inclusion of orphanages and missions in the budget of a congregation, granting valid objections to some of the promotions, is not *modernism*; and to brand elders *modernists* who refuse to bow to the *ipse dixit* dictums of a few popish men, cannot be considered less than an act of dictatorial audacity, a deliberate offense to a membership of faithful Christians.

During the whole period of the existence of the church on this North American continent, orphanages have been in operation among us, from the Fanning Orphan School in Tennessee, founded by Tolbert Fanning before David Lipscomb became editor of the *Gospel Advocate*, to the Jennie Clark Orphan Home in Texas, of which G. H. P. Showalter, editor of the *Firm Foundation*, was the first trustee. Like the poor, we have had homes for the orphaned and aged with us always. From the start these benevolent endeavors were the recipients of both private and public assistance, ranging in method or manner from private donations to collections in the churches. It was not a budgetary problem for at that time the churches had no budgets. But the support of them was not an issue (except with the Daniel Sommer party of the North)—and it is not a valid issue now. If such is liberalism or digression

now, then all of the nobles of the church before our time, including the editors and the writers and the greatest preachers the church has ever known—the men who fought all error and brought the church to us—they all were *liberals* and *modernists*, according to these late decrees, and we have only now been made aware of it. Here it is presumptuously asserted that these men of the past generation did not understand these “principles,” and that “the issues” had not been “defined.” Aside from the stupidity of such a statement, it implies too much of a compliment to the mentality of these late leaders, who in comparison are pigmies in stature and neophytes in understanding. “There were giants in those days”—and their gigantic shadow stands as high over the dwarfs of this ridiculous “current reformation” as the majestic ranges of Pike’s Peak tower above the undulating dunes of the desert.

The prating of these party leaders amounts to the claim that they have just recently discovered the church—so consistency in reference to present attitudes and actions will require the posthumous severance of all fellowship with the pioneers of the real restoration movement, together with the late and lamented defenders of the faith closer to us in the generation touching our own—some of whom have passed on in recent years, who were our trusted protagonists in the drama of polemics against all antagonists in the era of notable debates. They knew the truth and could recognize error; they discerned digression and brought it to a showdown, but with the discrimination to avoid pseudo-issues. One of these stalwart warriors, now a man of eighty, recently commented on the current controversies with the remark: “Where did these late-comers learn so many things that none of the older preachers ever knew”? The pungent observation by a man of war and of wisdom should puncture the self-opinionated egotism of the novices of this new reformation. We are not unaware of the apostolic statement, “let no man despise thy youth”—but it must not be mistaken to mean that a young preacher’s conduct may not become despicable.

The stereotyped answer to comparisons of the so-called "current issues" with the established practices of the past is—*traditionalism*. Another stock saying is: It makes no difference how long anything has been practiced if it is wrong. But their mere assertions do not make *anything* wrong, and both of these statements intended for a standard becomes a tacit admission that their teachings are *novel* and *new*. Frequent reference is made to "re-studying" these questions. This is an admission of an uncertainty which disqualifies them as leaders of other people. It brands their whole movement as an experiment. It represents them as forcing issues on the churches which are unresolved and unsettled among themselves, and as commanding a whole brotherhood to follow their groping on the shifting sands of changing positions. Contrast this fatal concession of an unsafe and vacillating new movement with the "no uncertain sound" of the pioneers from the first voice heard to its last reverberation in our own time on all principles of faith and doctrine. The charge of modernism against others has bounced. Claiming that the greatest men among us did not understand the issues, accusing all of the churches of the generation past of wrongful practices with respect to the current issues, conceding that they are leading a new experimental modern movement—by these concessions they are themselves, by their own definitions, the self-convicted *modernists* in the church of this generation.

With further reference to the charge of *traditionalism*, to uphold the principles and practices of the men of God at whose feet it was my privilege to sit, and to stand where they stood, has been my greatest single satisfaction in the fifty years of my own proclamation of the gospel; and it is far more honorable than desertion to the *traditions* of the expired Sommer-Ketcherside radical movement of the past, now being revived by a group of men who accuse others of traditionalism. As the charge of modernism bounced, so the accusation of traditionalism boomerangs—they are themselves, according to their own standard, both *modernists* and *traditionalists*.

(4) In the middle of the road.

Certain leaders of political parties are stamped with the image of “wingers”—left wingers and right-wingers. The left-wingers veer to the left of the middle, away from conservative constitutional standards. These are labeled “liberals.” The right-wingers swerve to the right of the middle into a false conservatism which leads to a radicalism that ends in fanaticism. So it is, in principle in the church—we have the *wingers* to the left and to the right. Albeit, these terms require some definition. It is now customary to brand all the preachers and churches *liberal* who do not oppose orphanages and homes for the aged, or joint participation of several churches of a populous area in a cooperative gospel effort, or in fact who are doing no more nor less than the churches have always done; and on the other hand, in retaliation all others who are not disposed to support every promotion and project of a sponsoring eldership or a high-pressure group are accused of *anti-ism*. As early as the 1920's I preached in what was called county-wide meetings in Texas, and as late as 1950 I preached in city-wide meetings both in and out of Texas. This, in the eyes of some, associates me with the liberals; but not approving and endorsing every promotional project that may be launched in the name of “The Church of Christ” connects me, in the eyes of others, with the *antis*—in which case I am neither. Herein lies the evil of extremisms.

There is little or no difference between an extremist and a radical, unless the latter is louder—both terms defile the cause of conservatism and jettison the effective effort to oppose what is truly liberalism. An extremist is an outsider who lives and moves in an atmosphere of alienation from others, which leads him farther and farther into unrestrained fanaticism. The middle-of-the road is the rejection of extremism, either to the left or to the right. Moses commanded Israel in keeping the law to “turn not from it to the right hand or to the left.” Joshua admonished Israel to “turn not aside therefrom to the right hand or to the left.” And God commended Josiah because he had “turned not aside to the right hand or to the left.” The

one who speaks derogatorily of the middle of the road finds himself criticizing what Moses *commanded* and what God *commended*.

The definition of a road is *a path going in one direction*. It does not imply the dual highway with the center line, which separates two roads or paths of travel. If one's vehicle is not in the middle of the road, it is off-center to one side or the other: and one who cannot stay in the middle of the road is a poor driver, or drunk, or needs his front end aligned. And if he does not know the difference between the middle of the road and the dividing line of the highway to the left of the driver, which separates two lanes of traffic, well—his driver's license should be revoked. And to confuse the middle of the road with straddling the fence is stupid. Considering the usual distance between the middle of the road and the fence on either side of it, the one who straddled the fence while in the middle of the road would be some straddler!

Thirty years ago in the *Gospel Advocate*, of which this writer was then editor, there appeared an editorial, written by me, under the caption, *The Truth Between Extremes*, which discussed some incipient extremisms then existing that have been accentuated in various forms in later developments. The present editor of the *Gospel Advocate* reprinted this article later with editorial endorsement, indicating that properly appraised it does not serve the cause of the radical party. However, this article has also been reprinted, with their usual misapplication, in several of these factional party papers; but if this article had been entitled *The Middle Of The Road* instead of *The Truth Between Extremes* it would be condemned and ridiculed by the radical extremists. Yet there is not the difference of one jot or tittle in the connotations of the two titles.

(5) Ballooning the so-called issues.

The divisive spirit has become deeply ingrained in party adherents and is deepening. A mass media of inter-church meddling bulletins, swapped and rotated in printed material, echoes from one source, parrots of the same party line.

The whole party spirit is wrong and its atmosphere is obnoxious. The questions that have been pressed into focus to provide party issues do not possess the inherent substance of doctrine. They are afterthoughts of a factious group searching for propaganda to distinguish them as a movement. Not one of the forced issues are in essence preventative of the worship and service of God or destructive of the identity of the church. They have never been considered in such a connection by any scholar in the church. It is a propaganda of strange and forced exegeses of scriptures appropriated for party purposes which has developed into an unhappy episode of radicalism, masquerading as a reformation, plying the churches with theoretical views of congregational autonomy and creedalized personal opinions on everything the people may or may not do, from opposition to harmless gatherings on the premises of the church property to objections against weddings and funerals in the church building, thus making the property sacred and the building sacramental. Altogether it represents a pseudo-loyalty more accurately diagnosed as spiritual neurosis. The entire picture presents a profile of revolutionary and factional thinking, with a display of premature pronouncements by immature aspirants who speak with an air of wisdom which older men would not assume.

The grounds of cleavage are fictitious and intangible. The "orphan home issue" is an example. *There is no source for the corruption of the church in an orphanage.* Through all of the years of their existence there is not an instance of orphanage control or domination or supplantation of the churches. These pseudo-issues have been solely provisional and evolutionsal; that is, a development for convenience and not from conviction. They have become expediential contrivances, subject to alterations according to the changing positions of unstable men. The proof of this conclusion is in the fact that none of the leaders of this faction held these viewpoints *before the decision to make the opposition to orphan homes the party issue.* By so doing they have transplanted the propaganda of Sommerism from the northern states to areas of the south and the west.

Despairing, indeed, is the state of men who are willing to divide the churches in order to be the heads and leaders of a party. It is the same type of frustration which causes psychotic political leaders to perform acts that plunge nations into war. In the same character the radical leaders of this propaganda agitation have ballooned "the issues" all out of proportion to truth and fact.

(6) The real threat of modernism.

In the same party spirit the charges of modernism and liberalism are being shouted against congregations that are doing no more nor less than the churches have always done. But the component elements of *modernism* do not consist in what the churches generally are practicing now, nor is *liberalism* composed of what is included in their budgets. The liberalism confronting the church of Christ today is the alarming use by the teachers and preachers in the schools and the churches of the so-called new Bibles. The *new* translations are in fact *no* translations—they are not *versions* but *perversions* of the text of the manuscripts. It is known to all who are informed that the translators are all ultra-modernists—their names and backgrounds are available and accessible, and their denials of the fundamental doctrines of the virgin birth of Christ, the verbal inspiration and inerrant integrity of the Scriptures are all in print. This accounts for the liberty exercised to rephrase and rewrite the text of the Bible, admittedly using their own words and phrases, not of the text, to implement their own theological concepts, the purpose of which is to destroy Christianity as it has been revealed and as we have known it. The perfidy of the perversions of these pseudo-bibles becomes more and more evident to me the further the perusal of them is pursued. There are many hundreds of examples of corrupting the text and changing its doctrine. The objections to the long accepted versions (the King James and the American Standard Version) are largely prejudicial and based on false insinuations, stemming from the campaign to relegate the old versions. The King James version was produced in the same era of the English

language as the writings of Shakespeare—in the period of its greatest elegance of style and excellence of diction. Have any of the professors proposed to relegate Shakespeare? There is not a literary body of people in the world who would dare tamper with the plays of William Shakespeare, but they feel no compunction in mutilating the written Word of God. It is my purpose to publish several hundred comparisons to demonstrate that the contents of the purported new Bibles are contradictory to the teaching of Christ and the doctrine of his inspired apostles, and vitiating to Christianity.

It is not an orphanage that will corrupt the church, nor programs in the budgets that will destroy the gospel—it is rather the threat of modernism in the form of spurious bibles on one hand, and the religio-politico octopus of Roman Catholicism together with the propaganda of the National Council of Churches for a compromised unity of denominational Christianity, on the other hand, that confront the churches of Christ with impending threats and dangers. It is now time, and high time, for preachers of the gospel everywhere to close ranks for this confrontation of the common foe—Catholicism, denominationalism and modernism.

III. THE TRUTH BETWEEN EXTREMES—OR THE MIDDLE OF THE ROAD

In evidence that the new radical party leaders have seized upon functional questions as forced issues for lines of cleavage, an editorial in the *Gospel Advocate*, written by me in 1931, while I was editor of that century-old medium, is here inserted. Later, in 1939, after the present esteemed editor, Brother B. C. Goodpasture, came to the editorial chair he reprinted this article in the same medium with his personal editorial indorsement as common ground.

THE TRUTH BETWEEN EXTREMES

(May, 1931)

In establishing the identity of the New Testament church, the necessity of being Scriptural in doctrine, worship, and name has received due emphasis. While these essential features have not been overemphasized, there are some other points that have been more or less minimized.

The organization of the church, for instance, is vital, and Scriptural *work* is an essential feature of its identity.

The organization of the New Testament church is simple, not complex. It is the local church with elders, deacons, and members. No other organization is known in the New Testament. The local church with elders and deacons is a complete and perfect organization through which to do everything God has commanded the church *as such* to do. It, therefore, follows that any organization larger or smaller than the local church, designed to do the work of the church, is an infringement upon the divine arrangement and is unscriptural. The truth of this principle is so evident as not to require proof to one who is familiar with New Testament teaching.

In the application of the above principle, however, some have failed to discriminate between *methods* and *organization*. The church may use any expedient *method* of doing anything God has commanded so long as it is a *method only*. The protracted meeting is a method of saving souls. Class teaching, sometimes called "Sunday school," is a *method* of imparting instruction, whether pursued on Sunday or some other day. But there is a vast difference between methods and organizations. It has been claimed that the missionary society is only a method of evangelizing the world. That is not true. The missionary society is an organization, an established institution, and uses methods of its own.

It is easy to encroach upon principles, and such encroachments are in evidence in some of the churches of Christ today. For instance, the Sunday school as a method of instruction violates no Scriptural principle. Quite to the contrary, it is the application of the Scriptures that enjoin teaching, but prescribe no method. But when the Sunday school becomes an organized auxiliary, functioning apart from the church, it ceases to be a method and becomes an organization. It is not uncommon for Sunday-school classes, young people's meetings, women's Bible classes and other

groups to function as organized groups even to the point of maintaining a separate treasury and doing certain work belonging to the church in the name of their group. If one group has the right to so organize and function, other groups have the same right, and if followed to its logical end the congregation as an organized unit would be destroyed. Such is a perversion of an otherwise Scriptural work. When Sunday-school classes and young people's meetings so organize and function, they differ from the denominational B. Y. P. U. and C.E. societies only in name.

The autonomy of the church—the independent existence and functions of the local church—is an accepted principle among all who oppose the missionary societies. But to what extent congregations can engage in cooperative work without infringing upon autonomous functioning of the church is a question not altogether easy to decide.

The truth is usually found between extremes. The extremes in this case are, organizations that usurp the functions of a congregation, on one hand, and an aloofness between churches that would prohibit all cooperation, on the other. The missionary society usurps the functions of the church. And when an individual does the same thing the missionary society does—namely, independently receives and disburses missionary funds for the churches—that individual usurps the functions of the church. On the same principle, if the elders of one congregation solicit the funds of other congregations for general distribution, then the elders of one congregation usurp the functions of the congregations whose funds they receive and disburse. It is the same in principle as if a society or individual should do so.

How then, and to what extent, may churches Scripturally cooperate? Fortunately, we have a New Testament example. The prophet Agabus prophesied of the famine that should come over the world (the Jewish world, or Judea); and "the disciples [at Antioch], every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11:29,30).

The disciples at Antioch cooperated with the churches in Judea *through the elders* in relieving an emergency in Judea. For one church to help another church bear its own burdens, therefore, has Scriptural precedent. But for one church to solicit funds from other churches for general distribution to other fields or places, thus becoming the

treasury of other churches, is quite a different question. Such procedure makes a sort of *society* out of the elders of a local church, and for such there is no Scriptural precedent or example.

There should be no infringement upon the local church as a functioning unit.

Before and after the foregoing 1931 editorial I had written in defence of orphan homes against Sommerism, and had repeatedly held meetings where such homes were operated such as Tipton Orphan Home at Tipton, Oklahoma, and the Potter Home at Bowling Green, Kentucky, and had commended them publicly and privately and in print. As later comments in this treatise will show the comparison of missionary and benevolent work had reference to the United Christian Missionary Society and general Board of Benevolence as operated by the Christian Church denomination. I have never preached a sermon nor have I ever written an article against orphan homes, or against joint-efforts of churches, but rather have defended the former and participated in the latter. The above article is explicit on the point that one or more churches may send money or aid to another church where the need exists.

IV. EXAMPLES OF EXTREMISMS

While extremists one way virtually claim that the church can do everything, and the radicals the other way practically declaim that the church cannot do anything, the elders and the members of the churches generally are realizing the need of restraining the extremists; and of manifesting attitudes and maintaining conditions conducive to temperate reflection and honest consideration of these various functional and operational questions, without divisions and cleavages; and to preserve peace within the congregations and unity among the churches.

(1) Extremes beget extremes.

For example, first, the opposition to imbedding the colleges in the budgets of the churches has led to the other

extreme that the church alone can teach the Bible; and opposition to turning Bible departments of colleges into seminaries fosters the extreme that there should be no paid teachers of the Bible in the colleges. Consistently, this extreme would apply equally to a paid editor of a religious periodical and prohibit a publishing company from paying a writer for a manuscript that teaches the Bible, or for the publication of a book on a Bible subject. Such extremes are without bounds.

(2) Institutional control.

The ostensible opposition to college domination of churches and preachers by the radical element is being matched by themselves in the control of churches and preachers by their own institutions—their publishing companies and schools; for when certain publishers can give the signal to a preacher when to divide a church, and when both churches and preachers within certain circles are controlled by the pressures and influence of a school of their own—that is *institutionalism*, and *institutional control*.

(3) Cooperation versus subsidy.

The failure to distinguish between cooperation and subsidy is another example. The objections to subsidizing the general work of the church through one eldership produces the opposite extreme that one church may not help another in a cooperative work, or under any circumstances unite its funds with another church, thus condemning the cooperative city-wide meetings in which these men themselves have in the past participated.

(4) The administration of benevolence.

The opposition to some objectionable features or operations of an orphanage leads a radical element to conclude that the church cannot use or help such an orphan's home, nor contribute money to another church in connection with benevolent work. Yet in the entire history of the existence of the orphanages there has never been an example of orphanage domination or control of churches, nor in any

one of them an existing potential of corrupting the church. To make an orphanage the ground for division is indeed a poor issue.

(5) Religious real estate and dedicated buildings.

The opposition to church banquets has caused the other late extreme of objection to eating on the premises or the using of the property for any other purpose than the worship, or for any gathering other than the services of the church—even to the late contention that weddings and funerals should be excluded from the church buildings. In the years past all gospel preachers stoutly and rightly condemned the denominational practice of “dedicating” their church buildings; but now, after the fashion of the Roman Catholics, real estate properties of the church are made sacramental.

(6) The collective care of the poor.

The objection to making the care of the world an immediate obligation of the church has engendered the extreme of “the saints only” theory and the perversion of Gal. 6:10 and Jas. 1:27. To escape from the argument for the collective support of the poor, when such benevolence comes within the range of congregational responsibility, the extremes have evolved into the doctrine that the church has no benevolent obligation to anyone under any circumstances. This “alien benevolence” argument, based on the notion of *saints only*, calls for the splitting of the Gal. 6:10 verse, for it is admitted that the church may do the bottom part of the passage, but it is asserted that the church may not do the top part of the same passage, although the whole passage was addressed to the same people.

This *saints only* concept is more Masonic, Mormonic and Catholic than Christian. The Catholics in Italy display untold wealth while the masses starve in sight of them. The “saints only” doctrine would withhold contributions of the church from “alien” children at their door, suffering in need. The system of welfare and moral standards of Masonry apply to the families of Master Masons only,

and so it is with the Mormons. The "saints only" concept reduces the church to the level of fraternity membership and the benefits of lodges. It presents a selfish Christianity that becomes a contradiction in terms. Moreover, the new notion that a child is inherently an alien is a false doctrine bordering on the dogmas of original sin and hereditary total depravity.

It is contended that such benevolence is the duty of *individuals*, not of the church; but at the same time it is insisted that every member of the church must contribute all that he has been prospered to give into the treasury on the first day of the week; so, if he fulfills this duty he has nothing left to do individually; and if the church cannot scripturally help the one in need, and the individual cannot economically do so, it follows that the destitute can receive no benevolence at all from either the church or the individual! These are some of the unworthy inconsistencies into which radical men have been forced in the effort to escape the various traps into which "the issues" have cornered them. Howbeit the *saints only* doctrine has become with them a major issue.

In the matter of care for the orphans it is insisted that they should be adopted into the homes—yet there is not one passage of scripture that makes such a requirement. To thus bring outsiders into the family, in the nature of it, is not mandatory. The adoption of children into one's home and family is strictly a matter of judgment, especially where there are flesh and blood children; but in any event, it is an optional privilege and not a scriptural command. Here is an example of a partisan group making law in a realm where the Bible has not legislated.

(7) Concerning congregational autonomy.

The oft-repeated cry for *congregational autonomy* has become a mere phrase in this bedlam of extremes, for it has become a matter of common knowledge that the radical proclaimers of this dictum have no respect for the unity of a congregation, nor for the authority of the elders, when it serves their purpose to ignore both. When an elder of

the church stands in their way they push him aside and oust him if they can; and if the congregation does not bow to their dictatorial demands they will divide it. They talk and write on congregational autonomy, but the men of this party movement have no respect for congregations or for elders who do not follow their dictates.

Many good people who are devoted to the service of God and who are in heart loyal to the church of the Lord, are being victimized by party leaders who ostensibly oppose what is called centralized control through congregational organization, but who practice it themselves through a publication organization and a college institution; who profess pious opposition to the concentration of power in an eldership, but practice the same concentration of power in a publishing corporation which dominates preachers and churches to the point of dictation in the affairs of various congregations—by personal intrusion and by infiltration through the circulation of inter-church bulletins imposed on the membership of churches as a means of driving their dividing wedges; and when the time appears opportune they give the signal for division and separation. With the hand of dictators these party leaders revel over ignominious victories in some localities, with a specious plea of adherence to the scriptures—but neither in teaching and practice nor in course of procedure are they scriptural. What price victory—the dividing of churches! As these facts become more and more evident, the churches generally will continue to be governed by the written Word, not by the assumptions of arbitrary authority by a party of dictatorial church splitters.

To engage in constructive criticisms and instructive discussions of real, rather than manufactured, issues is one thing—but the forming of a party to divide the churches is another thing. In the former, along with others, I have freely engaged, but in the latter, I have had no part either in the past or in the present. The cry of the bleeding cause of Christ, where the ruthless disruption and senseless division of congregations have been perpetrated, ascends to heaven, the anathema of which descends upon the dividers.

V. DANGERS AND DEVIATIONS

But the truth of the foregoing does not mean that there are no existing deviations and danger signals. These symptomatic conditions are not new; they are recurrent issues that have required repeated discussion; and as in the past, so it will be in the future that renewed attempts to commit the churches to practices and promotions incompatible with the character and mission of the church must be periodically repulsed.

(1) The liaison between the colleges and the churches.

There is an unmistakable trend in some of the colleges to water down the doctrine and broaden the organizational structure of the church to accommodate certain projects. Certain forms of extremisms would substitute plans and programs for scriptural principles and precedents and procedures, all of which are matters of concern. A group of college professors may assume to be custodians of the scriptures and of what they teach; and presume to decide what is *scripture* and what is not, claiming that ordinary preachers and members of the churches are not capable of knowing for themselves, and must therefore look to the professors in the Bible departments of the colleges for direction, which means the incipient establishment of human authority in the churches.

A further danger signal is seen in college endorsement of preachers conforming to the college standard, but a withholding of endorsement from non-conformists to their standard of judgment. This is a sort of liaison between the colleges and the churches in the matter of endorsing or un-endorsing preachers of the gospel, thereby establishing an agency that has the potential power to make or break any preacher in the brotherhood, and by intimidation pressure the preachers into conformation. Herein lies an immediate danger in the relations between the colleges and the churches. It is a sure warning that the activities of colleges should be restricted to their academic sphere—*let the college be the college and let the church be the church.*

There has been a gradual tendency to make the school the church and to remake the churches into schools.

The potential danger in the college, church and preacher relation is in the exercise of power. Therein lies the danger. The reality of this potential danger is discernible in the growing tendency for the colleges to operate the churches by remote control. It is on the same principle of the Harvard Professors in the branches of our government, who seek to mold the political and philosophical thinking of the American people. Already some of our college professors are apparently attempting to harness the thinking of the brotherhood, and to attain that end through the generation of young people going from the schools into the churches, and to thus determine the teaching, control the preaching and formulate the practices of the churches. It is an assumption that the "uneducated" masses in the churches are not capable of deciding what the Bible does or does not teach, and the professors, as a self-appointed cultured and educational group, exercise the prerogative to make the decisions, and by propaganda to enforce them.

(2) The interference of extremists.

On the other hand, the radicalism of the party that is now posing as guardians of congregational autonomy and custodians of conservatism is not an alternative, but has only complicated the conditions; rather have their own extremists jettisoned the effective oppositions to some improprieties that exist. Their own publications and institutions are doing the same things, the only distinguishable difference being in the fact that they are less powerful—a difference only in degree.

Like the leaders of the Birch group of recent notoriety in politics, who seek to weld the radical elements of the nation into a political movement of power under its own control, according to the laws of its own Blue Book, rather than our national constitution—so in the church we have that group of bully boys all over the brotherhood, who with the media of papers and bulletins, together with radio raving and pulpit ranting, attempt to bulldoze the weak

preachers and steamroller the small congregations into their party-power-controlled movement, with the deliberate aim and effort to undermine the whole church. To this end they have formulated their own radical Blue Book of recently developed *views* and *tenets* and *positions*, all of which were heretofore unknown. Their methods are much the same; they are a sort of *Birch Society* within the church, with apologies to the Birchers in politics. But they will not succeed. Already they are on the wane and will come to the same end of all such factious movements within the church in the past.

The particular "issues" upon which the course of this party was charted are not grounds for division. But they have been made the bond of fellowship and cause for disfellowship that will require the posthumous withdrawal of fellowship from all the pioneers in the church before us, who "blazed the trail" and brought the church to all of us in every part of the nation. They knew every phase and form, degree and grade of digression; and they fought it to a standstill. It is a silly thing for a set of radical smart-alecks now, who think they have recently discovered the church, to go about over the brotherhood with an air of superiority, haranguing the churches and repudiating the great preachers who were defending the truth on all questions before they were born. This complete lack of reserve and humility in the promoters of this malodorous movement casts doubt on the sincerity of its motivations.

The whole effort of the leaders of the so-called movement, like certain political machines, is party control. The spirit of it destroys independence. It is blandly affirmed that all of us must be on one end or the other of the opposite extremes. That is the same as saying that one must join one party or another, that there can be no independence. But when two extremes are both wrong, the truth lies between—and that is the middle of the road, the road of truth, and the extremes are to the either side of it. The elders of the churches and preachers of the gospel should possess too much self-respect and personal independence to allow any factious party or pressure group align them with

existing extremisms, all of which are pressure groups. Some of them are represented by travelling elders or paid agents, demanding participation in various projects, columnizing the churches, labeling the congregations, with implied intimidation in veiled threats to both preachers and elders of ostracism if at least *token* contributions are not made to their promotions. Here is where the independence of elders and preachers should be asserted, for whether the program, project or promotion is right or wrong that system is wrong and the party that it creates is as evil as the party that opposes it.

(3) The committee system of congregational government.

Another development is the government of the churches by multiple committees, supplanting the divine arrangement of elders in every church. In some areas these committees have become inter-congregational and statewide. Representatives have been known to make trips to a college in another state for consultation with certain professors on procedures to depose elders and set up committee government. Such as this lends impetus to the opposite radical extremes and "these things ought not so to be."

(4) Imparting images to the church.

Another promotion not good for the church is the popular practice of imparting a denominational and public image to the "Church of Christ" through certain publicized personalities and advertising mediums and methods. There is the television image, the movie image, the radio image, the advertising image, *ad infinitum*, through popular personalities. Out of these activities the church has received a mass of bad advertisement, spiritually, and its true character has been misrepresented.

Withal, the radical party, though it seeks to capitalize on these conditions, offers no cure; it has only complicated the problems by manufacturing multiple opposite extremes. It is my own firm conviction that through all of this welter of confusions, changes and extremisms, the core of the

church will remain fixed and anchored to God's word and His way.

VI. THE FABRICATION OF SPURIOUS ISSUES IN FOUR POINTS OF STUPIDITY

In the entire structure of this new insurgent party there is not one so-called "issue" that involves a doctrinal point—not one basic or fundamental doctrine. Their whole credenda can be reduced to personal predilections, whimsical absurdities, gross nonsense and crass stupidity. Their party is destitute of a real issue, and must seize upon some minor local irregularity which they exaggerate and balloon into a major issue.

(1) The four points of stupidity.

These four points are the pivot on which the *anti* movement turns in the manufacturing of *issues* in the development of *positions* which were not anticipated by the leaders of this party, but which resulted from argumentations driving them from extremes to extremities in order to extricate themselves from conspicuous inconsistencies, difficult dilemmas and the inevitably embarrassing consequences. Every one of these points that have been made an issue were previously preached and practiced by the leaders of the new party themselves and only lately have been seized in the frustration of grasping for *issues* where there were no issues, to form their party line. The mere enumeration of these senseless opinionated personal sentimentalisms is a sufficient exposure of their spurious peculiarity.

First: The belated outbursts against orphan homes in the effort to revive the dead issues of the *anti* college and *anti* orphan home Sommer movement, the success of which was prevented by the opposition of the greatest men and minds in the church among the pioneers of Tennessee and Texas. The orphanage as an expedient means of providing care for orphan children, when the circumstances require it, is as old as the churches in Tennessee and Texas, and

for the whole century has had the approval and support of the men "who have spoken unto you the word of God," whose teaching was trusted and whose faith was followed, as was mentioned in Heb. 13.6. But now, a sort of motley, heterogeneous and disordered group of men, who have failed to agree among themselves, have initiated a recalcitrant "movement" to inaugurate "a new restoration" whimsically based on opposition to orphan homes. And they brand all of us (which is most of us) as *new digressives* who will not *change* to their own *new movement* and submit to the dictates of the novices who compose their precipitant leadership. Yet in the whole history of an orphan home there is not an example of corruption *to or of or in* the church stemming from one of them. Making an issue of them is a senseless, stupid thing to do.

Second: The cynical attitude toward the joint efforts of churches in metropolitan gospel meetings. The historical Nashville Ryman Auditorium N. B. Hardeman Meetings successively, in the 1920's, 30's and 40's; and our Houston Music Hall Meetings of 1945-46; and the more recent Louisville Municipal Auditorium Meetings of 1950—and others previous to these years—all these, were within this classification. Although some leaders of the present opposition were the promoters of these joint efforts then, they now charge without compunction of conscience that *we have changed* and are under anathema in apostasy from the faith. Yet they are themselves engaged in joint efforts in certain ways of their own to avoid the appearance of cooperation in so-called *missionary* endeavors in towns, cities and sections where the church was flourishing sound and strong before these late comers were born. Their rash of bulletins and papers are cooperative, as they attempt to sow discord in all the churches, by mailing under questionable postal practices these "me-too" mediums to the membership lists of every congregation that can be obtained, in many instances with money from the *church treasury*, and in other circumstances in cooperation with some other source. In their programs *preachers may cooperate, but not elders, or churches.*

Third: The ludicrous incongruity of the sacramentarian sentiment toward church buildings in the dedication of a material house in which the church assembles. At the mandate of these would-be reformers and self-styled restorers the old fashioned dinner on the ground has been abolished among their followers, and the basements of the buildings and the premises of the property have been ordered proscribed for any such practice or purpose. But one of these *preacher-leaders* said to me: that anyone bringing their food could eat it on the premises *outside* but not *inside* the building. I asked him, *Where are the toilet rooms?* So—we can *eat* the food on the outside and *eliminate* it on the inside. But the meeting house is a sacred building! Now, how stupid can men get? According to this new notion, rural churches must return to the old-fashioned “out-house,” and urban churches have a problem to solve!

We have condemned always the denominational practice of dedicating church buildings, and now a new tribe within the church has set up as a cardinal doctrine the idea of making the church building sacramental. It has even been recently suggested that they should be called *sanctuaries*. The statement of Stephen to the Jews in Acts 7 that “Solomon built him a house, howbeit the Most High dwelleth not in temples made with hands”; and the declaration of Paul on Mars Hill, in Acts 17, that God “dwelleth not in temples made with hands,” appears to have perished from the perceptions of these late sacramentarians.

On this point I recall an article in the *Gospel Advocate* by M. C. Kurfees (a giant in the church in his day) in the late 1920's, suggesting that gatherings of members of the church in some part of the meeting house, to eat and visit together, would promote the impartial friendliness of the members and contribute to the peaceful and harmonious atmosphere of the congregation. Brother Kurfees was a staunch defender of the purity of the church against innovations, wrote the best work ever published against the use of instrumental music in the worship at a critical time, and contributed more to the fight against digression than any man of that crucial period, except David Lipscomb

himself. No one attacked Brother Kurfees for his good advice nor called him a digressive.

It will not be *apropos* here for someone to quote, "What? have ye not houses to eat and drink in?" of 1 Cor. 11:22, for the Corinthian church had no *church house*, and the reference was not to eating in some part of it, but to turning the Lord's Supper into a banquet. And anyone who does not know the difference between a simple "dinner on the ground" gathering of members, where and when they bring food to eat and visit together (either inside or outside the building) and a church banquet, is either ignoring the distinction or does not know enough about the difference to talk or write about it. But opposition to this purely social practice has been made a creedal doctrine by the new party, and it adds to the nonsense of their pseudo-issues.

The New Testament does not contain the command for the churches to build meeting houses or church edifices. No New Testament church had one, and such buildings are expediences only, not essential to acceptable worship or divine service; and the church could exist today, meet for worship and carry on every work the church is commanded to perform without owning a "church building"—for they could rent or lease the accommodations for assembly, as many business firms do in the conduct of their enterprises. This does not mean that the present practice of building meeting houses is improper or unscriptural, but it does mean that meeting houses are optional expedients and to *dedicate* a building to make it *sacramental* is contrary to Christianity and is wrong. It is this misconception that has generated the new notion that it is unscriptural for any part or partition of "the church building" to be made available under proper circumstances for the serving of food along with other material provisions and conveniences on its premises.

All of the ado over "the social gospel" is altogether beside the point, for all of the past practices of "dinner on the ground," whether inside or outside the building, had no connection with the gospel then, suggests no concurrence

with it now, and it is not relative to the recent religion of the social gospel theologized by certain ultraliberal cults in modern religious society. The pain of searching for the sources of information on the cultus of the social gospel is all that is necessary to ascertain the meaning of it. The doctrine of the social gospel is the religious thesis comparable to that political and economic concept of social organization known as socialism. It is the religious philosophy that Christianity is fulfilled in humanitarianism and that social interests are the sum total of the gospel. Now anyone whose eyesight can peep through a ladder can see (unless he is looking the other way) that there is not even a similarity between the so-called *issues* in the church and the social gospel *species* of theological thought. To apply that term to the century old practice of dinner on the ground at gospel gatherings by either rural or urban congregations is either an evidence of a lack of sincerity or it is another example of stark stupidity.

Fourth: The arrogation of usurped authority to legislate the whimsical use of "the Lord's money" including and excluding at their own arbitrary will. The creedism is that no money can come from the treasury of the church to help the orphans in an orphan home (or a needy child in any home unless one of its parents is a member of the church)—but the treasurer may write a check on the church in payment for *horse manure* for the *sod* to fertilize the church yard! Whatever word that may be employed to describe that sort of thing will be a synonym for stupidity.

Concerning budgets—it is now a mark of the identity of a scriptural church to have or not to have certain benevolent programs and missionary projects in the budget; but the time was when churches had no such problems, for there were no budgets. The apportionment of the contributions into a pre-arranged budget is comparatively new, and it met with opposition from the early writers of both the *Gospel Advocate* and the *Firm Foundation*, perhaps for the foreseen reason of what is happening now—an issue develops on what may or may not be scripturally included

in the budget, and the budget becomes a sacramental thing, the depository for *the Lord's money*.

The examples of New Testament liberality then were based on the existing need, as stated in Acts 2:42-45 and 1 Cor. 16:1-2, and not on commercial budgets, but now *the Lord's money* concept makes legal tender a sacrament—on that basis the pope and the Vatican are a way ahead of the Lord and his church! Money is not sacramental and *giving* is not a sacrament to be “instituted” alongside the Lord's Supper as “a part of the worship.” It was not so instituted in the New Testament and had no such place in any New Testament church. It simply belongs to the duty of liberality, performed *daily* as a temporary practice of the first church at Jerusalem, in Acts 2 and Acts 4:37—and it was later ordered by Paul in Galatian and Corinthian churches for convenience and dispatch, as a ready means to an end, at the time of assembly on the first day of the week. The same reason exists today, of course, and as a matter of fact, but that matter of fact does not make *money* a sacrament nor mean that *giving* is an institution of worship beside the Lord's Supper for which thanks should be offered.

Do not misunderstand my words—I am not opposed to budgeting the first day of the week contributions, but rather mean that *the budget* is no more sacrosanct now than the contributions were sacred when the churches supported gospel meetings and preachers by a spontaneous liberality, and when elders of the churches announced that the “fifth Sunday” contributions would go to the orphans.

Now, the new reformers will split churches over whether to take “the Lord's money” out of its bed—the budget—to feed and clothe a child, insisting with much animation that to remove *the Lord's money* from its treasury to help a home for orphans is digression; but they will raid the treasury for all modern conveniences of the preacher's home, and may even spend its money to buy the refuse of the barnyard and stable to fertilize the lawn of the church and the premises of the parsonage.

Another matter of fact is that the reformists practice in a pattern of their own everything that they choose to

condemn in the forms practiced by others. A look at their church bulletins and budgets is all that is required to sustain this asservation. They do everything the which they assert others cannot do, and their vaunted congregational autonomy is reduced to *the rule of the preachers* over their churches—which is another relic of the *evangelistic authority* of the system of Sommerism which they have revived. They have substituted the *preacher* rule for the rule of elders, and they call that *autonomy*. Their entire dogmatic system, if it should be honored by that term, is Daniel Sommer *redivivus*—Sommerism living again—and it will follow the same course to end in demise.

The United States Supreme Court ruled that Federal assistance to education was in purpose aid to the child rather than to a private or parochial school, and government aid to the student through the institution of education was therefore within the constitution. On the same principle, the relation of the church is to the orphan, not to the orphanage in which its needs are provided—and anything that simple should not divide a great and growing brotherhood.

(2) The fabrication of spurious issues.

The superficial and false issues of this pseudo-reform agitation revolves around personal and private interpretations of passages with patently forced applications of the scriptures which amount to an artful manipulation of text and context. It indicates an intellectual dishonesty that Paul condemned as “craftiness” in *handling the word of God deceitfully*—and that is the worst sort of deceit.

First: The confused ado in the effort to make an argument by inference from the eighth chapter of Second Corinthians against any joint endeavors between congregations is a capricious conjuration and provides an example of the type of erroneous *exegesis* necessary to make out a case in favor of their baseless assertions.

It is said that 2 Cor. 8:12-15 prohibits the mutual assistance of a plurality of churches. Read the verses and search for such a conjectural conclusion: “For if there be

first a willing mind it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want: that there may be equality: as it is written, He that had much had nothing over; and he that had gathered little had no lack.”

It is asserted that these Corinthian verses teach that one church may not extend pecuniary assistance to another church in any work to which they are equally related. But where is the premise for such a conclusion? It is without either a major or a minor premise, and the conclusion is not there, it is not deducible from the text: that a congregation may not extend financial help to another congregation in a mutual endeavor. What sort of hermeneutics is that? Who made that rule? There is not an implication in the text or the context of the Corinthian passage from which we may draw an inference upon which to reach any such conclusion. There is no process of deduction from such an assumed premise, and upon it no tangible argument can be constructed. It represents the effort of hard pressed men to find some semblance of scriptural support for a conspired issue by forcing scriptures to serve an end which originated in their own conference chambers as an after-thought.

It is claimed that the equality of the Corinthian chapter equals congregational autonomy. Now that is exactly as clear as black land mud in Texas! A congregation engaged in a scriptural work without any assistance from another congregation is *autonomous* and has *equality* with another church that does the same thing, so things equal to the same thing are equal to each other—at least in autonomy! Shades of Socrates and Hedges rules of logic! And their whole propaganda is just that intangible, which is the reason why the members of the party are groping in the confusion of muddled issues, changing *positions* from one printing of a paper to another, never able to offer a clear explanation of their premises.

No scholar past or present, in the church or out of it, I will venture to say, ever offered an exegesis of the Corinthian passage that could yield the intangible "equality argument," and none of the able gospel preachers and editors before us ever thought of such vague elucidations. It is a fallacy conceived in the sophistry of late leaders of this new cult for some sort of an abstraction against pecuniary mutual assistance of congregations when needed.

It is not claimed by these men that one church may not assist another church in ways and means other than money. One church may give another church songbooks and benches; or an able church may give a struggling church property, such as a building and its furnishings—but cannot give it *money*. According to that notion, a stronger church may send a weaker church a preacher who costs money, but cannot send the money; it may give the money to *the preacher* sent to them, but cannot give the money to *the elders* where he does the preaching. The belabored application of this incoherent theory is that when *the Lord's money* is in one church of the Lord, it cannot under any circumstances be contributed to another church of the Lord, for that would destroy "equality" and violate the teaching of the Corinthian passage!

It is impossible to penetrate the viewpoint or understand the mental motions of men who possess the determination to form a party and separate themselves from the church over such abstruse notions not worthy to be named issues.

The question now in mind and in order is: What was the *equality* of 2 Cor. 8:12-15? The Gentile Christians had been made partakers of the inestimable spiritual blessings of the gospel at the expense of their Jewish brethren, and it was equal—that is, equitable—that they should in return impart to them of the carnal (material) things in the spirit of reciprocity. This reciprocation in the *giving* and the *blessing received* is mentioned by the same apostle in Rom. 15:26-29: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and

their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." This blessing of the gospel had proceeded from the Jews to the Gentiles, and therein and thereby were the Gentile Christians debtors to the Jewish Christians.

In reverse example, the Philippians had provided Paul's material needs—Phil. 4:15-19—and Paul desired for them the fruit in return that would abound unto their spiritual account. So it was in the case of the Corinthians—there was reciprocity in the contribution being made by them to the Jewish Christians in Judea for their material want in return for the spiritual blessing of salvation that had come to them from the Jews. Therein was the equality mentioned by Paul to the Corinthians. It was to establish this equality that Paul mentioned the reciprocity in verse 14: "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." The apostle emphasized that *at this time* the abundance of the Corinthians supplied the want of the Judeans, but at *another time* in the future when the Corinthians perchance would stand in need of similar assistance, the abundance of the Judeans would supply the wants of the Corinthians, wherein they would find requital, or return in kind for their liberality. This squaring of a debt due the Jews from the Gentiles placed them on equal basis.

The apostle then applied the illustration of the Israelites gathering manna in the wilderness: "As it is written. He that had gathered much had nothing over; and he that had gathered little had no lack." So it was among the Jewish and Gentile Christians, as it was among the Israelites: there was no lack in equality due to the reciprocation of the Gentiles to their Jewish brethren, the wants of each

having been supplied, although one was spiritual and the other material. In the brotherly love which compensated for the unevenness existing between the spiritual and the carnal there was found a full requital.

The repeated expressions concerning "a work to which churches are equally related" and "an arrangement of churches" are just so much phraseology to add more confusion to the bewildered minds of the befuddled members of the factional party—it is talk that means nothing. After all the polemics the *equality argument*, so styled, is answered in one sentence: it rests on an assumed premise, and with an asserted premise anyone can conclude anything.

Second: The futile attempt to circumvent the Galatian passage of chapter six, verse ten, to escape the clear teaching of a general collective benevolence by an accommodated interpretation of the text, is promptly perceived when the text of verse ten is considered with the context of verses one to ten.

The tenth verse reads: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." That this passage was an apostolic admonition for a general collective benevolence "for all men," but with priority for "the household of faith," was never disputed until the frustrated effort of the new party leaders to devise a combination of ideas that would rob the verse of the forthright simplicity of its statement and dispose of the admonition for general collective benevolence. And all of this to establish the tenet of no collective aid or support for an orphan or any other person not a member of the church. In order to press this passage into service and force its meaning to accommodate their devices, they are confronted with two insurmountable difficulties: first, that the admonition for the benevolence to *all men* of verse 10, though included with injunctions to the churches, is nevertheless limited to the *individual*; and, second, that an orphan child not a member of the church is inherently *an alien*. If the first contention is true, it splits the verse, for it goes without argu-

ment that the church may collectively perform this benevolent duty to any indigent member of the "household of faith," but the church cannot perform this humanitarian service to "all men"—that is, to a destitute non-member of the church. So, according to the concept, the church can do the lower half of this verse but cannot do the upper half of it—yet it is addressed to precisely the same, the selfsame, identical people, *the churches of Galatia*—and to separate the injunction, to make the bottom half of it collective but the top half individual is undiluted disregard for all principles of scriptural exegesis and rules of sentence structure. Furthermore, the same assertion applied to verse 6 limits the support of preachers to individual contributions—for if verse 10 is asserted to be *individual*, we may assert that verse 6 is individual also, and the collective support of a preacher, or teacher, by a congregation is thereby cancelled. It avails nothing to say that *other* scriptures provide the authority for the church to pay the preachers, as that procedure would nullify one or the other and would play both ends against the middle—for if the *individual* of verse 6 *communicates* with the preacher *in all good things* it relieves the necessity—there would not be anything remaining for the church to provide.

With reference to the slant on the issues, that a child is an alien and therefore not a scriptural subject for congregational benevolence—how and when does a child become an alien? If it is born an alien, that is the doctrine of original sin or inherent depravity, and all the scriptures against that doctrine will apply to this issue. Jesus said of little children: "In heaven their angels (spirits) do always behold the face of my Father which is in heaven"—that is the Father in heaven beholds the spirits of the little children such as Jesus mentioned while they are here in the world. On the other hand, if the child is not born an alien, the age at which it becomes alien must be determined in order to know when benevolence may begin and when it must be discontinued. It is, indeed, a sorry thing for men to attempt to make aliens of children as a

technicality to deprive them of the collective benevolence from a congregation of Christians.

As a rebuttal to the collective command of verse 10, these new *exegetes* put great stress on the references to *a man* and *every man* in the preceding verses, claiming that such reference is proof of an individual and not of a collective duty. But these singular phrases apply to the lower half of verse 10, "to the household of faith," in the same degree of application to the upper half, "to all men." That being *exegetically* true, it follows that the collective benevolence must either be denied to "the household of faith" or it must be admitted that the individual command may be collectively performed.

A comparison of passages where there are references to duties of *a man* and *every man* and *any man* will exemplify that there are commands to individuals that require collective performance. A solid example of the collective performance of an individual command is in the observance of the Lord's Supper, described in 1 Cor. 11:23-34. In verse 28, the apostles admonishes *a man* to examine *himself* and so let *him* eat of the bread and drink of the cup. And in verse 34, the apostles exhorts that if *any man* hunger, let *him* eat at home, "that ye come not together unto condemnation." If 1 Cor. 11 requires *a man* to collectively perform the individual duty to observe the Lord's Supper in the assembly, it follows because it must follow, that the *a man* or the *every man* of Gal. 6, may collectively perform the individual duty in the giving of money for benevolence "to all men" as well as "to them that are of the household of faith."

The apostolic order to observe the Lord's Supper was a command to the individual, as shown in verses 28 and 34 of 1 Cor. 11, but that it required collective compliance cannot be denied. If this is true of the Lord's Supper in assembly worship of 1 Cor. 11, it is nonetheless true of benevolence in congregational procedures.

Another apostolic order to the individual but connected with collective compliance is the command concerning the first day of the week contribution: "Now concerning the

collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is not insignificant that the apostle here uses the phrase "the churches of Galatia" with reference to this order, which identifies it with a congregational action in collective obedience; and it is no less significant that the command of Galatians six, verse ten, was just as certainly addressed to the Galatian churches in the phrase of chapter one, verse two: "Unto the churches of Galatia." The comparison follows through in the use of the singular reference to *a man* and *every man* in Galatians six; *a man* and *any man* in Corinthians eleven; and *every one* and *him* in Corinthians sixteen. The command to "lay by in store" was given to *every one* of the Corinthians, using also the singular pronoun *him*, but the order was given for its collective performance in the first day of the week assembly. So if *a man* in Galatians six limits the benevolent command of verse ten to the individual, the same logic will limit both the Lord's Supper and the contribution commands to individual compliance—if collective benevolence for "all men" is barred in Galatians six and therefore limited to "saints only," the same identical expressions will limit the Lord's Supper to individual observance, and the contribution to individual giving, barring both from collective and congregational actions in the Lord's Day assembly of the churches.

This exemplified principle applies with equal force to the individual and collective significance of James 1:26-27 in the use of singular term *man* and *himself*, as will be later discussed in this discourse.

Continuing the dissertation on the controversial sixth chapter of Galatians, an analysis of the whole section of verses 1 to 10 will settle any further disputation in the minds of all who are not controlled by factional prejudices and impostures on *the issues*, "falsely so called."

There is an essential relation between the last division of the fifth chapter and the first section of the sixth chapter.

The fifth chapter ends with the contrast between the *works* of the flesh proceeding from heathen passion and the *fruit* of the spirit borne in the life of the Christian; as he lives in the *spirit* and not in the *flesh*, let him walk by the rules that govern the spiritual life. But in the weakness of the flesh some of the *brethren* of the Galatian churches were not removed from heathenism so far as to be strong, and some of them in weakness would yield to the works of the flesh rather than maintain an adherence to the rules of the spirit. It is here that the sixth chapter exhortation connects with the fifth chapter formula for spiritual life against the works of the flesh. A cursive analysis of the sixth chapter gives a view of a membership relation of mutual dependence, interdependence and collective responsibility.

Verse one: The appellation *brethren* with which the chapter begins is representative of the collective relationship sustained, and is a reminder of the mutual affection that should exist between the members of the body. The clause *if a man be overtaken in a fault* indicates that a brother had been taken by surprise, and in his weakness was caught by what had tempted him in the doing of the works of the flesh that were named in the preceding chapter, before he could fortify himself against backsliding into his old practices and habits. The reference to *ye which are spiritual* meant the men in the church who possessed the special endowments classified as "spiritual gifts." The *spiritual* men, or the spiritually-gifted men, were specially qualified by their possession of the spiritual-gift endowment to *restore* the stumbling member by correction and healing, as the mending of the bones instead of a process of amputation—an orthopedic illustration applied spiritually. But the spiritually-gifted men should perform this duty *in the spirit of meekness*—that is, with equanimity or evenness of mind, with proper equilibrium, composure and self-possession—not with an air or attitude of superiority in their exercise of special endowments; but rather *considering thyself lest thou also be tempted*, to indulge in some of the "works of the flesh," for even the spiritually-

gifted men were not immune to the works of the flesh, and if they should yield to temptation they would themselves stand in need of the same restoration.

Verse two: The encouragement to *bear one another's burdens* denoted communion in burdens, and the word here meant trials with specific reference to the aforementioned works of the flesh in the heathen society wherein they had formerly lived. The word *burdens* here is not a reference to want or need, for the poor and the rich alike had this burden in the dependence of the weak on the strong, as in verse one, and the interdependence on one another as in verse two; and in so doing they would all respectively *fulfill the law of Christ* concerning this collective relation by accomplishing its purpose and completing in action that which is in the new law of Christ by word—that is, the “new commandment” to love one another which Jesus gave to his disciples.

Verse three: The precautionary counsel, *for if a man think himself to be something, when he is nothing, he deceiveth himself*, is directed to the spiritually endowed man who might esteem himself so highly in the possession of the spiritual gifts as to think that he had become *something* that others were not in the sight of God, due to his special endowments; but he had done *nothing* to obtain them as they were imparted gifts which had been distributed according to the will of God for the benefit of all in the church and not for high positions; and for *a man* who possessed these gifts to selfishly regard them would not be a true judgment of himself—he would be *deceived* in the requisites and prerequisites of his gifts and the reason for the possession of them; for the endowment of these direct gifts was bestowed, having nothing to do with superior character, to improve it or to enhance his favor and standing before God.

Verse four: The behest for *every man to prove his own work* was the forbiddance of extolling himself in comparison with another, and in inspired instruction to the spiritually-gifted to stand on *his own work* rather

than on the position that he occupied as placing him above another, thusly to *rejoice in himself alone* in having as a ground of congratulation his own worth and not the inferiority of another by comparing and contrasting merit or demerit.

Verse five: In juxtaposition with verse two the obligation here *for every man shall bear his own burden* had reference to duty, whereas in verse two the word *burden* meant trial. The advice of verse two related to a collective dependence and interdependence in reference to weakness in the matter of yielding to the flesh, and therefore *burdens* meant *trials*; but every man was independent of any other in moral obligations and spiritual responsibilities, therefore in verse five *burden* meant *duty*. It is significant that the Greek words in the two verses are not the same, but indicate the distinction as explained; in the first it was in the plural *burdens* and was mutual and collective; in the second it was in the singular *burden* and was personal in obligation and responsibility in acts of duty, though collectively performed.

Verse six: The collective responsibility for the pecuniary support of teachers in the church of this early period is attested by the directive: *let him that is taught in word communicate unto him that teacheth in all good things*. The ones who were being instructed in the precepts of the gospel, or the law of Christ aforementioned, were the *taught* in word as they were indoctrinated; and it was their collective duty to maintain the teachers of the word—in a regular system of teaching, the teachers were to be maintained by the taught: *in all good things*, supplying all the temporal needs of the men who were deprived of such resources by reason of having devoted themselves to the cause of teaching or preaching the word.

This taught and teacher relation involved all the members, the whole church, and the instruction was therefore collectively applied. To apply this verse *individually* rather than collectively, as an effort is being made to do in relation to verse ten, would relieve the church of all duty to

support or pay the preachers, for if the individuals supply all temporal needs of the preacher there would be nothing left for the church to provide; and if the individuals obeyed the command, anything done by the church would therefore be superfluous. The comparison of verses six and ten demonstrate that these passages have been misused and misapplied in the forced arguments employed by the factionists of the current controversy.

Verse seven: The Galatians should *be not deceived* or misled into a glaring neglect of duty respecting the liberality necessary to maintain the system of teaching which God had ordained in the churches, for *God is not mocked* or derided by disobedience, or scoffed at by men who ignore his will, or circumvented by any acts and attitudes of any man treating God with contempt in ignoring a duty. In so doing men only deceive themselves, for as in the natural world *whatsoever a man soweth that shall he also reap*, so it is in the moral realm and spiritual sphere—men reap the kind of seed that is sown. The sowing to the flesh was the neglect of the good works mentioned, in order to self-gratification, from which comes the inevitable reaping of corruption which is the end of all that is fleshly, and nothing else shall be reaped.

Verse eight: The sowing time is now, for the sowing comes before the reaping, hence, *he that soweth to the flesh shall of the flesh reap corruption*: if the purpose of living is carnal indulgence, it is sowing to the flesh; and the reaping will be the corruption of moral ruin in the result, as blighted wheat and decayed grain. But in *sowing to the spirit*, or planting in the spirit the seeds of knowledge, its course will be the production of fruit in good works here, and the reaping will be *everlasting life* hereafter. We *sow* here, we *reap* hereafter; but if eternal life is possessed now, then the reaping comes too soon—before the sowing has been done. We have eternal life *in promise* here but *in possession* hereafter, as expressly stated by Paul in Titus 1:2: "In hope of eternal life which God, who cannot lie, promised before the world began."

Verse nine: With such good prospects for eternity the Galatian brethren were stimulated to *be not weary in well doing*—that they should not allow their energy and zeal to flag—for *in due season we shall reap*: that is, as in the natural world there is the waiting for the harvest, so the *due season* for this *reaping* is the time to receive the everlasting or eternal life; but it is conditional, on the provision and expressed stipulation that we do not lose heart and quit.

Verse ten: While the season for the sowing lasts it is imperative that all should make useful every favorable juncture of circumstances for the doing of what is good unto all men, without and within the church, but with due priority to them that are in the family of God: *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith*. This doing of good unto all men does not refer to the doing of some good deed, as a Boy Scout's one good deed daily motto, but rather the doing of what is good, as the means to an end, in concern for all men. The verse does not specify benevolence and it is not limited to it, but the all inclusive *good*—what is good, in the perspective of attaining certain ends for the salvation of all men. May the church do *anything* for *all men*, temporally or spiritually? If so, what *good* is included or excluded that the church may do? Name it, and separate it, and see that it will embrace any *opportune* thing as a material means to the spiritual end, but with partiality toward the members of the church.

The “saints only” contention that members of the church may not act collectively in the doing of what is good to all men—that is, non-members—in the deeds of benevolence, and that the upper half of this tenth verse is for individual performance, was conceived as a hard pressed strategy to make prohibitive collective contributions for the care of non-member children in an orphanage. But a comparison of other scriptures will expose this fallacy, only one or two of which will be necessary to mention. In 2 Cor. 9:12-13, we read: “For the administration of this service not only supplieth the want of the saints, but is

abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men (or unto all-ASV).” Here is a liberal distribution made by the Corinthian church unto the saints *and unto all men*. But the ready answer is that the word *men* in this text is in *italics* in the old text, and is omitted in the American Standard Version—therefore the meaning of the passage is made to mean that this distribution of benevolence was made not only *unto them* (the Judean saints) but *unto all* (the needy saints in other localities). But apply that reasoning to 1 Thess. 5:13-15: “Be at peace among yourselves . . . support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men.” In this passage the word *men* in verses 13, 14 and 15 is in *italics*, so according to the specious argument on the Corinthian passage, the phrase “among yourselves, and unto all *men*” could be applied only to yourselves (members of the Thessalonian church) and unto all *men* (members of the church only in other places)—so the instruction to be peaceful, render no evil, and follow what is good, was limited to conduct of members with members, and with the outsiders they could raise a rumpus and do evil! Incidentally, the word *men* in Gal. 6:10 is in *italics*, and if therefore the phrase “unto all *men*” means only unto all saints, then Paul instructed the Galatians to do good unto all the saints, especially the saints who are in the household of God!

Another example is 1 Thess. 3:12: “And the Lord make you increase and abound in love one toward another, and toward all men, even as we do toward you.” Again, in this text the word *men* is in *italics*, and according to the construction placed on the Corinthian passage, the apostolic instruction to the Thessalonians was that their love should abound toward “one another” and toward *all other* one anothers!

Another instance is Rom. 16:19: “For your obedience

is come abroad unto all men. I am glad therefore on your behalf." Again, the word *men* in this passage is in *italics*, and the passage would therefore read "unto all." Indicating it meant *all men*, and not *all saints*, verse 20 mentions the persecution which they were about to endure because of the knowledge of this obedience had spread over the empire, and in the resultant persecution God would "bruise Satan" under their feet.

Still another reference is Eph. 3:8-9 where Paul mentioned his divine commission to "preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery." Connected with the word "all" here is the word *men* which is in *italics*, and according to the forced interpretation of the Corinthian verse, Paul was guilty of an unlettered redundancy in saying that he was sent to preach to the Gentiles *and to all Gentiles!*

Surely these references are sufficient to show the fallacy of the interpreters of the misused Corinthian and Galatian passages and the futility of the effort to maintain the "saints only" theory of benevolence—which we repeat has been incubated in the mental hatchery of a group of factionists bent on binding their anti-orphan-home hobby on the brotherhood to the point of the bayonet of division in every congregation into which they force entrance either in person or through the printed mediums of their parrot papers. In all of the passages cited, and numerous others not cited, the word "all" in connection with the word *men* is from the same Greek word; and to show its reference is general in juxtaposition (placed side by side) with the special (that is, the saints and all *men*) Bagster's Englishman's Greek Concordance inserts the word "men" in brackets in all of these verses. In 1 Thess. 5:15 "yourselves and all men" by no stretch of imagination could be made to mean "yourselves and all yourselves"; in 1 Thess. 3:12 "love toward one another and toward all men" by no imaginative exaggeration could be revised to read "toward one another and all one anothers"; and Eph. 9:8-9 Paul's commission to preach Christ "among the Gentiles . . . and all men" by no reach of reason could be manipulated to

mean to preach "among the Gentiles and all Gentiles"; in Gal. 6:10 the command to "do good unto all men, especially unto them who are of the household of faith" by no rational arrangement could be transposed in translation to imply that Paul urged the Galatian churches to "do good unto all saints, especially the saints in the church"—but if it is admitted that "all men" in the examples adduced as parallels it follows with all the force of the scriptures cited that in 2 Cor. 9:12-13 the Corinthian administration of benevolence to the Jerusalem saints "and unto all men" affords no proof for the "saints only" doctrine of benevolence. Why the *one exception* in the application of the phrase "all men"? There is but one answer—the need of a passage of scripture to accommodate the crudely concocted *saints only* doctrine of congregational beneficence.

In the premises of these comparisons there can be but one conclusion respecting Gal. 6:10: that the command to "do good unto all men, especially unto them who are of the household of faith" is a *collective* duty and that it is not limited to *saints only*. The tone and tenor of the entire sixth chapter of Galatians pertains to collective duties and responsibilities. It is both reasonable and scriptural that when a case of benevolence is no more the obligation of one individual than another the duty becomes collective and the obligation is collectively discharged.

In 1 Cor. 21:27 the apostle said to a disunited church: "now ye are the body of Christ, and members in particular"—that is, members *individually*, which carries the full implication and the necessary inference that individual duties of the members of *the body* are to be collectively performed. The view of the composite body of Christ presented by Paul in Rom. 12:4-8 comprehends the same principle: "For we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy, according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that

exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.”

These verses summarize the duties assigned the several members in the church, individually apportioned but collectively accomplished as a body composite. The allotted gifts embraced the sum of its congregational functions: ministry of the word in preaching; teaching in the private and public instruction of the members; presiding over the body as ruling elders with prudence; showing mercy to the poor and the needy with cheer; and administering the finances of the church with liberality and impartiality. In these offices the benevolent spirit of the gospel is exemplified, even to the care of strangers incorporated in the teaching of Christ in Matt. 25:35-44. The assertion that these things were mentioned only as *individual acts* vitiates both the mission and the function of the church, viewed in Rom. 12:4-8 as the composite body, classifying in it the functional and operational services all of the things mentioned. They were indeed single and individual assignments but were nonetheless in all of the aspects and perspectives of the text the collective and congregational performances of that composite body—the church.

Reverting now to the Galatian text of chapter six: if the effort to reduce the duty of doing good unto all men to the individual basis by the singular references to *a man* has any appearance of plausibility, by the same token it is reversed in the plural use of *we* and *us* of verses nine and ten—let *us* not be weary in well doing, but as *we* have opportunity, let *us* do good unto all men. The plural pronouns carry in it the evidence of individual duties collectively performed.

Concerning the issue of congregational assistance, a labored effort has been made to maintain the assertion that one church may not contribute money to another church for either benevolence or evangelism, which action in their definitions would constitute the *cooperation of churches*. Several related scripture quotations will clarify this point and eliminate it as an issue.

The first passage for reading and review is Rom. 15:25-26: "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." In the American Standard Version the phrase "for the poor saints which are at Jerusalem" reads: "for the poor among the saints that are at Jerusalem." As these poor were *among* the saints, how could the far-away *individual* contributor know the name and address of the *individual recipient*—to whom were the contributions sent? Surely not to each individual beneficiary from each individual benefactor. There is the necessary inference for either an elder or non-elder intermediary agency—now, which would it scripturally be? If it is said that Paul was himself the agency, the answer is that Paul was only the carrier of the contributions from the point of origination to the place of its terminus, and it is not feasible that Paul personally delivered these contributions to the individual poor among the saints in Jerusalem and all over Judea—and if Paul himself could have been the intermediary between the contributors and the recipients, what principle could bar the elders of the churches from performing such service? And that is exactly what the related scripture passages state and clearly show.

The connecting citations are 2 Cor. 8:19, 2 Cor. 9:2 and Acts 11:29-30. The first reference mentions that Paul "was chosen of the churches" to be the carrier of the contributions; and the forward readiness manifested by "them of Macedonia," which Paul commended in (2 Cor. 9:2) the second citation, had reference to the *sending churches* of the first passage (2 Cor. 8:19); and the intermediate receivers of the contributions from the *churches* of the Corinthian reference were the *elders* of the churches mentioned in the third citation (Acts 11:29-30) in the places where the poor brethren dwelt *among* the saints at Jerusalem and in Judea. As the phrase "them of Macedonia" in 2 Cor. 9:2 meant the *sending churches* mentioned in the preceding passage of chapter 8:19, so the Antioch disciples simply meant the Antioch church—and here is therefore

the solid examples of churches sending money to churches for the work of benevolence in the various places where the needs existed, and from this conclusion there is no escape. The churches of Macedonia, Achaia and Antioch (Rom. 15:25-26; 2 Cor. 8:19-9:2) sent contributions of money to the several elders of the numerous churches of Judea where the poverty prevailed—the terminal end of that cooperative endeavor. That is the very thing the leaders of the entitled anti-movement have all unanimously and relentlessly decreed that churches cannot do—but the New Testament affirms and thus confirms that they did it!

And behold now, the spectacle of retreat—in order to escape the consequences of complete encirclement and rather than surrender to the truth and cease the sowing of the seeds of dissension, discord and division, some of the notable extremists have introduced the alternative extremism of denying that benevolence in any form, to any extent, for anyone is a work of the church. Verily, a strong delusion descends upon men who receive not the love of the truth.

Let me again say here with accentuated emphasis—that there is no discrepancy or disharmony between what I am now writing and that which I have before written in correct context and application. As remotely as the nineteen-thirties, and later, I personally published in the *Gospel Advocate*, and other mediums, articles of previous mention, in which reference was made to the permission of one church making a financial contribution to another church where this other church existed and where the elders had the right to oversee it. Passing through other mediums and some dishonest hands these and other articles were altered and diverted, by an editor who even placed a period in the middle of a sentence to force an opposite meaning, and I have been made to say in the past that one church may not contribute money to another church—a thing I have never believed and have never purposely penned, and which I could not consistently say in the face of the proof to the contrary produced herein by chapter and verse citation: and if in the past anything quoted from my pen could bear any construction opposite to the scripturally verified views

of the present postulation, it must either be construed agreeably with the later presentations or else be disowned and disavowed, which no honest man should hesitate to do if the necessity were laid upon him.

Looking at this whole agitation movement, their *party principles* are based on such unwarranted conclusions without an appearance of scriptural premises that they are unworthy to be classified with intelligence much less with the claim for scriptural authority.

Third: The proposition that the requirements of James 1:27 necessary to adequate provision for fatherless children and ill-fortunate widows is solely an individual obligation, in which the church has no collective responsibility, is a postulation inconsistent with the contextual analysis of the chapter and the textual environment of the twenty-seventh verse.

This best known benevolent passage reads as follows: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The epistle of James was addressed to the Jewish Christians of the dispersion, scattered throughout the Roman world in Gentile provinces. The exordium "to the twelve tribes which are scattered abroad, greetings," was the apostolic manner of addressing the whole church in a scattered state—hence, a general epistle addressed to all members of the church individually and collectively wherever found, and not to a single congregation. The "twelve" tribes in the Old Testament represented the whole of fleshly Israel; and "the twelve tribes" in the New Testament is a designation for the whole of spiritual Israel—the true Israel of God now—the whole church of God, as applied by Paul in Gal. 6:16. This use of the "twelve tribes" is also adapted by Jesus in Matt. 19:28 when he advanced notice to his apostles-to-be that in the regeneration (the gospel dispensation) while he occupies the throne of his glory (in heaven) the apostles would occupy twelve thrones (of authority) judging (by apostolic teaching) the twelve tribes of Israel (the whole church of the spiritual Israel).

The sympathetic appeal of the apostle in behalf of the helpless fatherless or afflicted widow was not a mandatory order, inclusive or exclusive, in regard to the building of an *orphanage* or a *widowage* as such, scattered as they were in a foreign world and among alien people; but it was an authoritative directive of general procedure, either individual or collective, requiring adequate provision for the wants of any in their society. To aver that this instruction was applicable to individuals only, having no relevancy to the church is an unwarrantable and unreasonable assertion. There are many instances when provision for the poor and orphaned is no more the obligation of one than of all. When the obligation is solely the individual's, so is the responsibility, and the duty should be individually discharged; but when the obligation is collective, the responsibility is general and it should be collectively performed, which in this connection means as a body or congregation. "Now ye are the body of Christ, and members in particular"—members individually—1 Cor. 12:27. Consonant therewith is the truth previously pronounced, that some individual duties which the New Testament binds are collectively observed, examples of which are the observance of the Lord's Supper, the first day of the week contribution, and numerous other individual duties, actions and services rendered *en masse*, in assembly. (1 Cor. 11:28,34; 1 Cor. 16:2; Col. 3:15-16).

In the preceding discussion of the sixth chapter of Galatians these passages were shown to be pertinent to the principles involved and to be relevant illustrations of their definitions, and with due regard for them the controversial twenty-seventh verse, through an analysis of the chapter which it concludes, will disclose to the view of a casual reader of the context that James 1:27 does not specifically serve the present controversy.

The general term "the fatherless and widows" is a *synecdoche* (syn-ec-do-ky), a form of speech in the New Testament which is so often used to put the part for the whole, and in this passage it is representative of a proverbial class, comprehensive of anyone in need, and there-

fore an exhortation to mutual dependence and assistance which was so imperative in exile conditions, inclusive of either individual or collective responsibility and duty but assuredly not exclusive of either. These facets of the chapter will unfold with an expository approach to the debated text.

Verses one to eight: The apostle James addresses his epistle to the church in its dispersed and scattered state in every part of the foreign world, in order to reconcile them to their conditions, exhorting them to be joyful in the midst of hostile heathen surroundings because happiness should not be placed in prosperity, but rather true joy could be found in experiences of trials, in the proving of faith by persecution, and in the resignation from which other virtues flow (verses 1-3); that such patience in its perfect work would be the source of a variety of virtues essential to that entire perfection in character which would enable them to withstand all opposition, lacking nothing in the qualities that such faith always imparts (verse 4); that if any among them felt destitute of the necessary wisdom to make effective use of these conditions of affliction, through the possession of the spiritual gifts imparted they should seek divine guidance, for God knew their wants and would empower rather than upbraid in the weaknesses to which circumstances of the dispersion had made them liable—but the quality of patience in unrestrained and full operation would complete in them the virtues already possessed, and through prayer enable them to exercise discretion and to deal discerningly with all social and religious problems incident to their exile (verse 5); but all petitions to God should be offered in fidelity and trust, not with uncertainty and irresolution comparable to wind-driven waves of a storm-tossed sea—with the formalism of a faithless uttering of the words of a man whose mind is so changeable in purposes and actions that his course of conduct is dubious, for a man of such vacillating attitude toward God in the afflictions of exile cannot expect any response from the Lord to remove its miseries (verses 6-8).

Verses nine to twelve: The poor among the exiled

brethren were encouraged to endure the more than ordinary hardships with a commensurate forbearance, knowing that in the lowliness of exile he has the exalted dignity of an heir of God (verse 9); but the rich who had exulted in a state of opulence should avoid depression over their humiliation in exile, for as the grass of the earth is by its substance fugitive, and the flower of it in essence is fleeting, so the accumulations of wealth are transient and the rich man himself in the nature of his material affluence is accordingly transitory in his way of life—the common vicissitudes of corporeal existence with all its exigent misfortunes combine to pale the grandeur of riches, and his estate vanishes (verses 10-11); therefore the poor and the rich alike would be more than recompensed for all of the losses experienced in the dispersion, if they would remain firm in faith by the endurance of the trials of exile and the temptations of heathenism, for they would thus attain the blessing of an approved standing with God whose promise to all who love him, more than mundane emoluments, would be the reward of life as his crown (verse 12).

Verses thirteen to seventeen: The critics among the exiles in cynical distrust were disposed to blame God for their exiled surroundings and consequent subjection to the temptation of the lusts of the heathen life, but God's holiness made impossible the evil of seduction in any form under any circumstances (verse 13); rather, the sins committed in yielding to the sensual influences of the heathen world were voluntary actions as when a man is enticed to sin by the allurements of a harlot—in that similitude it is in the embraces of lust that sin is conceived and borne, as a birth which is the offspring of eternal death (verses 14-15); to conclude therefore that God is the author of sin is a deceiving error, for the source of all good in every realm, physical and spiritual, temporal and eternal, is above all that is terrestrial, and descends upon us all from God the Father in whom there can be no variant reflections of light and darkness cast by rotation, for God is only Light and in him the variations produced by modifications or change cannot occur (verses 16-17).

Verses eighteen to twenty-six: The Jews of the dispersion were the firstfruits of the gospel, being the first ones to be begotten by the word of truth, rather than the seed of their fleshly Israelism (verse 18); since all were thus regenerated by the gospel, one should be swift or ready to hear it, slow or hesitant to speak until he understands it, and to not willingly become the cause or occasion for increased persecution proceeding from the wrath of the enemies of true religion—for the wrath thus created among the heathen persecutors of the church could not work in them or others the faith in the gospel that is necessary to the righteousness or salvation which the gospel reveals (verses 19-20); of necessity therefore they should divest themselves of everything in thought, word and deed, in the nature of mischief that would accentuate persecution, and with spiritual poise accept the implanting of that word that had been preached by the apostles of Christ as a scion or graft in their hearts for the propagation of salvation (verse 21); but none should become victim to the deception of thinking that salvation could result from mere knowledge through the hearing of the word only, for that would compare with the man who viewed his face in a mirror and turned away without any intention of ridding his countenance of the blemishes and who ignored his facial defects as though the spots did not exist (verses 22-24); rather should a man look into the perfect word of God in order to find the errors in his ways, and continue in God's perfect law as the only means for the correction of his deviations from it, not forgetting the word in the doing of the work that the word enjoins, for only in so doing can the blessings of obedience be received (verse 25); so in the teaching of the word which had been so profitably heard, the tongue must be always bridled by the word itself, for as the bridle is made for a guide and a means of control, so the teacher or the preacher must have his tongue bridled by the word of God, lest his erroneous teaching should be productive of false religion, which in God's sight is vain religion and therefore the teacher of it was in no way superior to religious heathen among whom they were exiled.

Verse 27: The essence of pure religion is intrinsic and unalloyed, not having been defiled by extraneous contamination of the heathen world, and the peremptory obligation upon all exiles who had embraced it was twofold—to continue sanctification in life in a heathen society and maintain the kind offices of benevolence in relieving the afflictions of all the poor and needy—and the doing of this pure religion will be the emulation of God who is the Father of all.

The meaning of James 1:27 has been missed and some uses made of it have been a misfire. The instruction to “visit the fatherless and widows in their affliction” had no reference to the orphan and the widow as such, but is a *synecdoche*—a figure of speech by which the part is put for the whole. The exhortation to *visit* one another in *affliction* cannot be restricted to the usual application. The fatherless are not *per se* orphans, and if so may not need shelter, clothing and food, which may have been fully provided, but may be very much in need of careful guidance, proper companions, with “the nurture and admonition of the Lord” (Eph. 6:4) which the fathers were commanded to provide for his children—and this passage would apply there. The widow comparably may not need material assistance or pecuniary aid—she may have neither a housing nor a financial affliction, yet she may need association, consolation and counsel—and this would be the application of the passage to her. Furthermore, the proportions of the need may of necessity as a compelling cause require congregational response. To contradict this conclusion would be a concession that the church may provide relief for every affliction of the fatherless or the widow—except money. Blessed money, hallowed money, sacramental money—the Lord’s money, spend it on the preachers, their houses and their lawns, their comforts, vacations and cars—but not on the orphans!

Considering the passage in its contextual objectives it was an exhortation for mutual help in whatever needs existed in their dispersed state of Gentile surroundings in a heathen world, and the phraseology of “the fatherless and

widows" was that figure of speech as common in our language now as it was in New Testament usage then—a form of rhetoric in which the part stands for the whole. The illustrations for this art of expression are so abundant that it is not a matter of searching but of selection. The verb *sail* is used as a noun for a whole fleet of ships. The folk word *fireside* connotes the home where one lives with its comforts, intimacy and privacy. The nutritive terms *bread* and *meat* are frequently used in the scriptures to denote food as a whole, or complete sustenance. (Matt. 4:4; 2 Thess. 3:8—Matt. 6:25; Jno. 4:34; Acts 2:46) In Matthew 25 Jesus used the figurative terminology of *hungry* and *thirsty* and *naked* and *sick* when the obvious meaning was provision for any existing need, as figuratively used in 1 Cor. 4:11 also. The substantive *hunger* in Prov. 19:15 and the verb *hunger* in Rom. 12:20 put the part for the whole; and Paul employs the limited term *flesh* in Rom. 3:20 to designate mankind. After the same manner of speech the diction of James 1:27 in the beneficent behest to "visit the fatherless and widows in their affliction" simply stood for a typical class of the distressed and the practical manifestation of unadulterated religion in meeting the emergencies of need. It is folly to affirm that obedience to this mandate was restricted to individuals and that the church *as such* is therefore now restrained from any participation in the benevolence which the command enjoins. The entire setting for the apostle's concern for the indigent among the exiles, whatever the character of need or classification of want, was their interrelated social responsibility projected beyond individual duty into a general condition requiring a type of benevolent endeavor no more the interest of one person than another, the facilitation of which was therefore by a collective body, or *the church*, the operational and functional details of which not being prescribed cannot be legislated.

The existence and operation of orphanages for this reason cannot in themselves comprise a valid issue and have never been and should never become a cause for cleavage in the one body of the church. Nevertheless, guided by

radical extremists some otherwise good and godly people have become disciples of discord, rallying around a group of "aginnerers" who verily by that description have distinguished themselves as *antis*, a stigmatic title which their personal conduct has earned.

But in the paths blazed by the pioneers of the true restoration movement on this continent we have invested too much of our own lives in effort and energy in the building of the church to let it be torn apart by a few unreasoning radicals in their personal ambitions for partisan position and power, and who have displayed a bad attitude and bitter antagonism toward the church, inventing issues in religion as a demagogue pleads patriotism in politics for personal aggrandizement and private gain. In so doing they have smeared the name and besmirched the dignity of the church all over the nation, wherever the seeds of discord have been sown or which the winds of division have blown. In the role of patriots pioneering a new restoration as guardians of the gospel and preservers of its principles, yet not one issue which they have espoused or expounded is representative of the real restoration movement, and no indictment which they have charged against the church has the character of doctrinal deviation or congregational corruption. They are totally devoid of a valid issue and they do not possess and cannot propagate one distinctive restoration principle of which they blatantly boast.

The real restoration principles consist in the elements which the pioneers and patriots of the church were preaching before extremists were begotten and their extremisms conceived—in the apt words of the Psalmist, "conceived in mischief and brought forth in falsehood." The apparent severity of these strictures does not imply any purpose to castigate the conscientious people who have been inveigled into the whirlpool of this imposture under the specious cognomen of *a new restoration movement*. It is rather with sincere design to reclaim them from "these who separate themselves" from the church, and to retrieve youthful preachers "as firebrands plucked out of the burning," and in this dutiful attempt to also rescue "some

who are in doubt. . . . snatching them out of the fire." It is a faithful and fervent plea, an impassioned personal appeal to turn from this direction of inevitable ruin, renounce the lordly leadership of these party-heads, and return to the church.

These dissenters appear to be dissatisfied that the body of the church has grown greater in its proportions than the group within the circles of their own prominence and to forestall the loss of prestige and escape obscurity in the jealousy for position they have formed a faction proportional to their leadership and commensurable with their command, and their whims rule the roost.

VII. CONCERNING PREVIOUS PUBLICATIONS

Under the caption "A Compendium Of Issues," Number Two of my monthly periodical *Torch* in 1950 was devoted to the discussion of these current topics of discussion. There have been quotations and misquotations of this treatise, omissions and deletions, applications and misapplications, and an unauthorized reproduction and distribution of it by some unethetical individuals who will stoop to any low level and employ any unmoral method of chicanery as a means of falsely associating me with the current defection and to thus further their evil end of local discord and division. The seeds of this insurgent confederation of factionists had not headed when *Torch* was issued, and the *Compendium Of Issues* was not published with any motive of lending aid to such a development, and no one knows this fact more surely than the designing men who attempt to so use it. The purpose of the *Compendium* in the *Torch* was rather to serve as a restraint, a checkrein, on certain projects and promotions in which there were and yet are existent potential perils to the church, a thing recognized and granted by men of reputation in the church who were never identified with nor have ever had any respect for the radicalism. Similar editorials were penned by me in the *Gospel Advocate* twenty years before these later articles were written, all of which had the indorsements mentioned,

and not until the factious party was formed was there any attempt made to classify my editorials and treatises with the current defection.

An example of what my attitude toward orphan homes has been through the years is clearly evident in editorial statements such as the following, which appeared in the *Gospel Advocate* in October 1932, entitled, *Concerning The Potter Orphan Home*.

The statement inserted below appeared in a recent issue of the *Christian Leader* in criticism of an article in the *Gospel Advocate* which was intended to be a commendation of the Potter Orphan Home. We do not think the writer meant any reflection on the good men who have formerly managed the Potter Home, and certainly the *Gospel Advocate* did not intend such in the publication of it. We took the brother's statement, not as a criticism of the men who have superintended the home in the past, but as an opinion that preachers generally are better fitted to preach than to run such institutions. But since the publisher of the *Christian Leader* has construed the statement as carrying a reflection, we gladly insert his correction and make it ours by an unreserved indorsement of all that he says of the good men who were the predecessors of the present superintendent of the Potter Home.

The Potter Home ranks as one of the best-managed institutions of its kind anywhere. Everything about it is apparently as near to the ideal as such an institution could approach. The home atmosphere; the tender interest and affection and training the children receive; the substantial, homelike buildings and beautiful grounds—in fact, everything about it is beautiful; and to observe these children would remind us that the children of *some* parents we know would not be *unfortunate* in a home like this.

There are many good people in the land who have not been so fortunate as some of us, in that no children have blessed their union, and who, perhaps, for valid reasons do not find it expedient to adopt children. What better thing could such people do than “adopt” one or more of these children by paying for their shelter, clothing, food and training, just as they would have done for one of their own? To do so will be a threefold blessing. It will bless those who do the good deed; it will bless the child who is

the recipient; it will help to lift the heavy burden from the shoulders of those who have unselfishly made themselves responsible for the care of homeless children.

Through this home, and others like it, the opportunity is afforded good people who cannot take children into their homes to "bring them up in the nurture and admonition of the Lord"—by proxy. Thus we justify the existence of such institutions as an adjunct of the family—an auxiliary of the home—supplementing the work of parents. They are not "church institutions," but "home institutions," and all good people should be interested in them.

The foregoing insertion, with numerous other articles available, are in evidence that I have never in the *Gospel Advocate* of earlier years or the *Bible Banner* of later years classed an orphan home with the Missionary Society, and no one can successfully do so. My references to comparing a benevolent board with a missionary board, as has been explained herein, applied to the Christian Church Board Of Benevolence—a general organization to which churches contribute, the funds of which the board apportions to the various institutions of their denomination. This general board is thus between the churches and the fields. No such thing nor anything like it exists among the churches. There is no board that so functions. The home itself is *the field*—there is no second destination or third party involved—the contribution is made to the place or field where the need is existent.

Supervision is not an issue. If the church contributes to the need of children of a private home, the parents or guardians stand between the church and the needy—the principle of *structure* or supervision is the same.

The term institutionalism as used in my own writing was then applied to the college-in-the-budget of the churches—and a clear distinction was made at the start between an orphan home and a college, for the reason that should be apparent to all—that secular education is not within the work of the church, whereas benevolence is a requirement. And as observed there is no parallel between the

Missionary Society and an orphan home, nor in the Christian Church Board of Benevolence and the orphanage. Both the Board of Missions and the Board of Benevolence stand between the contributing churches and the field, or places, where the funds are apportioned by the respective denominational boards. But the orphan home does not stand between the churches and the field—*the home is the field, the place or destination of the contribution, where the orphan is*, and there is no board of apportionment to another second or third field. Certainly no issue could be made of the supervision of the home, whether private or public. The supervisors or directors of the home are no more an issue than the structure of a private home, for in either case *the home is the end*, and therefore the field itself.

In my writings I have stood in consistent opposition to the colleges in the budgets of the churches and have signalled existing dangers and potential deviations posed by certain projects and promotions, but in the whole course of opposition to these abuses I have never opposed an orphan home or their public or private support. It is not I but my critics who have changed.

The previous articles and editorials in the *Gospel Advocate* of 1930, of the *Bible Banner* from 1938 through 1940's, and in *Torch* of 1950-51 have not been disowned, but the right to apply them is claimed, with the reaffirmation of their basic truth, and with the disclamation of any intended aid to an *anti-party*, and with the disavowal of any concession to its doctrines. In reference to the much publicized 1950 issue of *Torch*, the following observations are in order as a statement of facts:

1. It was plainly stated, that one or more churches may send money to another church where there is need of assistance in benevolence or in the preaching of the gospel.

2. The joint-efforts of churches in gospel meetings, in which the writer himself has been the preacher, was plainly indorsed and reaffirmed as a scriptural evangelistic endeavor; and it was mentioned, as having a bearing on this point, that in the New Testament in some instances refer-

ence is made to *the church* in an area by the use of the singular term.

3. The long time practice of all-day singing and preaching services, attended by providing tables of food on the premises, either outside or inside the buildings according to convenience, after the order of the old-fashioned "dinner on the ground," was approved, somewhat with nostalgia—a longing for the old times! And there was not a word or a syllable in the treatise in favor of the dedication of church buildings, or the making of money or material property sacramental.

4. The treatise nowhere condemned the practice of general benevolence to needy non-members of the church within the opportunity for good in the Gal. 6:10 reference. There was no indorsement of "the saints only" doctrine.

5. There was no condemnation of orphan homes—it was not an *anti-orphanage* treatise, and there was no opposition to the necessary care of children in homes for orphans, a thing which in the past the author has always defended and supported.

6. Both the individual and the collective duty and responsibility of the members of the church, according to the circumstances and the nature of the obligation, were fully recognized.

7. The criticisms of *institutionalism* were directed at increasing dangers of college domination and control of the churches through budgetary encroachments and various demands made upon the churches—and against the general concept of church-owned-and-operated institutions—but the distinction has always been made by this author, from his earliest writings, between the orphan home and the college, the former being a work of benevolence which is a work of the church; the latter being a business of secular education which is not the work of the church.

8. The whole point of caution was, is and shall continue to be, against the involvement of the churches in the owner-

ship and operation of secular enterprises, organizations and businesses—and to warn them against the over-shadowing and dominating influence of the colleges over the churches. Therein lies the danger—and such a potential danger has never existed in the whole history of an orphan home.

9. The *Torch* issue of 1950 was a statement of general principles, intended as a word of warning against all promotions and projects and programs getting out of bounds, a danger that is yet a reality. But the present lately organized “anti-orphan-home party” did not then exist—it had not been spawned—and the *Torch* which was published nearly twenty years ago, cannot honestly be claimed or adapted by them. To do so is an act of dishonesty.

With renewed emphasis we repeat now that the colleges (including the college-institution of the “antis” themselves) are the real and actual institutional danger—not the orphans. Present developments justify past fears. Their right to exist has not been denied, a thing repeatedly affirmed—but the apparent movement to bring the teaching and practice of the preachers and the churches within the domination and control of the college professors through the agencies and departments of the colleges is a threat to the churches.

A casual or cursory review of that *Torch* issue will show that the whole and sole purpose was to alert brethren generally to potential dangers in extremes of certain promotions and projects—potentialities which yet exist, but which do not offer cause or excuse for the opposite extremes or for the existence of the radical party.

It is plain and easily seen by any one not looking the other way that there was no condemnation of orphan homes and no parallel drawn between an orphanage and a missionary society, as efforts have been made to do. It has been repeatedly stated in every medium that I have ever published or employed that they are not the same. The same is true respecting the issue of the colleges in the budgets of the churches—each and every time that issue has been forced from 1935 until now it was rejected—

and as all informed people know, we opposed it and are still opposed to it—but we also showed that the college question and the orphan issue are not the same.

The orphanage is a *home* institution as previously shown. That it has a *structure* is not denied—but so does any home—private or public—have a structure, and could not exist without it. But *supervision*, or even *structure*, is not a perceptible issue. On the principle that a church may expediently contribute to a needy private home, it would at the least be assuming a tedious task to affirm that the same church could not contribute to an orphan home.

VIII. RESTORATION MOVEMENT AND PARTY FACTIONS— PRINCIPLES VERSUS WHIMSEYS.

At the turn of the eighteenth century there was originated a latent movement that was destined to shake the foundations of both Roman Catholicism and Orthodox Protestantism on the American continent. It had incipience in the work of Barton W. Stone at Cane Ridge, Kentucky, as early as 1790, and was augmented by Alexander Campbell at Washington, Pennsylvania and Bethany, Virginia in the early 1800's; and by his intellect and energies within a few years "the restoration movement" grew in unparalleled proportions—within fifty years to an estimated body of a million members, and in the next century well over three million people had accepted its aims and purposes and openly espoused its principles, being designated as churches of Christ and known only as Christians or as Christians only.

In the path of the progress of this mighty movement there were many obstacles to overcome in the form of prejudices and oppositions from without, but the greatest hindrances to its overwhelming success have stemmed from factional divisions within its ranks, consisting of digressive innovations on one hand to radical whimsies on the other—the former resulting in the development of the separate body denominationally known as The Christian Church *alias* The Disciples Of Christ, and the latter in various

factions bearing the stigma *antis* in the defections of the anti-Sunday School, the anti-college and the anti-orphanage segments, all of which factious varieties flourished, faded, and flopped. Between these extremes of liberal digressions and radical anti-isms the church itself has maintained an equilibrium—a state of balance between opposing forces and influences. As a result the exodus of the Christian Church evolved into a superfluous Protestant denomination, without distinctive principles to warrant its existence, and the intermittent internal factional “movements” which have been periodically flaunted, temporarily flourished, but one after another floundered—the inevitable end of factions within the church.

In this succession of so-called movements, from Somerism down to the current anti-isms, in the North and East and in the South and West, they have contrived to capitalize on “the restoration plea,” but in every successive episode from the first to the last they have all alike been unable to distinguish between constituent elements of the restoration plea and the notional individual whims of the party agitators—and the issues have been reduced to distinctions between *principles versus whimsies*.

The principles consist in a set of ten scriptural propositions: (1) The all-sufficiency of the Bible as the rule of faith and practice as the basic truth; (2) the deity of Jesus as the only begotten, virgin-born, Son of God; (3) that faith in Christ, as the Messiah of the Old Testament and the Saviour of the New Testament, together with obedience to all gospel commands, constitute the full conditions of pardon or salvation from sin; (4) that baptism, or immersion in water, of penitent believers in (into) the name of the Father and of the Son and of the Holy Spirit is for (in order to) the remission of sins; (5) that in conversion the Holy Spirit operates only through the truth, the Word of God, never without it—a proposition sustained by every recorded case of conversion; (6) that the formation and government of the church must be in accordance with the divine pattern set forth in the inspired models; (7) the proper observance of the Lord’s Supper on the first day

of the week assembly of the church; (8) the refusal of any element of worship, such as incense, candles, organs, mechanical instruments—that every element of worship is specified in the New Testament and has not been left to human judgment or uninspired expediency; (9) the rejection of all sectarian names on the scriptural ground that the Bible *only* makes Christians *only*; (10) the repudiation of all denominational and party creeds, accepting the New Testament alone as the only divine creed. To these principles we steadfastly adhere without exception or deviation, deferring to no man, conceding to no set of men a greater degree of devotion, allowing none a higher claim of allegiance, fealty or fidelity to these inherent and distinctive truths of the real restoration movement.

The present-day modernism consists in the Neo-Orthodox Movement being sponsored in England and America respectively by the World Council Of Churches and the National Council Of Churches and being implemented respectively by the New English Bible and the Revised Standard Version. These organizations and their versions are representative of the latest modern Higher Criticism, which was signally fought to the finish in the earlier days by J. W. McGarvey, the echoes of which battle resound even yet in his writings in this field in such available books as *Biblical Criticism*. The emboldened audacity of the late Higher Critics of these perversions in the guise of new versions is observed in the desperate effort of the translators to discredit the authorship of the New Testament books and to thus destroy the integrity of the text and the basic doctrine of the verbal inspiration of its autographs. This effort was confined largely to the books of the Old Testament, and on this battlefield J. W. McGarvey received world recognition in his devastation of the old modernism of the same school of Higher Critics; but the late effort has centered on a destruction of the New Testament by the recent translators of the new versions, such as Dodd and Goodspeed, whose repudiation of the books of the Old and New testaments and denials of their authenticity are in the record of their writings, by book, chapter and line.

The book entitled *The Authority Of The Bible*, by C. H. Dodd, contains the statements of the author himself that parts of the Bible are pernicious; that God is not the author of the Bible; that Moses was a legendary figure who never actually lived; that the vicarious death of Jesus is not rational; that Jno. 3:16 is mythological—the expression “God so loved the world that he gave his only begotten Son” is not real, but *anthropomorphic* and *mythological*—and this man Dodd was the head of the translating committee of the *New English Bible* and represents the views of all the translators.

The dominant influence on the translating committee of the *Revised Standard Version* was Edgar J. Goodspeed, and in his treatises entitled *Translations To The Reader* and *Introduction To The New Testament* he dogmatizes: that the epistles of Paul were not written by him but composed by anonymous writers long after the death of Paul: that the epistles of Peter were pseudonymous, written only in his name by someone else after his death; that James may have been merely suggested by someone as having been the author of his epistle and that his name was attached to that book by someone else for a pen name and to give it prestige; that the epistles of John were not written by the apostle John at all but by an unknown elder and that second and third John have little or no meaning that could merit their preservation or survival; that the books of Timothy and Titus were not written by Paul but by a man named Marcion who wrote them in Paul's name from mere scraps of Paul's hand after the death of Paul, and that both the author and the recipients of these *pastoral epistles* (Timothy and Titus) were assumed. He pens the positive assertion that the book of Matthew was composed by an unknown author who appropriated the name of Matthew; that Mark need not have been written at all, and that Luke did not write either the book of Luke or the book of Acts—and in these statements Goodspeed reflected the views of the entire committee of translators of the Revised Standard Version. This is Higher Criticism at its worst, and the enigma of it is that its product—the Revised Standard Version—has been accepted by so

many of our own college professors in Bible Departments and adopted and required as the Bible text.

Thus the leaven of this iniquity doth already work and has recently been observed in public utterances and signed statements of some of our college professors that Isa. 7:14, which the new version changed from *virgin* to *young woman* was not a prophecy of Christ anyway, and had its fulfillment in some "contemporary" event in the Old Testament time—yet Matthew 1:22 quotes this prophecy with the declaration *that it might be fulfilled* in the birth of Jesus. It is said that Matthew referred to it only as an illustration—but Matthew did not merely refer to it, he *quoted* it and pointed out its fulfillment in the words *that it might be fulfilled*, then it *had not been* fulfilled, and the word *that it might be fulfilled* expresses the condition of its fulfillment in the *virgin* birth of Jesus the Christ.

On the same principle the Higher Critics have claimed that Jesus used the reference to Jonah in Matt. 12:39-40, not as a reference for indorsement but only as an illustration, and by that token every quotation of a prophetic event quoted from the Old Testament in the New Testament can be divested of meaning and robbed of its fulfillment—and that is exactly the aims of Higher Criticism, and this is a sample of its incipient inroads in our colleges among some of the Bible teachers.

Another example is in the labored effort to eliminate the sacred words *only begotten* from the reference to Son of God in Jno. 3:16. We are told that the word *begotten* refers to a human act and cannot be applied to deity, or a direct act of God. But in order to be physically born it was necessary for Jesus to have a physical begettal to exactly the same degree as a physical conception; and the simple fact is that the God who created two persons (Adam and Eve) and placed within the two *persons* the potentiality of reproduction exercised that same power to plant in *one person* (the virgin Mary) that same potentiality or power. In the Greek word *monogenes* (mono-genes, only begotten) this direct implantation was expressed. But we are now told that the use of the word *monogenes* (only begotten) is a mistake, so

the new translators divide the word *mono-genes*, retain the first half of it (only) and throw the last half (*genes*) out the window! The one-hundred-forty-eight of the world's greatest scholars in England and America retained the word *monogenes* of the Greek text and translated it in both the old versions *only begotten*. There is no later scholarship that can offset it, and the result of such an effort by our college professors can only result in destroying the confidence of many thousands of people in the integrity of our Bible text. When the Christian Church preachers attempted to bring instrumental music into the church on the use of the Greek verb *psallo*, with devastating effect we reminded them, and all who heard and read the discussions, that *the one hundred forty eight* translated the *psallo* in the New Testament to *sing*. Comes now some within our ranks who would defend the modern school of Higher Critics in the effort to eliminate *only begotten* from the text of Jno. 3:16. The translators of the *Amplified Bible* substitute the word *unique* for the phrase *only begotten*, yet they claim that Joseph was the physical father of Jesus and that he was conceived out of wedlock—which strikes me as not being very unique according to modern statistics! At the best, which is also the worst, it insults Mary and blasphemes our Lord Jesus Christ. It is worthy of note at this point that this same *Amplified Bible* which substitutes the word *unique* for *monogenes* (only begotten) connects the mechanical instruments with the *psalloing* in Eph. 5:19. And this “new Bible” is being recommended to the members of the churches of Christ! The brethren need to be awakened from complacency and excited to action in a situation that has an effect on their student-children similar to the teaching of the doctrine of theistic evolution.

For fifty-five years I have preached Jno. 3:16, and I yet believe and still preach that “God so loved the world that he gave his *only begotten Son*” and it will take more than the late Higher Critics of the new versions with any help they may muster from Bible professors on the faculties of our colleges to deprive me of that blessed declaration—and by the elimination of Jno. 3:16, as it reads, the preaching of

any man claiming to be a preacher of the gospel of the Son of God will be so impoverished as to be destitute in its consequences of the saving power embodied in the golden text of the Bible. If we must begin all over again to teach the children that the golden text has been wrong, they must learn it anew; and if *only begotten* must be taken from the golden text, the same word must be ripped from all other similar passages of which there are several—in so doing in the process of removing the heart of the golden text we will have mutilated the New Testament and emasculated the gospel of Christ.

The sayings of the recent Bible professors on the faculties of our colleges on these points have the sound of a repeating by rote like a parrot the writings of the Higher Critics who have authored the new books falsely called new bibles. It is enigmatic indeed, beyond all that can be explicated, that our college men can descry the scientific errors of the evolutionary hypothesis in contradistinction with revelation as destructive of faith in God, but have failed for some reason to recognize the Destructive Criticism of the Neo-Orthodox modernists embodied in the text of the new versions of our Bible. A further limited discussion of these perversions will be included in the last chapter of *The Gospel For Today*, and in a forthcoming book on the perversions of the new versions entitled *A Review Of The Revised Versions* many passages will be placed side by side in proof of the charge that they are destructive of the Word of God, and that old reliable passages which have long been used in defence of the truth against the multiple errors of denominational dogmas have been destroyed in the rewritten forms of these mistranslations, misnamed versions.

Now the foregoing excursus is the embodiment of the modernism confronting the churches of Christ, which is not in apposition with but opposition to the restoration plea. But the whimseys of this *radical restoration* (of Sommerism) consists in the four points of whimsical absurdities that have been aforementioned and listed. It is sheer nonsense for these agitators to traverse the continent shouting *modernist* at every one and *liberalism* at every church that

will not accept their extremisms and embrace their whims. The fact that the things that are now called *the issues* by them are only the same things that have been in operation among the churches since the real restoration movement has lived, moved and had its being on this continent—things in which these party leaders and agitators themselves participated until recently, and not until this new party movement was planned were these things even thought of as issues. Therein lies the *primie facie* proof of the deliberate design to form a new party—only a few years ago not one of their leaders believed what they propagate now—and they are in the way, a major hindrance to our efforts to stop the incipience of modernism in the brotherhood. The men of this party have changed, their college changed, its president changed, its professors changed, its board of trustees changed, their editors have changed and their papers change with every issue and their debaters change from one debate to another—but as diversionary tactics, as a smokescreen to cloud their own changes, they charge that the rest of us have changed! They declare as mission fields the municipalities where the churches have ever been and yet are the bulwarks of the truth against denominational error, areas that have been the battlefields of the century for the restoration principles—and with a combination of outside sources in cooperative efforts they pour money into such presumptuous operations, all the time loudly declaiming against *cooperation*, yet doing all that they condemn, from the domination of their own college over the churches within the range of its influence to their own methods of cooperation in their campaigns of agitation. “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.”

It is regrettable that liberalism in various phases and forms, grades and degrees, has edged into some colleges and churches among us, but the radical party is not a solution to this problem—it is an obstacle in the way. The men of the *anti-movement* are a hindrance to the protection of the

churches against modernism—the unreasonable extremists obstruct sensible efforts to resist modern innovations and their clamorous conduct lends aid to liberalism.

The ominous conditions encircling society are no less menacing to the church. It is no time now for dissensions and separations—the plea for a united front is imperative, calling the phalanx of young preachers and all reasonable people to lay aside the temperamental whims of shallow and superficial issues, reject the dissident defectors, abandon their disruptive defections, repudiate their party, and “let no man deceive you” or lead you away. “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.” (Tit. 3:8)

CHAPTER XXIII

THE MISSION AND MEDIUM OF THE
HOLY SPIRIT

In the realm of religion there is an affectation known as *Pietism*. It is an estoteric system that originated in Germany as a religious movement in the seventeenth century. The distinctive tenet of this inner circle society was an emphasis on the devotional over the intellectual based on *emotional experience*. The modern *Pietist* is an adherent of this medieval theology of *Pietism* in the form of an excessive religiosity. It is not piety, nor a synonym for it, nor a derivation of it. The term *Pietism* is the cognomen for that religious belief—the designation for the principles and practices of the class of persons who advocate an immediate experiential sanctification, a sentimentalism that substitutes feeling for intellect, a substitution of a religion of *feeling* for the religion of the *will*.

The personal attitudes of the modern devotees of *Pietism* conform to the manner of its founders in the peculiar complex of the parent group—the original *Pietist* cultus. In early denominational circles, and among some current cults, it appears in the notions of “heartfelt religion,” which in the old phraseology is “better felt than told.” From the earliest recollections of gospel preaching in the history of the church of the past and present century, gospel preachers have unanimously opposed this so-called “religious experience” and consistently rejected all such psychic emotionalism as an evidence of pardon and sanctification or of the indwelling Spirit. It was the preaching of these pioneers of the gospel that drove the “mourner’s bench” out of vogue. It is a curious enigma, indeed, that people and preachers within the church now, who should know the truth on the age-old doctrinal controversy over “a religion of the head or of the heart,” have now turned *Pietists*. Their entire argument for direct spiritual influence by an immediate Holy Spirit indwelling is *Pietistic*—it is governed by sentimental

emotions rather than by the consistent evidence of the truth as revealed in the gospel.

It is for the sake of "the truth of the gospel" in the divine plan of salvation made known to us by the revelation of the Holy Spirit through *the written word* that this study of the mission and operation of the Holy Spirit is submitted.

I. THE CURRENT HOLY SPIRIT CRUSADE

The extent to which this "Operation Holy Spirit" has developed is evident in the wave of emotionalism across the nation which is crystallizing into a new movement within our ranks. The promoters of it have had a field day, without significant or effective opposition, through the printed mediums extending from California to Tennessee, in articles full of error, some of which could be adapted and printed without comment or exception in a Holiness magazine and in most of the denominational publication organs.

The emphasis of this revolutionary movement is on the *activities* of the Holy Spirit apart from the *word*. The examples claimed for such extra-curricular activities are such as the "Holy Spirit led exodus" to New York and New Jersey, a leader of which claimed "Holy Spirit protection" when he joined the Chicago marchers in the racial demonstration; and another who could not attract a hearing on a New York street corner claimed Holy Spirit direction to another corner several blocks away where a ready audience awaited him; and one who was attending a party was told by the Holy Spirit to leave the table and go to a man who would receive his teaching. Other such incidents ascribed to "activities" of the Holy Spirit recently related are such as the Holy Spirit causing a preacher to miss his plane connection in a city which resulted in teaching a particular person—but that city had several resident gospel preachers and the Spirit could as well have sent one of them—and, then the preacher who was in a rush prayed for the Holy Spirit to reserve a parking place for him in a congested city business block—and it was waiting for him at the right time and place. So we have a new formula—*pray and park*. In

these *activities* they really have the Holy Spirit *buzzing about*.

Yet more serious, because of its source and general acceptance, is the claim of preaching by *direct impression* of the Holy Spirit apart from the Word itself, of which there have been numerous instances, the most notable and more representative of this movement being the public declaration of an evangelist that before rising to preach he had prayed for *the Holy Spirit to enter into him*. This action raises many questions: How would the Holy Spirit so suddenly enter him—and what could the Holy Spirit tell him to preach that he could not have learned in the Word of God?

A STRANGE TERMINOLOGY

From the school of this new movement comes a new dialect, a shibboleth, a peculiar vocabulary—that is, new to all members of the church who have ever known the truth as it is taught in the New Testament. Members of the church have lately been exhorted to come forward and “witness for Jesus,” and to give “testimonials” of what the Holy Spirit has done for them in “personal experience”—apart from the Word. It is quite common to hear such phraseology as “total commitment” and “total dedication”—and “total Holy Spirit possession”—a theological terminology full of unscriptural connotations never before employed by gospel preachers and discerning church members. This denominational diction stems from the Trueblood book, entitled “The Company Of The Committed,” being recommended to churches and used in Vacation Bible Schools, though its author is a denominationalist who, not knowing the truth, could not teach the truth.

It is argued that this special activity of the Holy Spirit in the form of direct impression “illuminates” the scriptures and helps the preacher to understand “the written word.” That is precisely what Ellen White, the prophetess and female pope of the Seventh Day Adventists claimed for herself—the claim of direct illumination. Hear her: “The fact that God has revealed his will to men through his word has not rendered needless the continued presence and guid-

ance of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour to open the word to his servants, to illuminate and apply its teachings." (Preface to Great Controversy) Prophetess Ellen said it with better *illumination* than the young reformers among us. This clique of Holy Spirit-impressed preachers among us cannot explain the difference of a knat's eyelash between their form of inspiration and that which was claimed by prophetess Ellen—they had as well join the Adventists. The Holy Spirit wrote the Bible but failed to illuminate it!

Another point that is being prattled by this school of self-styled Spirit-guided preachers is the demand for "relevancy" in preaching—"we need to make the Bible relevant"—it must be *updated*, we are informed. So said Joseph Smith, the prophet of Mormonism—he taught that the Bible is out of date and that he was Spirit-guided in the task of making revelation relevant. All religious imposters have made that claim, but it is a strange dialect within the church of Christ.

THE PERSONAL EXPERIENCE PRETENSION

In this new outcropping of Holy Spirit emotionalism, its promoters advocate an admittedly mystical experience. In the preaching of *personal experience* these young zealots are not praising the Holy Spirit, they are extolling themselves in the pretended possession of a deeper spiritual devotion than ordinary people experience. In a printed medium of considerable circulation, it has been declared with dramatics that this indwelling of the Holy Spirit apart from the Word is in fact *mystical* but that it does not imply that the Word is incomplete and insufficient—but it does imply *just that*, from it no other inference can be drawn—and the two statements are contradictory and irreconcilable. It is a reaching out for *something* they cannot explain; for a *feeling* that is not provable; for a *possession* which they cannot describe—and the necessary inference and consequence is that the Word of God is incomplete, inadequate and insufficient. Such teaching is a reversion to that mystical and mystified, mysterious and incomprehensible, un-

intelligible and intangible religion that is better felt than told. It is the same sort of religion claimed by the Holiness and Nazarenes and on the same evidence. They deny to the Pentecostals, Holiness and Nazarenes the same asserted "personal experience" on the same asserted evidence.

This Holy Spirit coterie of preachers and professors among us will deny to these fanatical cults what they claim for themselves on equal experimental evidence, and equally unprovable. These errors have been common to all *orthodox* and *unorthodox* denominations, known by some as an "experience of grace" that the Bible does not define and therefore must be mysteriously received. These late comers will demur when faced with these mysticisms by "the fanatical cults"—but they cannot define the difference. What would they do in debate with them? They had as well join the Holy Rollers.

The conclusion of the whole matter is that no one claiming the personal indwelling or illumination of the Holy Spirit can express a truth, or a true thought or sentiment, on the subject of spiritual influence not already revealed in *the written word*. The concept that an indwelling illumination is necessary would mean that the Holy Spirit wrote a Book—the Bible—but must still directly illuminate us to understand what he wrote! So teach all of these *Holy Ghost* cults; so taught Prophetess Ellen and Imposter Joe—the answer to them, will be the answer to themselves.

These errors have been the common ground for all the cults of Adventism and Millennialism. Among us it is the backlash of the millennial influence. The Boll Movement embraced it. In the Neal-Wallace Discussion, Neal claimed direct indwelling of the Spirit and prayed "in the power of the Holy Spirit" before his speech in each session. If true, it would have been rebellion against the Holy Spirit to negate his propositions, but this writer did so and disproved them. Yet he had the same "personal experience" evidence for the *indwelling Holy Spirit*. In the Fort Worth Debate J. Frank Norris claimed the same "personal experience" and direct indwelling and had his scotchers shouting, and he offered the same mysterious evidence of *personal experi-*

ence. Let these men among us answer them, and they answer themselves. This writer *did* answer them, and the churches of Christ and the preachers of the gospel by the thousands supported him.

But now a Holy Spirit crusader among us has recently declared that he believes in the imminent advent of Christ, for *the early church* believed it—why not he? If it is true that the early church believed the doctrine, they believed an error, for his coming was not imminent—so why shall he not believe the same error? Pshaw! The apostle Paul corrected these errors among some of the early disciples, and both Paul and Peter *knew* that the Lord would not return in their life span, for they both wrote of the things that they foretold would occur in the churches after their decease and departure. To a young preacher of thirty years, *believing* that Christ will appear during his own life-time, it would set the date around the beginning of the next century—but in the case of a man of eighty, it would set the date within ten years. If an event is imminent, it is impending and ready to occur; and if it does not occur it was not imminent. The Bible does not teach the doctrine of imminency—but a preacher who has the immediate indwelling of the Holy Spirit, may receive the impression *through personal experience*, or by praying for *the Holy Spirit to enter into him* and tell him! This excursion serves to illustrate that there is a doctrinal link between the millennial movement and leaders of the Holy Spirit movement within the church.

THE MODE AND THE MEDIUM

The one who claims personal experience as an evidence of the indwelling Spirit abandons the Bible—he cannot prove it by the *Bible*, so he proves it by *himself*. But that is the personal proof that a Holiness preacher offers, and the same facility that establishes one will establish the similar claims of all the cults.

In the nature of things it is impossible for spirit to contact spirit without medium, except through miraculous process, as upon the prophets of God and the apostles of Christ, and to assert it now is to assume *inspiration*. The influence

of the Holy Spirit is either by *direct* entrance into the heart or it is *mediated* by the truth—there is no third method thinkable or possible—nor can it be both. The appeal must be made to the Word of God itself, as the source of revealed truth, on this and all other questions.

That the Spirit of God enlightens and converts sinners; comforts and strengthens saints; that love, joy, peace, long-suffering, gentleness, goodness, meekness, fidelity, self-control, are all the fruit of the Spirit, we learn not from inner consciousness, but from the Word of God. The *modus operandi*—the mode, the medium, the how—is the Word of God. “The Spirit of God is ever present with his truth, operating in it, and through it, and by it,” said Alexander Campbell in the debate with Rice. This statement is incontrovertible and unassailable and covers the whole issue. Independent of the Word we could never know “whether there be any Holy Spirit.” All the knowledge of God, Christ, salvation and spiritual influence comes only from the Word of God. Apart from the inspiration of the apostles and prophets it is impossible for spirit to communicate with spirit except through *words*. God and Christ never personally occupied anyone; and for the same reason the Holy Spirit does not personally occupy anyone.

The Holy Spirit is a substantive Being but the influence is metonymical—that is, the use of one word for another in naming the *cause* for the *effect*, which means the Word is representative of the Spirit, as it is with the indwelling of God and Christ. It cannot be in the case of any of the three—God, Christ or the Spirit—a literal, substantive, personal indwelling in a direct supernatural movement upon the soul. If the Spirit dwells in a person directly he must provide direct testimony for that immediate indwelling in the demonstration of it. The very theory of a direct indwelling exists to accommodate the mysterious influence, but it has no proof. It amounts to “I know I have it because I feel it.” Now, what is the proof? *As goes the proposition so must be the demonstration.* The inspired men—the apostle Paul and evangelist Philip, for instance—*knew* that the Holy Spirit was directly in them and they demonstrated it with the

power of signs and miracles. How does the preacher who now claims the direct indwelling *know* it? He cannot demonstrate it, and we cannot allow him to prove it by *himself* with the mere assertion of it. The claim does not differ from the Holy Rollers who are equally as honest in their deceptions and offer the same testimonial experience for proof.

The disparaging reference to *the written word* minimizes the Word of God, and it is a decoy to circumvent the Bible as an all-sufficient guide. Divine revelation began with the inspiration of the Holy Spirit in the apostles and prophets and it was finished in *the written word*. When the Word of God was in the inspired man it required the performance of signs to confirm it and the power of miracles to prove it. Now the Word of God is in the Book—*the written word*—and the direct possession of the Holy Spirit is unnecessary and superfluous. Back of this Holy Spirit movement is the late questioning of professors in the colleges of the *verbal inspiration* of the Scriptures—do we or do we not have the inspired Word of God? If so, is it sufficient, or is extended influence required? The answer to these questions has a distinct bearing on the Holy Spirit issue. And there are two decoyers to lure us away from this bulwark—the mutilation of the Word of God by current modern mistranslations of the Bible, and the present direct possession of the Holy Spirit crusade which undermines its sufficiency. But the verbal inspiration of the Scriptures and their all-sufficiency are our ramparts and *we shall not be moved*.

Now comes the charge that we are anti-Holy Spirit. These are old charges, similar to anti-second-coming-of Christ when we deny and reject the premillennial theory. Paul declared (Rom. 10:17) that faith comes by hearing—is that *anti-faith*? He further declared (Gal. 3:2) that the Galatians received the Spirit by the hearing of faith—was that *anti-Spirit*? The assertion that the Holy Spirit is directly received and possessed through *prayer* and *personal experience* amounts to a claim of superiority to the Galatians who received the Spirit through hearing; and to the Ephesians who had the eyes of the understanding enlight-

ened (Eph. 1:17-18) in the knowledge of the word of truth. The Spirit *enters* into us by hearing and seeing the truth, and it *stays* in us the same way.

Next comes the accusation of "cold intellectualism"—a rather anomalous charge coming from the reputed *intellectuals* among us. The apostle Paul identifies the law of the Spirit with the law of the mind. (Rom. 7:23; 8:2) The law of God is designated the law of the mind because it is addressed to the mind—it pertains to the intellect—and is identical with the law of the Spirit. To the Hebrews (8:10) he said God's law was put into the mind and written in the heart and, interchanging the phrases (10:16), God's law was put into the heart and written in the mind. So by this interchange the heart and the mind are made synonymous and, therefore, *heart* religion is *mind* religion. The theory of the immediate impression and possession, and the direct entrance and indwelling of the Holy Spirit, to lead us and guide us, is unintellectual, and therefore contradicts God's law of the mind. God does not circumvent the faculties of his creatures in nature or in grace. So the animated and excitatory declaration of a young Paul Revere that *both prayer and providence are at stake* is a false alarm. They are separate subjects in different categories. How God's providence is dispensed through natural law, and how God controls circumstances in answer to prayer, have no bearing on the fallacy of the personal Holy Spirit dwelling in us. We have no scriptural authority or precedent to pray for some of the things mentioned as examples to support direct operation, and a study of the model Disciples Prayer, with proper modification of its preparatory element, may still "teach us how to pray."

A COALITION OF LIBERAL ELEMENTS

It appears that a combination of professors and young evangelists, with the aid of numerous printed mediums, has formed a confederation to stampede the brotherhood and take over the church for the Holy Spirit Movement, similar to and equal to the millennial movement, and as theoretically wrong. It is in fact a doctrinal defection. Like

the millennialists they seek prestige for their cause by fragmentary sentence-quotations from the pioneers. The fluid views of the early restorationists, emerging from denominationalism, may easily be misused, including Alexander Campbell, but by his own words we will deliver him from this modern movement. One writer has backed away from his misapplications of Lipscomb and Boles, and we will have them walking backward on others they have misused, and misapplied.

There are college professors who have been heard to say that the older preachers have not had the scholarship to determine the teaching of the Bible, so the professors assume the prerogative to decide what *is* the Bible and what *is not* the Bible. In the same vein some young evangelists have expressed the desire to live long enough to undo the damage done to the church by the older preachers, on the Holy Spirit question—and one of them averred in my presence before an audience that “the older preachers have not been converted”—and he looked straight at me! Yet these young men stand on the shoulders of the *older preachers*, and but for them they would not now be occupying the pulpits of large congregations where these bombasts have been belched. The whole trouble lies in the fact that the professors are *parrotting* the theologians and the young evangelists are *aping* Billy Graham.

Now we are told that the Bible was not translated right. So said Imposter Joseph Smith; so said the digressive scholars of the Christian church on *Psallo* in the instrumental music controversy; so say the liberals now on the word *begotten* in the discussion of the virgin birth of Jesus; so say a growing legion of young modernists who cannot preach the Bible; so say all *who do not like what the Bible says*. Time was when we referred to the Bible every one knew what was meant—now when the Bible is mentioned everybody is confused for they do not know what is the Bible. It is *the Bible* that made us the people that we are, and the *new bibles* will make us a different people for they are different books. The elders need alerting and the churches

need awakening. These spurious bibles are being imposed on them through Literature Series adopting these modern texts, which some churches have returned to the Literature publishers, and which is sufficient ground for all churches to do so.

So the one hundred forty-eight of the world's ripest scholars, the greatest body of translators ever assembled, who produced our old and accepted text, must now give place to the group of neo-orthodox modernists of the late pseudo-versions, and their impositions are being forced and foisted on the churches through professors in and students from the colleges. Among the theologians there exists a mania for revisionism, and its seeds have found soil in our own schools and churches.

Believe it or not, all of this forms a connection by the association of thought with the theorem of mysticism in *religious experience*, by direct reception and indwelling of the Holy Spirit. The Chairman of the Translating Committee for the Revised Standard Version is the witness on this point. He is the Doctor Luther Weigle, of Union Theological Seminary, in New York. After stating that the RSV is "the official version" of the National Council Of Churches—the *official* NCC Bible—he deposes as follows: "A simple statement of the case for the Revised Standard Version is to be found in the Introduction which appeared separately at the time of publication. But the test lies not in abstract argument: It is found in experience." The *Introduction* to which he refers (1946 edition) objected to "a mechanically exact, literal, word-for-word translation, which follows the order of the Greek words." An exact and accurate wording of the Scriptures is what Chairman Weigle calls "abstract argument," and he substitutes "experience" for exact word-for-word translation—it means that the new version subordinates faithful translation *to personal religious experience*. Herein is the juncture, the concurrence and convergence of the personal experience of direct indwelling with the new version, and therein is the momentum given to the current Holy Spirit crusade.

ANENT DIRECT DIABOLIC INDWELLING

As an approach to direct indwelling of "the personal Holy Spirit" it has been asserted that in the time of Christ demons entered directly into people, and that the personal devil now has the power of direct entrance into and indwelling within the human heart. The point blank assertion is here made, without proof, that the devil has the power to perform direct operations on the heart of man. It is a bare and naked assertion—we deny it emphatically. The devil operates through the influence of his agents, who are called the ministers of Satan (2 Cor. 11:13-15) operating through *deceitful works*; and through *wicked devices* (2 Cor. 2:11); and by the *agency of a messenger* (2 Cor. 12:7); and by his *devilish wiles* (Eph. 6:11); and by use of the lure, a *diabolical snare* (1 Tim. 3:7; 2 Tim. 2:26); by his subtlety through his *words* mother Eve was *beguiled* (2 Cor. 11:3); and through his agents he *deceived* the whole world (Rev. 12:19). Thus it is that the devil operates through words and works, devices and doctrines, and through ministers to employ his means and methods of deception—all of which may be *resisted* (1 Pet. 5:8) by one who is "stedfast in the faith." The professor's *devilish* argument boomerangs—for if the personal Satanic possession proves the personal Holy Spirit indwelling, the opposite disproves it. Neither *demon* nor *deity* can personally enter the human heart.

As for demon possession in the time of Christ it is evident that such phenomena belonged to the dispensation of miracles for the purpose of demonstrating the power of Christ over the hadean world. The miraculous incident of casting the devils out of the two that possessed them, and sending them into the herd of swine (Mat. 8:28-33), is an example. There is no evidence of the existence of such possession and casting out of demons before the time of Christ nor after the apostolic period, and there is no existence of such phenomena today—the conclusion therefore is that demon possession existed for a special purpose and ceased with the miraculous age. Whether true or not, it has no bearing on Holy Spirit indwelling, and the mention of it served only to becloud the issue and to bewilder the readers.

II. THE SPIRIT AND THE WORD

It is here proposed in the form of a proposition that whatever influence is ascribed to the Holy Spirit *within us* in the New Testament is affirmed also of the Word of God. From this vantage ground we proceed to prove that the Holy Spirit operates upon and within the heart of man *only through the Word*.

A certain college professor writes that he had heard of a certain preacher who declared that there are twenty-five such influences and workings of the Holy Spirit which are attributed also to the Word of God. In order to disrobe the anonymity, and to let all men know by these presents, who made the declaration, we shall herewith list all of these "activities of the Spirit" upon and within us that the Word of God is also said to accomplish, with a *chapter and verse* substantiation.

The professor concedes in advance that "most, if not all" of these things are affirmed of both the Spirit and the Word but that they are performed separately as when two persons give or do the same thing for another person. On this point the professor gets silly. According to the illustration the Spirit does these things for us separate and apart from the Word, and in turn the Word does these same things for us separate and apart from the Spirit. The illustration has made *two persons* of the Spirit and the Word, and by it the Word is made a person. The illustration has the Spirit *per se* (by or of itself intrinsically) and the word *per se* (by or of itself intrinsically), acting as two independent persons, thereby denying any agency or instrumentality on the part of either, as in the case of two persons acting separately without the other, doing the same thing for the recipient, another person. It is plain sophistry. But these are the men who talk of *fallacy* and specialize in such phrases as *illogical argument* and *irresponsible exegesis*. A professor who makes such an illustration is disqualified as either a logician or a scholar.

The Word of God is not a person, it is a medium—and two persons are not giving or doing the same things to or in

us twice at different times. In that illustrative situation one could not know whether it was the Spirit or the Word performing it. The Holy Spirit is the substantive Being, the Person—and it is the *One Spirit* accomplishing these things through the *medium* of the Word. This is the one thing that has been ignored—the *modus operandi*, the mode and method, the means and medium.

In the Campbell-Rice debate, Alexander Campbell said: “On the subject of spiritual influence there are two extremes of doctrine. There is the *word alone system*, and there is the *Spirit alone system*. I believe in neither. And *we* believe in neither; but the illustration of the professor has him operating both extremes of the Campbell quotation, for in the case cited the Spirit is operating apart from the Word and the Word is operating apart from the Spirit, doing the same things at different times. He has stumbled into the inconsistency of adopting both extremes. In the *Christian System*, on page 49, Campbell writes as follows: “Christians are, therefore, clearly and unequivocally temples of the Holy Spirit; and they are quickened, animated, encouraged, and sanctified by the power and influence of the Spirit of God, working in them through the truth”—*working in them through the truth*. Here the proposition that he affirmed in debate with Rice—in *conviction, conversion and sanctification the Holy Spirit operates only through the word*—is applied to Christians. There are numerous whole quotations from his pen by which to prove that Campbell did not teach the indwelling of the Holy Spirit *apart from the word*. Nor did the “majority of the pioneers” so teach, as has been asserted. Alexander Campbell and others have been misrepresented on the Holy Spirit question, by incomplete quotations, as we shall show in a later section of this treatise.

No one believes more firmly than this writer that true religion is begun, carried on and completed by the Holy Spirit—but it is continued and completed in the same way that it begins—*through the Word*. The phrase “through the Word” does not mean the *Word only*. The preposition

through expresses medium—it is the Spirit working through the Word. There is a wide difference between the word only and the phrase *only through the word*, and common honesty behooves certain preachers and professors—and some papers and bulletins—to desist in making false charges and discontinue their misrepresentations.

CONCERNING THE PERSONAL HOLY SPIRIT

There has been much emphasis and constant stress placed on the statement that “the personal Holy Spirit dwells in us”—but the arrangement of the sentence is subtle. The word “personal” is put on the wrong end—the question is: does the Holy Spirit dwell in us *personally*. Compare it with the personal God and the personal Christ—they are *persons*, but it is admitted that neither God nor Christ dwells in us personally. If that is true in regard to God and Christ, why not in reference to the Holy Spirit. God is in us, Christ is in us and the Holy Spirit is in us—but they cannot be separated in the representative medium, the *Word of God*.

But we are told that this concept puts the Holy Spirit back in heaven doing nothing. Since it is admitted that Christ does not dwell in us personally, but representatively, the same reasoning would put Christ back in heaven doing nothing—if not, why not? It is a poor rule that will not work both ways. The idea that God remained in heaven, that Christ returned to heaven, but the person of the Holy Spirit is in the world *buzzing about* in all the “activities” that are being imputed to him, separates the Godhead, and is contrary to reason and revelation. The personal God could not enter and dwell in man—it would *burn him up*, for he “only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see,” said Paul (1 Tim. 6:16); and God said to Moses (Ex. 33:20) “there shall be no man see my face and live.” The idea of the personal God, the personal Christ or the personal Holy Spirit dwelling in a man is a theological misconception. We receive God *spiritually*; we receive Christ *spiri-*

tually; we receive the Holy Spirit *spiritually*. Here, as Moses, we should stand on holy ground, but this ground is being trampled with hobnail boots!

It will still be insisted that the Bible plainly says that the Holy Spirit dwells in us—verily so, and we believe every passage that says so. But citing the multiple verses is a useless effort, for once the *medium* is established it applies to them all. It represents the method of argument employed by every denominational preacher and debater:

1. The Bible plainly says that we are saved by faith—but it does not say that we are saved by faith *apart from obedience in baptism*. That is the passage the denominationalist cannot produce.

2. The Bible plainly says that the Holy Spirit dwells within us—but it does not say that the Spirit dwells in us *apart from the Word*. That is the passage that none of these brethren have produced, and they cannot do so.

Paul said (Heb. 4:12) “For the word of God is *quick* (living), and *powerful* (active), and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.” The disparaging reference to *the written word* is the old theological phraseology borrowed from the seminaries where these men obtained their Divinity degrees, and it is not gospel talk. It can only mean that the Holy Spirit is working outside of the Word—and what these men are saying is that *the word of God is a dead letter*. It is that old denominational refrain that was answered years ago by “the older preachers” all over Tennessee, Arkansas, Oklahoma and Texas. And that was the “damage to the church on the Holy Spirit question” that some youths in the church have pledged themselves to undo. They need trimming down to size.

It is needless to repeat what no one disputes: That there is an indwelling of the Holy Spirit within the heart of a Christian and which operates in his life. But since no one denies it, the crux of the whole discussion is the *modus*

operandi—the mode and the medium, or the how of the *indwelling* that abides within and the *outgoing* that flows without into the outward living.

The answer is found in the Word of God, for without it we could not know anything about the Holy Spirit at all nor any of his workings, to which repeated references have been made in the less honoring term of “activities,” which to me does not comport with the high office and exalted dignity of the Holy Spirit. It has a degrading effect and connotes a condescension incongruent with Deity.

But we have been told that “not all of the activities of the Holy Spirit are ascribed to the word”—to which we reply that no one has ever so averred. What divine offices and administrations have been assigned to the Holy Spirit in the presence of God among the angels in heaven is not the point, and it has no place in these discussions.

There are only two ways that the Holy Spirit could influence men; first, the immediate—it means no intermediary, no medium, a bearing down on the object without any intervening medium; second, the mediate—through an intervening instrument or agent by which a thing is accomplished, not direct. The immediate influence was upon the prophets of God and the apostles of Christ for the purpose of inspiration. The direct indwelling calls for the direct expression—for why a direct indwelling without the direct expression and guidance? The *tongues movement* is the immediate out-growth of that very thing, and the theory of direct indwelling is responsible for it. But the *mediate* influence of the Holy Spirit upon the minds of others than the inspired man is through the intervening instrument of the inspired word.

A RULE OF EXEGESIS

There is a method of deciding things that is commonly called *a rule*, and when established it is a basis upon which to determine things within its classification. As applied to the present case when the rule that governs the operation medium of the Holy Spirit is once established, the purport of all passages bearing on it must be construed in harmony

with the established rule. There are two clear examples of this rule:

First: When it is established that baptism is for the remission of sins, as stated in Acts 2:38, *that* design is implied when or where baptism is mentioned elsewhere, and must be so understood. It is not necessary to repeat the design with every occurrence or mention of baptism.

Second: When it is established that the design of the Lord's Supper is in order to the memory of Christ, *that* design is implied wherever the institution is mentioned, and must be so understood. It is not necessary to repeat the design with every reference to the Lord's Supper.

On the same principle, when it is established that the *modus operandi* of the Holy Spirit upon or within us, is through the word of God—comparably, *that* medium is implied wherever the Spirit's influence upon or within us is mentioned, and must be so understood. It is not necessary to repeat the medium with every reference to the Spirit's operation and indwelling—all other passages must be construed in harmony with the established medium. This being undeniably true in the examples of baptism and the Lord's Supper, it is plainly true respecting the operation medium of the Holy Spirit. "By the same rule let us walk."

There are multiple scriptures on the operation, indwelling and leading of the Holy Spirit that can be aggregated—we believe them all, and if there are any more to be found, we believe them too, but the solution will be the same. Howbeit, it is our purpose to examine, one by one, in this syllabus of the subject, every passage of scripture that has been appropriated to the direct personal indwelling and to prove that they have all been misappropriated.

THE TWENTY-FIVE POINTS

But now—those twenty-five particulars, and the propositional premise: The fact that every effect and influence that the Holy Spirit exerts upon and within us is affirmed of the Word of God proves that the Spirit operates only

through the Word—that every effect or emotion that the Holy Spirit generates within us, the Word of God engenders.

ONE: The spiritual *begetting* is with the Word.

“Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures”—Jas. 1:18. “For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel”—I Cor. 4:15.

All life is generated through *seed*. When the Word—the spiritual seed—is planted in the heart, it germinates on the same principle as the corn that is deposited in the earth. The Word has in it the embryo of spiritual life. This was according to God’s will, the apostle James said, and having thus willed it, God accomplished it *with the word of truth*—and as the apostle Paul put it: *through the gospel*.

TWO: The spiritual *birth* springs from the incorruptible and eternal Word.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever”—1 Pet. 1:23.

The one born of the Word has a higher than natural birth of corruptible seed. The divine Giver implants within the heart the word that is *living* and *everlasting*—“which liveth and abideth forever.” It is the Word of the living God, and it is His living Word. The fructification of this incorruptible seed is on the principle of the vegetational comparison itself—the germination and development is from the seed. So it is with the spiritual life—the generation and fruition is within and from the seed, the Word of God.

THREE: The *quickenings* of the heart is with the operation of the Word.

“And you hath he quickened, who were dead in trespasses and sins. . . . even when we were dead in sins, hath quickened us together with Christ, by grace are ye saved”—Eph. 2:1,5.

Here the process of quickening is that of salvation by grace. But Paul said to Titus (Tit. 2:11-12) that the grace of God that brings salvation *teaches us*. The good words *grace* and *gospel* are used synonymously in the New Testament. David declared: Thy word hath quickened me. . . . I will never forget thy precepts: for with them thou hast quickened me"—Psa. 119:50,93. David's ardent declaration is consonant with Paul's argument of Col. 2:12-13: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins . . . hath he quickened together with him, having forgiven you all trespasses." The quickening is the salvation by grace in Eph. 2:1,5; and of the forgiveness of all trespasses in Col. 2:12-13; and is accomplished by the word of God and its precepts, according to Psa. 119:50,93. The Spirit quickens when the seed of the Word gets into the moral nature of man as the rudiment from which life springs.

FOUR: The spiritual *cleansing* is a process of the Word.

"Now ye are clean through the word that I have spoken unto you"—Jno. 15:2. "Even as Christ also loved the church, and gave himself up for it; that he might sanctify and cleanse it with the washing of water by the word"—Eph. 5:26.

This cleansing process is begun *through the word* in the teaching of Christ, and is completed *by the word*—its agency is the inspired teaching of the apostles of Christ.

FIVE: The soul is *purified* in obedience to the Word.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently"—I Peter 1:22.

The process of purification is begun by embracing the gospel, and "in obeying the truth." Through the teaching of the Spirit the indwelling truth springs into all of the virtues of brotherhood in the church. Thus the truth is the effective instrument for the continued purifying of the soul.

“And every man that hath this hope in him purifieth himself, even as he is pure”—I Jno. 3:3.

SIX: The soul is *saved* by the implanted Word.

“Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only”—Jas. 1:21-22.

To graft is to insert a cion from one tree into another. In this description the cion of the word is *received*, and is therefore acquired by hearing and doing the teaching. Paul said to the Corinthians: Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved”—I Cor. 15:1-2. They had *received* the same engraft of the gospel and were in the state of salvation—“By which ye *are* saved.” But James exhorts the saved members to *receive* with meekness the word which is able *to save*—that by the hearing and the doing of the doctrine of the gospel, the implanted word, they would remain in the state of salvation—*the word is able to keep us saved*, if we continue to hear it and do it.

SEVEN: The *justification* by faith comes through obedience to the Word.

“For not the hearers of the law are just before God, but the doers of the law shall be justified”—Rom. 2:13. “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.”

On the basis of a general principle or truth, justification comes not to hearers only but to doers; the law was here used as an illustration, but the justification comes through “the law of faith,” not by the boasted works of the law of the Jews. “Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith”—Rom. 3:27. What is here described as *the law of faith* by which all are justified is designated in the Galatian letter as *the faith of Christ*—“Even we have believed in Jesus Christ, that we might be justified by the faith of Christ.” The clauses “the

faith of Christ” and “the law of faith” mean the gospel—and being “justified by the Spirit of our God,” in I Cor. 6: 11, is justification by the gospel.

EIGHT: It was the apostle’s desire for all to be *filled* with knowledge.

“That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding”—Col. 1:9.

It was “through the power of the Holy Spirit—verse 13—that the knowledge of his will had come to them for the source of spiritual understanding. It can come to us and dwell in us only through the teaching of the truth—verse 5—“wherefore ye heard before in the word of the truth of the gospel”—and that means *only through the Word*.

NINE: The members of the church were given inspired instruction to let the *Word* dwell in them.

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”—Col. 3:16.

The parallel passage is Eph. 5:18-19: “Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” The “word of Christ” is the word that he inspired his apostles to preach, and which the members of the body were told to let inhabit their hearts. On the same subject to the Ephesians the apostle commanded that they “be filled with the Spirit.” A reading of the two passages side by side will prove the parallel: Be filled with the Spirit—Let the word of Christ dwell in you richly. The sentence structure is the imperative mood—“Be filled with the Spirit” is a *command*—the imperative mood carries the command. One cannot obey a promise, or that which is bestowed as a gift, such as a direct reception or an immediate indwelling of the Holy Spirit; therefore the instruction to *be filled with the Spirit* does not refer to a direct indwelling of the Holy Spirit. The passage in Ephesians is a *command* and the parallel Colossian passage, *let the word of Christ*

dwelt in you richly, describes *how* the command is obeyed. Thus Eph. 5:18 and Col. 3:16 are equated, and to be filled with the Spirit is accomplished through the Word.

TEN: The means of direction and guidance is that of being *led* by the Word.

“Thou shalt guide me with thy counsel, and afterward receive me to glory”—Psa. 73:24. “Thy word is a lamp unto my feet, and a light unto my pathway”—Psa. 119:105. “To give knowledge of salvation unto his people . . . to give light to them that sit in darkness . . . to guide our feet in the way of peace”—Luke 1:77-79. These passages encircle and encompass the *word of God*. All who are guided by the *Word* are led by the Spirit. And his word is able to lead us to heaven: “Thou shalt guide me with thy counsel, and afterward receive me to glory.”

ELEVEN: The *witness* within the heart of true believers is the Word of Truth.

“And it is the Spirit that beareth witness, because the Spirit is truth”—1 Jno. 5:6.

It is claimed that the statement of verse 10, “He that believeth on the Son of God hath witness in himself,” establishes the immediate indwelling of the Holy Spirit. But the context declares what this witness is and how it is received: “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.” The witness of men is their uninspired testimony of human consciousness. But the witness of God, which is greater than man, is the inspired testimony of the truth. The proper reading of verse 10 verifies it: “He that believeth on the Son of God hath witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son”—*believeth not the record*—and the record is the Word. The terms *witness*, *testify*, and *record*, clearly show that the truth is the sphere in which the witness exists—it is the gospel of witness. There is nothing in the passage that affirms an immediate indwelling of the Spirit or that describes the naked Spirit

of God operating on the naked spirit of man without testimony—and the testimony is the truth, and the witness is the inspired Word of Truth.

TWELVE: The *growth* of the spiritual babe is by the milk of the Word.

“As newborn babes desire the sincere milk of the Word, that ye may grow thereby”—1 Pet. 2:1.

The reference to the newborn babes connects with the immediate context of the preceding verse 1:23—“Being born again, not of corruptible seed, but of incorruptible by the word of God. . . . As newborn babes, desire the sincere milk of the word, that ye may grow thereby.” The *sincere milk* means the pure unadulterated Word; and *grow thereby* means that the Word is all-sufficient to accomplish the end of spiritual growth. All to whom the apostle was writing had been saved from past sins, and the pure and unadulterated Word was all that was necessary to accomplish their present, future and final salvation.

THIRTEEN: The effectual *working* within is accomplished by the indwelling Word.

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe”—1 Thess. 2:13.

The people to whom Paul was writing had received the word of God by hearing the preaching of it, and this same word was *effectually working* in them. The word *effectual* means, according to its definition: that which is powerful enough to produce the intended effect, adequate—it is fully efficacious—no supplement is necessary. It means that the Word is all-sufficient.

FOURTEEN: The truth within produces *fruit* without.

“For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you . . . and bringeth forth fruit, as

it doth also in you since the day ye heard of it, and knew the grace of God in truth"—Col. 1:5-6.

What a passage—what a declaration! In the one verse 5 are all three terms—the *word*, the *truth*, the *gospel*—in significant order. The Word was heard and believed when it was first preached; it was present with them and in them in the form of the revealed truth; and it was the gospel, the good news of salvation and of “the hope which is laid up for you in heaven.” This living, animated thing, called the *word* and the *truth* and the *gospel* remained in them to produce and bring forth *fruit* continually, making them increasingly fruitful in the knowledge of God. (verses 9 and 10) The three terms—the word, the truth, and the gospel, were as one fertile tree, yielding abundant fruit with increasing knowledge, of which the Colossians were a specimen. This is the “fruit of the Spirit,” through the Word.

FIFTEEN: The indwelling truth is the rule by which the followers of Christ *walk* in the doing of his entire will.

“I rejoice greatly that I found of thy children walking in truth, as we have received commandment from the Father . . . This is the commandment, that, as ye have heard from the beginning, ye should walk in it”—2 Jno. 4. “I have no greater joy than to hear that my children walk in truth”—3 Jno. 4. “Nevertheless, whereto ye have already attained, let us walk by the same rule, let us mind the same things”—Phil. 3:16.

The word *truth* is mentioned five times in Second John. The truth was *in Gaius* and he loved it and walked in it. There could be no better way of walking in the Spirit than to *walk in the truth*. It is the revelation of the Holy Spirit, and with this *word* of the Spirit to lead us, we may all with one mind walk by the same rule.

SIXTEEN: The source of *strength* is the knowledge of the Word of His grace.

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified”—

Acts 20:32. "That ye may be filled with the knowledge of his will . . . increasing in the knowledge of God; strengthened with all might, according to his glorious power"—Col. 1:10-11. "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, and able to admonish one another."

The expression "word of his grace which is able to build you up," in Acts 20:32, is an equation with "the grace of God that bringeth salvation," in Tit. 2:11-12, which "teaches us"—the grace of God *builds* us up by *teaching* us. And we are "strengthened with all might" when we are "filled with the knowledge of his will," according to explanations in Rom. 16:25. And this is how one is "strengthened with might by his Spirit in the inner man" (Eph. 3:16)—it is through "the glorious power" of his Word when we are filled with the knowledge of it.

SEVENTEEN: The inspired Word has in it the power to *comfort* the bereaved.

"Wherefore comfort one another with these words"—1 Thess. 4:18. "And sent Timothy, our brother, and minister of the gospel of Christ, to establish you, and to comfort you concerning your faith"—1 Thess. 3:2. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope"—Rom. 15:4.

In the period of persecution that followed in the years after these epistles were delivered to these churches, many of their members were martyrs. It is not fanciful to say that their comfort was found in the indwelling words of inspiration. The Scriptures, both Old and New, were written for our learning through which we receive the comfort of hope—and that is *through the Word*.

EIGHTEEN: The spirit of *grace* in the apostolic epistles is set forth as the gospel of Christ.

"The ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God and to the word of his grace, which is able to build you up"—Acts

20:24, 34. "The grace of God which bringeth salvation, teaching us"—Tit. 2:11-12. "Who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace"—Heb. 10:29.

It is clear that *grace* in these passages is equated with the gospel; and that the spirit of grace in Heb. 10:29 is the New Covenant; and the *grace of God* that brings salvation is the gospel. Added to these is the marvel that Paul expressed that the Galatians—Gal. 1:6—had so soon removed from the *grace of God* to another gospel, thus declaring the grace of God to be the gospel; and the qualifying statement *which is not another*, shows that they had removed from the gospel to something that was not the gospel at all. It follows therefore, that the *Spirit of grace* is in us when the *word of grace* is in us.

NINETEEN: The love of God is *shed* abroad in our hearts by the gospel.

"Lest the light of the glorious gospel of Christ should shine unto them for God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"—2 Cor. 4:4-6.

The statement of Rom. 5:5 that the love of God is *shed* in our hearts by the Holy Spirit, and the statement of 2 Cor. 4:4-6 that the light of the knowledge of God is *shined* in our hearts by the gospel, have the same connotation. The prepositional phrase *by the Holy Spirit* simply denotes agency, and that agency is *the glorious gospel*. The words are different but the thought is the same—and *how* the knowledge of God is *shined* in our hearts through the gospel is exactly *how* the love of God is *shed* in our hearts by the Holy Spirit. It is through the Word.

TWENTY: The Word is said to *live* within the one who believes it.

"I am the bread of life: he that cometh to me shall never hunger I am the living bread which came down out of

heaven: if any man eat this bread, he shall live forever"—Jno. 6:35,51.

In the context between these two verses is the statement: "And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me"—verse 45. It is clear that the bread of life is *eaten*, or received, through being *taught*, and by having *heard*, and by *learning*, and thus through the bread of the *word* its life is in us. When Paul said that "Christ liveth in me," he further stated that it was "The faith of the Son of God" in him—Gal. 2:20—and no one claims the personal indwelling of Christ in the heart, all admitting that it is representative.

But the *Twentieth Century Christian*, which boasts of a non-controversial policy, has projected its publication into the Holy Spirit controversy by a *Special Number* entitled: *The Holy Spirit Lives In Us*, in which the theological theory of the direct Holy Spirit indwelling was propagandized. But the apostolic statement that *Christ lives in us* is stated word-for-word, yet not one of them claims that it is a direct indwelling of Christ in us—they all concede it to be representative. So this heretofore *non-controversial* publication could as well have produced a *Special Number* entitled: *Christ Lives In Us*. We do not deny either—but we do contend that *The Holy Spirit Lives In Us* in the same way and to the same extent that Christ lives in us, both being representative—and it is inexcusably inconsistent to teach that one is mediate and the other immediate. Christ lives in us in the same way that he enters into us (Gal. 3:2)—through "the hearing of faith." And it is all through the *inspired Word*.

TWENTY-ONE: The Words spoken by Christ engender *spirituality* in us.

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

It is easy to see that the word *spirit* in this text means *spiritual*, and the word *life* means *life-giving*—the words

of Christ are *spiritual* and *life-giving*—capable of conveying spirituality. The Holy Spirit cannot make any one “more spiritual” than the spiritual words of Christ can make him.

But another recent publication has the title: *The Holy Spirit And Spirituality*, for to teach that direct Holy Spirit indwelling is necessary to spirituality. It is tantamount to saying that the teaching of the *spiritual words* of Christ cannot make one spiritual! Both of these recent publications are full of error, and we dare to suggest that the *Twentieth Century Christian* should return to the *first* century for its doctrine, and the other one to the *words of Christ* for spirituality.

TWENTY-TWO: The Word within the heart *flows* outward into the life.

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”—Jno. 4:14. “Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst”—Jno. 6:31-35.

The water from Jacob’s well, and the manna in the desert, had satisfied a want; but this well and this bread would fill up the measure of spiritual want. “If any man eat of this bread, he shall live forever.” The springing water and the descending manna were types of the spiritual nourishment in Christ. “And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ”—1 Cor. 10:3-4. This living bread and living water is the *word of Christ*, for so the Lord himself applied it in the same context: “the words that I speak unto you, they are spirit, and they are life.” It is all connected with *eating* the divine food. The prophet said: “Thy words were found and I did eat them”—Jer. 15:16. The psalmist

said: "How sweet are thy words to my taste! Yea, sweeter than honey to my mouth!"—Psa. 119:103.

The misused passage of Jno. 7:38-39 has this same import and is in connection with the *well of water* and the *bread of life*. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)" Here the Spirit is explained to mean the rivers of living water *flowing*, parallel with the well of living water *springing*. It marks an operation of the Spirit and not the personal Holy Spirit. It is *metonymical*—meaning the use of another word for the same thing, as in Luke 11:13 and Matt. 7:11, where the *Holy Spirit* is put for the *things* the Spirit gives. These passages describe the blessings of salvation which would flow as a perennial stream from the believers *through the divine word*.

In a later analysis of these texts it will be shown that they are a cluster of gospel previews and Pentecost pointers, and are dispensational in their application.

TWENTY-THREE. The ingress of the Word *enlightens* the heart.

"The entrance of thy words giveth light; it giveth understanding to the simple"—Psa. 119:130. "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes"—Psa. 19:8.

The terms *entrance* and *statutes* and *commands* joined with *light* and *eyes* and *understanding* and *rejoicing* are all faculties of the heart, the mind and the intellect. They do not denote direct Holy Spirit entrance and action—but the influence of the *living word* upon the heart and within the soul of man.

TWENTY-FOUR: The source of *understanding* is the inspiration of the Word.

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding"—Job 32:8. "Through

thy precepts I get understanding: therefore I hate every false way"—Psa. 119:104. "All scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"—2 Tim. 3:16-17.

Amplifying the foregoing emphasis on the Word as the full source of understanding, it is written in Eph. 1:17-18 that the spirit of wisdom and revelation is given to us through *knowledge*, and in chapter 3:4 the apostle added: "when ye read ye may understand my knowledge." The recent notion that it requires the direct indwelling of the *personal* Holy Spirit to illuminate the scriptures, so that we may understand them is sheer error. In that case we would have no need of the scriptures at all, as we would all be equal to Paul himself and all of the apostles. The inspired Scripture is complete for *doctrine*—the teaching of the revealed truth; for *reproof*—the conviction of error in teaching or in life; for *correction*—the restoration of the erring to the right way; for *instruction in righteousness*—the constant teaching of the new believer of all the parts of the divine system of justification, which is the state of righteousness. The divine scriptures *thoroughly* furnish us—thoroughly, through and through—to teach the ignorant, to convict the sinner, to correct the erring, to edify the believer—the inspired *word* is all-sufficient.

TWENTY-FIVE: The work of *sanctification* is completed by the Word.

"Sanctify them through thy truth: thy word is truth"—Jno. 1:17.

The sanctification here implied is the consecration—that setting apart which is accomplished and completed and realized *through the truth*. The word of God is not only true, it is *the truth*—the sum of revelation. The sanctifying of the apostles in this reference was *through the truth* that was put in them by the revelation of it. To us the sanctification begins with baptism, "with the washing of water," the agency of which is "by the word"—Eph. 5:26: "That

he might sanctify and cleanse it with the washing of water by the word." Thus sanctification is the effect of the *Word* on the heart.

TWENTY-SIX: Not lending ear to the word is *resisting* the Spirit.

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye"—Acts 7:51. "Yet many years didst thou forbear them, and testified against them by thy spirit in thy prophets: yet would they not give ear"—Neh. 9:30.

The term *stiffnecked* is an unusual word, occurring one time only in the New Testament, and only seven times in the Old Testament. It has in it all that the word *obstinate* can connote. The term *uncircumcised* conveys the meaning of a covering over the ears which rendered the heart inaccessible to the truth. These terms described the attitude of their fathers toward the word of the prophets—as your fathers did, so do you. The term *as* is an adjective, the use of which is to introduce examples and illustrative phrases—and *as* your fathers did, means that Jews in the audience of Stephen resisted the word of God to the same extent and in the same degree that their fathers had done in resisting the prophets. The term *so* is an adverb of manner, and it means that the Jews resisted the word that Stephen preached in the same manner in which their fathers had resisted the word of the prophets. The Nehemiah passage states this manner exactly: Their fathers had resisted *the spirit of God* when they rejected *the word* that the prophets had *testified*; and the Jews resisted the *Holy Spirit* when they rejected *the word* that Stephen *preached*. "Now as Jambres and Jannes withstood Moses, so do these resist the truth"—2 Tim. 3:8.

TWENTY-SEVEN: The unbelief of the Word is *grieving* the Spirit.

"Today if ye will hear his voice, harden not your heart . . . as in the provocation . . . forty years long was I grieved

with this generation, and said, It is a people that do err in their heart, and they have not known my ways"—Psa. 95: 7-10. "Wherefore the Holy Spirit saith, Today if you will hear his voice, harden not your hearts, as in the provocation . . . wherefore I was grieved with that generation . . . Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in departing from the living God"—Heb. 3:7-12.

The apostle of Hebrews connects grieving the Spirit of God with the "evil heart of unbelief"—a stubborn attitude toward his word. The *evil heart* expression is characteristic of Jeremiah's indictments of stubbornness against Israel (Jer. 3:17; 7:24; 11:8; 16:12; 18:12) In all of these passages the phrase is preceded by the word *imagination*, which is derived from an original root that signifies *stubbornness*. The callous attitude toward *the word* of God is grieving *the Spirit* of God.

TWENTY-EIGHT: The disobedience to the Word is *quenching* the Spirit.

"Quench not the Spirit—1 Thess. 5:19.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out"—Matt. 25:8.

It is interesting, indeed, that the words *gone out* are translated from the original word *shennami*, which is exactly the same word from which *quench* is translated in 1 Thess. 5:19: *Quench* not the Spirit. The word conveys the idea of a flame, when it is put out or allowed to go out, is quenched. Jeremiah said that the word of God is fire: "Is not my word like as fire? saith the Lord"—Jer. 23:29. David said: "My heart was hot within me; while I was musing the fire burned: then spake I with my tongue"—Psa. 93:3. When *the flame of the word* is extinguished the Spirit of God is quenched.

The exhortation of the apostle Paul in 1 Thess. 5:19 to "quench not the Spirit" referred to his own inspired teaching. In their failure to accept and practice Paul's teaching in his epistle to them the Thessalonians would have thereby

quenched the Spirit which was in the inspired teaching of the apostle—and the same is true today, the Spirit is quenched when the inspired Word within us is restrained.

TWENTY-NINE: The repudiation of the Word is *blaspheming* the Spirit.

“But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming”—Acts 13:45.

Here is the word *blasphemeo*, the same word employed by Jesus in Mark 3:28:29: “All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation.” It is the same word in the text of I Tim. 6:1: “That the name of God and his doctrine be not blasphemed”; and in Tit. 2:5; “That the word of God be not blasphemed.” To deny with insult the *doctrine* and treat with scorn *the word* is doing *despite* to the Spirit of grace and is blaspheming the Spirit of God.

THIRTY: The body that is interred in the tomb will be *raised* at the last day by the Word of Christ.

“For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation”—Jno. 5:28-29.

The Lord himself shall descend from heaven with a shout (1 Thess. 4:16) and by his word the dead shall rise. The voice-shout of the descending Lord is the last trump (1 Cor. 15:52) by which the dead shall be called from hades habitations. “The Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God.” Our dictionary defines *trump* as an archaic form of *triumph*—it is *the word of God in triumph* that shall raise the dead.

THIRTY-ONE: The criterion of the *judgment* will be the Word of Christ.

“And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day”—Jno. 12:47-48.

Here the Lord combines his *words* in *the word*—in its entirety, complete and delivered in final form. The clause, “hath one that judgeth him,” does not refer to Jesus as verse 47 states, but is a reference to *the word*, of verse 48, which shall judge *him*—the one who rejects it—in the last day. The Word may be both refused and rejected, but it cannot be expelled; it may be dismissed but it cannot be banished—it will cling to the hearer to judge him.

If the Holy Spirit operates upon or dwells within the heart without the Word, what does he do that is not affirmed of the Word? By direct operation and indwelling of the Spirit apart from the Word, or the Word apart from the Spirit, the agency of one or the other is cancelled—but with the Spirit operating through the Word, both remain. Therefore, said Paul—calling all ministers: *Preach the Word*, and may we all cleave to it.

Now, there are the twenty-five itemizations, with six more for good measure, in the positive proof that *every effect and emotion that the Holy Spirit produces, the Word of God engenders*.

They may continue to chant that the Holy Spirit does it, too—but the incontrovertible conclusion is that the Spirit accomplishes all of it *through the Word*. They may ridicule and belittle it, shrug it off and laugh at it, but they cannot do anything with it. An *oracle* may be issued from Abilene that it is “illogical argument” and “irresponsible exegesis”—*but they cannot answer it*.

ABSTRACTING ALEXANDER CAMPBELL

Due to the reckless and unreliable references that have been made to Campbell on the *direct indwelling* argument

we will make this treatise *relevant* by subjoining to the thirty-point epitome, on the *Spirit And The Word*, an index to the Campbell's printed statements that will set the record straight, and eliminate him as a star witness for the direct operations of the Holy Spirit, upon or within either sinners or saints. Some of the early writers, so close to emergence from denominational theology, were not clear in their conceptions or settled in their views on certain facets of spiritual influences and operations, but not so with Campbell—his declarations all come through loud and clear, in the *Campbell-Rice Debate* and in the *Christian System*.

First: From his affirmative in the debate with the then popular denominationalist Nathan L. Rice, he joined *conviction, conversion* and *sanctification* together inseparably as the work of the Holy Spirit, operating *only through the Word*. The following statements are the high points of his argument:

1. The basic argument was drawn from the constitution of the human mind—that the intellectual and moral faculties are the same after as before one becomes a Christian, and that the medium of spiritual influences and operations are also the same.

2. That it is unscriptural, as well as irrational and unphilosophic to discriminate between spiritual agency and instrumentality—between what the Word does and what the Spirit does as though they were distinct powers and influences.

3. That in the proposition—*The Spirit operates only through the Word*—the word *only* is redundant in denial of the assumption that in regeneration the Spirit operates *sometimes* without the Word, and therefore *only* by the force of circumstances is made to mean *always*.

4. That if either conversion or sanctification is effected by the Word of Truth at all, it is by the Holy Spirit through the Word alone.

5. That it is neither the *Spirit alone* nor the *Word*

alone operating upon or within the heart—but the Spirit operating *through* the Word.

6. That in the illumination and sanctifying operations of the Spirit there is not a single conception or idea on the whole subject of spiritual things not already found in Holy Scripture, the written word—read of all men who choose to learn what the Spirit of God has said to saints and sinners.

7. That God gave man reason and religion by giving him speech—and taught him the primitive words from which man manufactured the derivatives—so the *Spirit of God*, which is now the *Spirit of the Word*, is the origin of all spiritual words and conceptions, expressing spiritual things in spiritual words—therefore, in conversion and sanctification the Spirit of God operates only by and through the Word; and based upon the constitution and faculties of the human mind, the influences and operations of the Spirit are the same after as before one becomes a Christian—that *God does not circumvent the faculties of his creatures*.

8. That the work of conversion and sanctification is *begun* and *carried on* and *completed* by the personal agency of the Holy Spirit, and the indwelling presence of the Spirit, through knowledge, belief and obedience, being continued and completed the same way in which it was begun—through the knowledge of the truth and in obedience to it—thus disavowing any direct operation of the Holy Spirit upon or within the soul.

9. As the body, or outward man, has its peculiar organization, so has the mind, or inner man. As the outward man is endowed with physical senses, adapted to a world of sensible, material objects—the inner man is endowed with the faculties of the mind which are adapted to the spiritual system. As the outward man subsists upon material sustenance, so the inner man subsists on the spiritual system, receiving and assimilating whatever is compatible with its faculties—that God feeds and sustains man physi-

cally in perfect harmony with this organization, and neither dispenses with any of these powers nor violates them, in either the physical or the spiritual system.

10. The conclusion from the premises—that the constitution of the mind being the same after as before conversion—is that the process continues to be the same; that the Spirit of God does not annihilate, metamorphose, or in any way circumvent any power or faculty of the mind in any of these effects upon the sinner or within the saint, and therefore performs these operations through the testimony of the truth and *through the Word of Truth alone*.

These summarized statements envelop the range of Campbell's teaching on Spiritual influence, as set forth in the Campbell-Rice Debate, and any references to the indwelling of the Spirit must be adapted to these postulations or it would serve only to array Campbell against Campbell.

Second: In the *Christian System*, under the chapter title, "Gift Of The Holy Spirit," pages 48-49, there are three significant statements:

1. That we cannot separate the Spirit and the Word of God, and ascribe so much power to the one and so much to the other; for so did not the apostles. Whatever the Word does, the Spirit does; and whatever the Spirit does in the work of converting men, the Word does. We neither believe nor teach abstract Spirit nor abstract Word, but Word and Spirit, Spirit and Word.

2. That sanctification is unquestionably a progressive work; that to sanctify is to set apart; but there is a holy character as well as a holy state, and the formation of such a character is *the work of means: Sanctify them (the disciples) through thy truth; thy word is truth*.

3. That Christians are the temples of the Holy Spirit; and they are quickened, animated, encouraged, and sanctified by the power and influence of the Spirit of God, *working in them through the truth*.

Here is the *crux* of all that Campbell has said—that progressive sanctification in Christians is by the Holy Spirit working *through the truth*. Compare it with the statement in the first affirmative of the Campbell-Rice debate: If either conversion or sanctification is effected by the Word of Truth at all, it is by the Holy Spirit *through the Word alone*. Thus he affirmed the same *medium* for Spirit influence and operation to the sinner and to the saint.

Quoting the pioneers is treading on treacherous sands, besides being a poor way to prove anything. Already one of the *quoters* has printed an oblique apology for some misrepresentations by cautiously conceding that Lipscomb and Boles *felt* that the Spirit's indwelling was through the word. Shades of honesty! Why not state what they *believed* by quoting their *words* on the point without attempting a psychoanalysis of their supposedly repressed feelings on the subject.

In the writings of the early restorationists, including Stone and Campbell, are to be found repeated admissions of a gradual arrival at the whole truth on numerous points of theology, which accounts for contradictory pronouncements at different stages of this development. But we venture to aver that a poll of the pioneers in their maturity will not support the assertion that a majority of them held the view that the *personal* Holy Spirit dwells within a person *apart from and without* the Word. It is one thing to quote McGarvey and others on the indwelling Spirit, but it is something else to attach to their statements of that fact the added clause: *apart from, independent of, and without the Word of God*. The fragmentary quotations fall short of proving the point—that *one point* which is being so obviously and studiously avoided and ignored, namely, the *modus operandi*: the mode and the medium. Hearing a sermon preached on *The Power of the Word* is as scarce today as it was in sectarian denominational meetings in the past, yet that was the basic principle of the restoration plea as opposed to all mysterious operations in conversion and sanctification.

III. THE GIFT OF THE HOLY SPIRIT

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit”—Acts 2:38.

Much stress has been put on the genitive case of the phrase “the gift of the Holy Spirit” in the Greek text, and we are told that it is the *objective genitive* and must therefore mean that the personal Holy Spirit is the gift. But the genitive case in the Greek is the simple possessive in the English—and before clearing up this objective genitive “*irresponsible exegesis*,” a few simple observations with plain comparisons need to be noted.

First, the phrase “of the Holy Spirit” is in the possessive case. The use of the preposition *of* before a noun in the English sentence makes it possessive. For example, *the farm of John Brown* is in the possessive case and means John Brown’s farm. So in Acts 2:38 *the gift of the Holy Spirit* does not mean the Holy Spirit, but the Holy Spirit’s gift.

Second, compare the following parallel phrases: (1) to the Samaritan woman Jesus said: “If thou knewest the gift of God . . . thou wouldst have asked him, and he would have given thee living water”—Jno. 4:10; (2) to the Ephesians Paul said: “But unto every one of us is given grace according to the measure of the gift of Christ”—Eph. 4:7. Now, no one would even dare to say that *the gift of God* in Jno. 4:10 is God himself; or that *the gift of Christ* in Eph. 4:7, is Christ himself; but the phrases in these passages are identical in the sentence structure with *the gift of the Holy Spirit* in Acts 2:38—yet they attempt to make the latter passage the Holy Spirit himself. The gift of God *does not* mean the *personal* God; the gift of Christ *does not* mean the *personal* Christ—but the gift of the Holy Spirit, we are told, *does* mean the *personal* Holy Spirit! And with a flourish of the pen they write of *fallacy* in exegesis and *illogical argument*, in a supercilious criticism of others.

GIFT OF GOD—GIFT OF CHRIST—GIFT OF HOLY SPIRIT

Let us observe further by comparison the words and the structure of the phrases in these passages. The word *gift* in each of the passages is the Greek noun *dorea*: “The gift (*dorea*) of God”—Jno. 4:10; “the gift (*dorea*) of Christ—Eph. 4:7; “the gift (*dorea*) of the Holy Spirit”—Acts 2:38: the same word, the same structure. The *gift of God* in Jno. 4:10 to the Samaritan woman was God’s gift to her—the living water. The *gift of Christ* in Eph. 4:7 to the Ephesians was Christ’s gift to them—the blessings of the grace mentioned in the text. By the same simple syntax, in the plain grammar of it, the *gift of the Holy Spirit* in Acts 2:38 was the Holy Spirit’s gift—“for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” The Holy Spirit’s gift was all that is included within this promise in all of its equivalent terms, the blessings of the Holy Spirit’s dispensation for the Jew and the Gentile: “Unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Thus in the meaning of these passages, the *dorea* (gift) of God, and the *dorea* (gift) of Christ, and the *dorea* (gift) of the Holy Spirit, are all used in the special sense—specifying what God and Christ and the Holy Spirit *are doing*. The *dorea of God* in Jno. 4:10 was that which proceeded from God, the living water; the *dorea of Christ* was that which proceeded from Christ—the measure of grace to each several member in the distribution of the spiritual endowments. On precisely the same premise the *dorea of the Holy Spirit* was that which proceeded from the Holy Spirit—the salvation and blessing of the all-inclusive promise mentioned without even a break in the context.

THE OBJECTIVE AND POSSESSIVE CASES

The argument based on an assertion that *the gift of the Holy Spirit* in Acts 2:38 is in the *objective genitive* case, and therefore the personal Holy Spirit must be the direct object of the verb receive, requires some further attention. The late Doctor A. T. Robertson has been called the in-

comparable master and teacher of the New Testament Greek. His exhaustive *Grammar Of The Greek New Testament* comprises nearly fifteen hundred pages. On pages 493 to 501 he discusses the relation of both the subjective and the objective cases to the possessive genitive, and clearly states that the possessive genitive may carry along with it either without changing the possessive structure of the sentence.

Now the *genitive* is the simple possessive, and it is the *specifying* case—as Robertson states, “it is this and no other”—it becomes the adjectival case, or a noun functioning as an adjective. For example “the gospel of John” is *John’s gospel*, and the adjectival form makes the noun *John* an adjective, in its use. So in Acts 2:38 “the gift of the Holy Spirit” in the possessive genitive is of adjectival construction—hence, the *Holy Spirit’s gift* takes the adjectival form and the noun *Holy Spirit* becomes an adjective in use as in the example of John’s gospel—the Holy Spirit’s gift.

On the subject of the subjective and the objective in relation to the possessive genitive the Robertson *Grammar Of The Greek New Testament* says, on pages 499 to 501, that the subjective can be distinguished from the objective only by the context, and that in such instances the genitive remains the *common possessive* merely looked at from another angle. It further states, in itself the genitive is neither subjective nor objective, but lends itself readily to either point of view without changing the possessive case. This means, in the case of Acts 2:38, that “the gift of the Holy Spirit” is the possessive genitive—that is, *the Holy Spirit’s gift*—but it embodies the objective in that which the Holy Spirit gives, or the gift that proceeds from the Holy Spirit, would be the far out object—thus the objective element reaches out beyond the possessive, but does not change the possessive case.

Thus the “objective genitive” argument of the professors falls flat, and the misuse of it in the attempt to force “the gift of the Holy Spirit” to mean a direct indwelling of the personal Holy Spirit is a failure. It is not the *objective*

genitive—but is plainly the *possessive case* with the objective point of view, which is the Holy Spirit's gift, and in the adjectival form it is descriptive of what the Holy Spirit gives or bestows, or the blessings that proceed from it. This genitive, which in our English is the simple possessive, simply does what is termed expressing quality, as an adjective qualifies or describes the noun—and in this case the *Holy Spirit* is adjectival in its use, simply used as an adjective to qualify and describe the noun *gift*—the Holy Spirit's gift. These men are taking advantage of the readers and “by smooth and fair speech” they have beguiled the innocent, by making assertions about “the Greek genitive” which neither text nor context in the Greek or in the English will support.

THE OBJECT OF THE VERB RECEIVE

In the study of Acts 2:38—“ye shall receive the gift of the Holy Spirit”—it is outside the range of grammatical structure to have the verb *receive* governing both the accusative noun *gift* and the possessive genitive noun *of Spirit*. The accusative case is the object of verbs or prepositions; and the genitive is identical with the English possessive. In the sentence “ye shall receive the gift of the Holy Spirit,” the verb *receive* is *lambano*, and the accusative noun *gift* is *dorean*, and the possessive genitive noun *of Spirit* is *Pneumatos*: Ye shall receive (*lambano*) the gift (*dorean*) of Spirit (*Pneumatos*). Now, the accusative noun *dorean* (*gift*) and the possessive genitive noun *Pneumatos* (*of Spirit*), because of their different case, cannot be the double objects after any verb. To make *gift*, the accusative (*dorean*), and *of Spirit*, the possessive genitive (*Pneumatos*) the objects of the one verb *receive* (*lambano*) is not grammatically possible.

For further illustration, “the gift of God” and “the gift of Christ” are definitely in the possessive genitives. So, the noun *gift* (accusative) and the phrase “of God” (possessive genitive), simply because one is the accusative case and the other the genitive possessive case, cannot be the objects of the same verb, *Greek or English*. But in Acts

2:38 the phrase “of Spirit” is the same structure, of the exact construction as “of God” and “of Christ”—the possessive genitive case. Now, the gift of God (Jno. 4:10) and the *gift of Christ* (Eph. 4:7) and the *gift of the Holy Spirit* (Acts 2:38) are the same identical phrase. The noun *gift* is the accusative case and is the direct object; but “of God” and “of Christ” and “of the Holy Spirit” are all in the possessive case. Therefore, just as “the gift of God” means *God’s gift*, and “the gift of Christ” means *Christ’s gift*, so “the gift of the Holy Spirit” means the *Holy Spirit’s gift*. The gift of God (Jno. 4:10), being in the possessive genitive, God himself cannot be the gift; and, the gift of Christ (Eph. 4:7), being the possessive genitive, Christ himself cannot be the gift—so, the gift of the Holy Spirit, (Acts 2:38) being possessive genitive, the Holy Spirit himself cannot be the gift.

The *Young’s Analytical Concordance* lists eleven passages in our New Testament where the noun gift from *dorea* occurs, followed by the possessive phrase—and in every instance it carries the meaning of what is given, or what proceeds from the source named. In Acts 8:20: “Thy silver perish with thee, because thou hast thought that *the gift of God* may be purchased with money”—here the gift was not God, but something that proceeded from God, an imparted power. In Rom. 5:17: “Much more they which receive abundance of grace and of *the gift of righteousness* shall reign in life by one, Jesus Christ”—here the gift is that which proceeds from righteousness (justification) in the life of the one reigning, or living with Christ. In Eph. 3:7: “According to *the gift of the grace of God*”—here the gift was what Paul had received from grace—what the grace of God had given to him as an apostle. All of these phrases are of the same construction, and carry the same possessive genitive meaning.

So again: The gift of God in Jno. 4:10 was the living water; the gift of Christ in Eph. 4:7 was the measure of spiritual endowments bestowed on them; the gift of God in Acts 8:20 was the imparted power which proceeded from God that Simon coveted; the gift of righteousness in Rom.

5:17 is what proceeds from righteousness into the life; the gift of grace in Eph. 3:7 was what had been received by or from grace. And the gift of the Holy Spirit in Acts 2:38 is the promise of salvation to all mankind, to both the Jew and the Gentile, in all of its equivalent terms, in the Holy Spirit's dispensation.

ON THE FULFILLED PROMISE

This promise of Acts 2:38-39 is the same promise of Acts 13:26,32: "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. . . . and we declare unto you glad tidings, how that the promise which was made unto your fathers, God hath fulfilled the same unto us his children." It is the same promise of Gal. 3:14,29: "That the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith . . . and if ye be Christ's then are ye Abrahams seed, and heirs according to the promise." It is equated with Acts 3:19, which runs parallel with Acts 2:38: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." The relation of the words and phrases of these passages is synonymic—they are amplifications extending the description of the blessings included in the Holy Spirit's gift of Acts 2:38, and projecting and explaining the promise of verse 39, as a result of the whole. All of these passages together are a commentary on *the gift of the Holy Spirit* in Acts 2:38.

ON RECEIVING THE HOLY SPIRIT

If the apostle Peter by inspiration had intended to make the Holy Spirit the direct object of the verb *receive* he would not have put in the word *gift* at all; he would have put *Holy Spirit* in the accusative case; but instead inspiration put *Holy Spirit* in the genitive possessive case, and the noun *gift* in the accusative, thus making the noun *gift* the direct object of the verb *receive*: what gift was received?—the Holy Spirit's gift. But if the inspired apostle had in-

tended to make the Holy Spirit the gift he would have said, "ye shall receive the Holy Spirit"—as in other passages where the Holy Spirit in the special endowments was the gift. In Jno. 20:22, Jesus *breathed* on the disciples who were to be his apostles, and said: *Receive ye the Holy Spirit*. Here the Holy Spirit is the accusative and is the direct object of the verb receive. In Acts 19:2 Paul said to the twelve: *Have ye received the Holy Spirit* since ye believed. . . . and when Paul had laid hands upon them, the Holy Spirit came upon them." It is obvious that both of these instances were examples of the miraculous reception of the Holy Spirit which belonged only to the time of these special endowments. But the passages exemplify the difference in receiving the Holy Spirit and in receiving the gift of the Holy Spirit. Jesus did not say to the apostles: *Receive ye the gift of the Holy Spirit*—he said, *Receive ye the Holy Spirit*; and Paul did not say to the twelve: *Have ye received the gift of the Holy Spirit*—he said, *Have you received the Holy Spirit*. There is the difference—and if the inspired apostle had intended to make the *Holy Spirit* the direct object of the verb *receive* in Acts 2:38, he would have put it that way, and the noun Holy Spirit would have been put in the accusative case, as a direct object. But the noun *gift* is the accusative case of that verse, and *of the Holy Spirit* is the genitive possessive, and it cannot be grammatically or scripturally applied any other way than "the Holy Spirit's gift"—in all of the amplifications of the promise of verse 39 and the equivalent terms of salvation, as a whole result, fulfilled to them on that Pentecost day and to us in the blessings of the gospel in the Holy Spirit's dispensation.

THE VIOLATION OF SYNTAX

The construction that has been placed upon Acts 2:38, to force the "gift of the Holy Spirit" to mean the direct indwelling of the personal Holy Spirit, violates the grammar of both the Greek and the English sentence, and all of the ado over the objective genitive case goes for naught. These men have imposed on readers of the various papers and magazines with assertions regarded by some of their read-

ers as *oracles*, due to the positions they occupy as professors—but they are wrong, and when they are wrong, *they* are just as wrong as anybody, and usually more vulnerable.

The authorities on the New Testament Greek text herein cited are indisputably credible, and the ground on which these statements have been made is solid and subject to verification—and if necessary we can produce the whole sections in the authorities that deal with the cases that have been discussed which bear on the Acts 2:38 gift of the Holy Spirit.

But after all has been said, the one thing still remains. That one thing is the *modus operandi*—the medium of the Spirit's indwelling, for no matter how many verses may be cited to prove that the Spirit dwells in us, the whole question of medium remains and from this we shall not be drawn away—that the indwelling is *only through the Word*.

TODAY'S ENGLISH VERSION

The public has been treated to another blast of publicity for another new Bible—the *Today's English Version*, by the *American Bible Society*. In order to bolster his own *exegesis* of certain passages on the direct indwelling of the personal Holy Spirit, a professor hurried into print with an enthusiastic indorsement of this swaddling version, and cited Acts 2:38 among changes that “delighted” him. The *Today's* version renders Acts 2:38: “You shall receive God's Gift, the Holy Spirit.” Now, anyone who knows anything about the Greek text, or who knows how to use just an Interlinear Greek-English New Testament, knows that there is no such phrase as “God's Gift, the Holy Spirit” in any of them. It is an arbitrary interpolation of a one-man socalled version of the New Testament, and it is a perversion.

An attempt has been made to defend the mistranslation of Acts 2:38 by this one-man version with a circular in which the statement was made that the word *gift* from the term *dorea* in the New Testament *always* means *God's gift*. If this is true then the word *God* would necessarily be a part of the word *dorea* (gift) and must be translated

to include it—but *that is not true*. Apply that erroneous statement to the passages that have been cited—Jno. 4:14 and Acts 8:20—where the phrase “the gift of God (*dorea*) would necessarily be translated *God’s gift of God!* The professors who signed that circular made a stupid statement. If their assertion is true, the *one hundred forty-eight* translators—the most eminent and the ripest scholars of England and America, who translated our two old and time-tested versions—did not know it, for they followed no such idea. It is an indisputable fact that the phrase *the gift of God* in the passages cited is not *God*, but *God’s gift*. And it is fully as undeniable that the phrase *the gift of the Holy Spirit* in Acts 2:38 is not the *Holy Spirit*, but the *Holy Spirit’s gift*—which is everything included in verse 39, as has been previously proven, along with the fact that the one verb *receive* cannot govern two different nouns in different cases as a double object. The noun *gift* in the objective case is the object of the verb *receive*, and *of the Holy Spirit* is in the possessive case, which makes the passage mean *the Holy Spirit’s gift*. No other construction is consistent with both grammar and scripture, as has been fully sustained in the analysis of Acts 2:38 in foregoing sections of this treatise. These grammatical facts are unassailable.

A similar effort was made to defend the substitution of an entire clause, *turn away from your sins*, for the one word *repent*. That is not *translating*—it is *writing*. Another stupid statement was made that the word for *repent* always means *turn away from* in the New Testament. Then why is the ABS so inconsistent in translating it—for after changing it in Acts 2:38, the same word *repent* is left unchanged in Acts 3:19, and in other places. The word *metanoeo* for *repent* is used in this form thirty-four times in the New Testament, and means a change of mind or will—the mental act which precedes the turning, or reformation, which is the fruit of repentance mentioned in Matt. 3:8. This is a gospel truth, and these “scholarly” professors have confused *repentance* with *reformation*, which follows repentance—and the ABS so-called version is wrong again,

as it is in multiplied examples—and the professors are going farther and farther from the truth in their efforts to defend these perversions.

The threadbare saying that no *translation* is *inspired* is a subterfuge behind which the promoters of these spurious versions now seek to hide. No person of right mind has ever objected to *translation*—the core of issue is the *mis-translations*, that these new bibles are not translations at all, but rather paraphrases, interpretations and commentaries.

The *Septuagint* version of the Old Testament is a translation of the Hebrew Old Testament into the Greek. The Lord Jesus Christ and his inspired apostles quoted from the Septuagint Greek Old Testament—and they affirmed its inspiration. The Old Testament quotations in the New Testament are almost entirely from the Greek Old Testament—and if its inspiration was not lost in translation from the Hebrew, the whole issue turns on the *word-for-word* translation of the Word of God—and that is the one thing the translators of the modern versions acknowledged that they have not done and furthermore plainly stated that they had no intention of so doing. It is their own fatal admission that their books are not *the Bible* at all.

The diatribes that are now being hurled against the true and tested and tried Bible, produced by the one hundred and forty-eight of the greatest English and American scholars ever to be assembled, reminds all of us, who regard the Bible as the Word of God, of the carpings of the infidels against it in their age-long efforts to destroy it. As a mighty Gibraltar the Bible has withstood all such attacks from without, but the present onslaughts are from within—insidious and subtle—and far more dangerous. Our old Bible was produced in a generation of faith, whereas these modern pseudo-versions have been timed to a generation of doubt. It is a call to arms for the defense of the integrity of the Bible.

The internationally eminent Doctor Scott, of Northwestern University, who was the head of the Seminary of that institution, accused the translators of the *Revised*

Standard Version of "deliberate dishonesty" and printed a long list of citations in his *Classical Weekly* in proof of his indictment. Doctor R. C. Foster, the ranking scholar of the Christian Church, who is head of their Seminary at Cincinnati, made a similar charge against the RSV translators in his series on "The Battle Of The Versions" and cited multiple passages to prove his charge. But while these eminent educators were castigating the RSV for its perversions, our professors were indorsing and recommending it to the preachers, teachers and churches. This is a disappointing thing, that we cannot look to our own educators to preserve the integrity of our Bible and to protect the church from the modernism of these versions—but *it is now apparent that we cannot do so*. This newly recommended *Today's English Version* falls under the same condemnation of deliberate mistranslation, and the young preachers, the young people, and the teachers of classes in the churches are simply being *brain-washed* in the acceptance of these far-out new versions.

Take a look at Rom. 1:17 in this new *Today's Version*: "For the gospel reveals how God puts man right with himself: it is through faith alone, from beginning to end." Will our professors be *delighted* with this "translation"—*through faith alone, from beginning to end*—says *Today's Version*. Here is a serious question: How long will the people of the churches of Christ tolerate this sort of thing in our midst? The new translations that bear the titles *The New English Bible* and *The Revised Standard Version* are loaded with the same kinds of glaring and gross doctrinal errors, multiplied examples of which can be adduced. The men who are producing these new versions are Neo-Orthodox Modernists, and they are translating *demons*, engaged in the nefarious art of mutilating the Bible. Our young people and our young preachers are being brainwashed by these modern versions in college classes. What has gone wrong with the men of our colleges? There can be only one answer: *they are parroting the theologies* of the Seminaries where they received their Divinity degrees—and as a result we have some modern Bethanys developing in our

brotherhood. After the death of Alexander Campbell the old Bethany College established by him fell to the Modernists, and now the Conservative element of the Christian Church will not indorse it. Are we headed for another Bethany in Texas? The symptoms are unmistakably here.

IV. THE SPECIAL GIFTS OF THE HOLY SPIRIT

It is necessary to *dispensation* the Holy Spirit. The New Testament Church did not have the *Word of God in the Book*—it was in the revelation period, the Holy Spirit functioning stage. This is the evident meaning of 1 Cor. 14:6: “Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine.” The province of the special gifts was specified in the four words: first, *revelation* was by direct inspiration; second, the *knowledge* that was imparted; third, the *prophecy* that was forth-telling rather than prophetic foretelling; fourth, the *doctrine* that was for instruction. These were all special spiritual endowments existing before “that which is perfect is come” of 1 Cor. 13, and which were to be done away. These were provisional gifts in the absence of the complete revelation of *the written word*. The mistake is now being made of taking these passages out of time and context.

THE TIME AND CONTEXT

It was clearly declared by the apostle in the 1 Cor. 14:6 passage that there could be no profit in the exercise of the gift of tongues, or of any of the special endowments, except for the purpose of completing divine revelation; therefore, there is no need, purpose or reason for the existence of such gifts today. “Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away”—1 Cor. 13:8-10. The mistake is now being made of taking these *spiritual gifts* passages out the time and context to which they belong.

This contextual consideration is the necessary approach to the Holy Spirit passages, without hedging or evasion, in the true context of each passage. It required special powers called *spiritual gifts* in bringing to completion the building that is called *the church*. These imparted gifts were the work of the Spirit expressed in the original word *charisma*. According to *Young's Analytical Concordance* this word is used in seventeen apostolic passages where the special gifts are indicated. There are only two exceptions, according to Young, where the reference to spiritual gifts does not come from *charisma*—1 Cor. 14:1 and 1 Cor. 14:12. In the first reference the apostle said: "Follow after charity, and desire spiritual *gifts*." Here the word *gifts* is in italics, showing that it was not in the original, but was the supplied word. The second reference reads: "Forasmuch as ye are zealous of spiritual *gifts*." And here again the word *gifts* is italicized. So the passages have the word *spiritual* without the word *gifts* in the original text: "Follow after charity, and desire spiritual (*pneumatika*)"; and, "forasmuch as ye are zealous of spiritual (*pneumaton*)"—literally, *of spirits*). In the translation *spiritual*, the gifts are necessarily implied and must be understood as meaning *spiritual things*, hence, spiritual gifts in the Corinthians 14 context. These are the only two places where the spiritual gifts are from the *pneuma* form of the word—in all of the other passages it is the word *charisma*. The reason for the mention of this is for emphasis—that the *charisma* gifts were all provisional, temporary, and were done away. And this is the word used in reference to the gifts mentioned in Rom. 12:6-8, 1 Cor. 12:1-11, and Eph. 4:8-16. In these verses, when the repetitions are cancelled, there are nineteen things listed among the *spiritual* gifts under the word *charisma*. The purpose of these *charisma* gifts was to impart the special powers to individual members, the number of persons necessary, as needed, in these various gifts for the edifying of the church in the absence of the completed revelation, the Word of God in *the written word*.

THE LAYING ON OF HANDS

These *charisma* gifts were *bestowed*, and for the specific limited period of the early church; and imparted by the laying on of the hands of the apostles; and only the apostles had this power of imparting these gifts to the several persons as required in the churches. The incident of Acts 8 is the proof of this fact; when the two apostles, Peter and John, were dispatched from Jerusalem to Samaria to impart the *spiritual gifts* where Philip the evangelist was baptizing many people. Though Philip himself possessed the *gifts*, and performed the miracles, he could not impart the gifts to others. So it was in the case of 1 Tim. 4:14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." It is evident that the term *presbytery* here was a reference to Paul himself in the function that he performed in the laying of his hands on Timothy, mentioned in 2 Tim. 1:6; "That thou stir up the gift of God, which is in thee by the putting on of my hands." This affords the indisputable proof that by the ministration of the hands of Paul himself this gift was imparted to Timothy—therefore the hands of the presbytery in the first passage were the hands of Paul, the apostle. In all of these passages *charisma* had the *hands*, and when the last imparting hands left the world with the death of the last apostle, so did the source of these powers—the *charisma* gifts ceased with the last inspired man who could impart them.

THE RANGE OF IMPARTED GIFTS

For the readers who may desire to study these *charisma* references, they are as follows: Rom. 1:11; 11:29; 12:6; 1 Cor. 1:7; 1 Cor. 7:7; 1 Cor. 12:4,9,28,30,31; 2 Cor. 1:11; 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10. Within these fourteen passages is the whole range of the imparted gifts. In the other three verses—Rom. 5:15,16; 6:23—the *charisma* was that one and only free-gift, the favor bestowed, the act of grace, that brought Christ from heaven into the world to complete the plan for salvation: "For the grace of God that bringeth salvation hath appeared to all men"—Tit. 2:11. In this act of grace, the free-gift bestowed and once given,

completed and finished the scheme of redemption. "I have glorified thee on the earth: I have finished the work which thou gavest me to do"—Jno. 17:4. The gift of God that sent Christ; the *paraclete* Comforter of inspiration given to the apostles of Christ; and the provisional *charisma* spiritual gifts imparted to the necessary number of members in the beginning period of the church of Christ, represented works that have been done, which require no repetition—the *once for all* things of the New Testament age that accomplished perfection of the church, the divine plan of salvation for man.

THE CESSATION OF PROVISIONAL GIFTS

Not having the written word to instruct them, it was necessary to possess these imparted special powers for the work of pastors, teachers, and evangelists. But it is reasonable that when the New Testament was completed these powers should be discontinued, as is plainly stated in 1 Cor. 13:8-10. These gifts were no longer needed. As it was in the creation of man, God said: "Let us make man in our image, after our likeness"—but when man was fully made in Adam, there was no need to continue the direct method used in forming him, and thereafter the natural law of procreation prevailed. So of the *new man*, the church—the special powers were necessary to form it, and in its growing stage, without the revealed word, the *charisma* gifts were indispensable. But as with Adam the creative powers were succeeded by natural law; so with the church, the new man, *revelation has been written down*, and the provisional gifts have been succeeded by the spiritual law. The word *gift* and *gifts* in other forms of the original terms occur thirty-eight times in the New Testament, but *charisma* is the word that designates the special spiritual gifts imparted by the laying on of hands. And the reason why the laying on of hands ceased, by which the special gifts were imparted, is because the things given ceased—that is, the *charisma* ceased with the last inspired man who could impart the gifts.

V. AN EXPOSITION OF THE HOLY SPIRIT PASSAGES

We come now to the examination of the passages that have been applied to the direct indwelling of "the personal Holy Spirit," and propose to prove that they have all been misapplied—that every passage so used has been misused.

In the first place, the monotonous repetition that "the personal Holy Spirit dwells in us" is not pertinent—the personality of the Holy Spirit has not been disputed. The point at issue is—does the Holy Spirit dwell within us personally. We all believe in the personal God and the personal Christ, but it has been conceded that neither God nor Christ dwells within us *personally*. So why the adroitness in shuffling the phraseology in reference to the indwelling of the Spirit, if not for the means of gaining an end. The adverb *personally* has been cleverly shifted to the adjective *personal* and transposed to the wrong end of the declarative sentence: the precise point is—*does the Spirit inhabit us personally?* In the second place, the misused passages fall short of the proof for which they have been adduced, inasmuch as each and every one has only stated *the fact* of the Spirit's indwelling, without indicating *the medium*, and the personal inhabitation of the Spirit has been arbitrarily assumed.

FIRST: JOHN 7:38-39.

"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified)."

The fact that John connected this promise of the Holy Spirit with the ascension of Christ makes it evident that the passage refers to the opening of the Holy Spirit's dispensation, and pointed to Pentecost. A companion reference is in Acts 5:32: "And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him." The statement in John pointed *forward* to the coming of the Spirit on Pentecost which they

should receive (future), and the statement in Acts pointed *back* to the coming of the Spirit on Pentecost which God had given (past). In the Acts 5:32 passage it states that the apostles were *witnesses* of the *things* of which they testified, and adds: and so is also the Holy Spirit. That is, the miraculous power of the Spirit given to them was the witness to the proof of what they were preaching. This fact is further stated in Heb. 2:4: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will." The phrase "according to his own will" in reference to these gifts of the Spirit make it plain that the passages apply to the gifts that were special, not general, and the distribution was based on the existing needs, hence, *according to his will*—that is, a special and not a general distribution—for the purpose of *bearing witness* to the preaching of the believers.

These passages are of the same import as the statement of Mark 16:16-20: "And these signs shall follow them that believe. . . . and they went forth, and preached everywhere, the Lord working with them, and confirming the word with the signs that followed." These references apply to the witness of the Holy Spirit to the preaching of the believers, in "signs and wonders, and with divers miracles, and gifts of the Holy Spirit" to confirm the Word preached by the apostles and the believers.

OPERATION VERSUS PERSONAL INDWELLING

In complete harmony with the foregoing, the statement of Jno. 7:39 marks an operation, a manifestation, rather than personal indwelling. On this point the comments in the F. C. Cooke original Speaker's Bible Commentary are worthy of quotation. This valuable work was the result of a bill introduced in the English Parliament, by the Speaker of the House of Commons, to provide the funds for the publication of a commentary on the whole Bible by the scholars of England—and for that reason it was published under the title *The Speaker's Commentary*. On the reference to the Spirit in Jno. 7:39, the following comments were

made: "The Holy Ghost (*Spirit*) was not yet given. The addition of the word *given* expresses the true form of the original, in which *Spirit* is without the article (the). When the term occurs in this form, it marks an operation, or manifestation, or gift of the Spirit, and not the personal Spirit." That is the exact truth in regard to the Holy Spirit in Jno. 7:38-39.

THE DIVINE MANIFESTATION

The *Shekinah* in the Old Testament—from the Hebrew word *shaken*, in such notable passages as Ex. 25:8; or *shakan*, Psa. 68:18—was the Divine Manifestation of God's earthly presence among the people, by which his presence was known to men. So the descent of the Spirit on Pentecost and the continued miraculous powers displayed were the Divine Manifestations of God's presence among the apostles and the believers of the new dispensation. These Old Testament *Shekinah* passages are quoted in the New Testament to exemplify God's presence and dwelling among his people in the new church. It is remarkable that the passage on gifts of the Spirit in Eph. 4:8 is quoted from Psa. 68:18. Read them side by side: "Thou has ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them"—Psa. 68:18. Now read Eph. 4:8: "Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men." The word *dwell* in Psa. 68:18 is the word *shakan*, the *Shekinah*, or manifestation of God's presence, and in the New Testament the special *gifts* of Eph. 4:8, quoted from the Psalms text, were as the *Shekinah*—the miraculous Divine Manifestation of God's presence in the church of the new dispensation. These *gifts* in Psa. 68:18 and Eph. 4:8 were connected with the ascension of Christ "up on high" where he was glorified. In reference to precisely the same thing the John 7:39 passage applies to the ascension of Christ: "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified." These parallels are the positive proof that the *giving* and *receiving* of the Spirit in Jno.

7:39 referred to the special gifts of Eph. 4:8 as divine manifestations and not to the personal Holy Spirit indwelling as it has been forced to mean. Any professor who does not know how to *dispensation* the Holy Spirit passages of the New Testament is not qualified to prepare young men for the pre-eminent work of preaching the gospel to the people.

RIVERS OF LIVING WATER

But there are some further necessary observations on Jno. 7:38-39 in reference to "the rivers of living water" which should flow from the believers after the Spirit was given. In Jno. 4:14, Jesus said: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Now, the two passages are on the same theme—beginning with verse 37 of the John 7 passage, Jesus said: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Reading these passages side by side, the phrase *rivers of living water* is equated with *a well of water springing up*. The rivers of this living water would *flow out of the believer* and the well of water would *spring up in him*—the obvious meaning of which is that the salvation of the gospel should soon begin to flow in perennial stream through the believers. In the same connection, in chapter 6, Jesus said; "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. . . . I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever." It should not be difficult for any one to see that flowing rivers, the springing well, and the living bread were the blessings that would proceed from the Spirit through the teaching—every man who was *taught*, who had *heard* and *learned* and who would thus *come* entered into the blessings of the flowing rivers and the springing well of salvation's unceasing stream of spiritual life-giving waters.

THE HOLY SPIRIT'S TRUTH

The casual connection in all of these verses is the *Spirit's Truth*, in metaphors of *living water* and *living bread*—to eat and drink the *truth* which Jesus taught. It is the word that runs through John's gospel—it begins with the word *truth* and ends with the word *truth*: Jesus was “full of grace and truth”—1:14; “grace and truth came by Jesus Christ”—3:21; the “witness of the truth”—5:33; you shall “know the truth, and the truth shall make you free”—8:32; and Jesus declared himself to be “the way, the truth, and the life—14:6—and prayed that his disciples should be sanctified “through thy truth: thy word is truth”—17:17.

These are a few of the twenty-eight times that *the truth* is mentioned in the gospel of John. The *Spirit's Truth* is the shrine of the Spirit's power, and it is made potential to man by faith, which makes the heart the well spring of life. The *Spirit's Truth* is the pabulum on which the soul feeds, and in the ratio of the truth assimilated in the germinal process, through the bioplasts of the soul, it is woven into the tissue and the fibre of the inner man. The *Spirit's Truth* is therefore the answer to spiritual life and all of its outflowings in the rivers of the water of life: “For from you sounded out the word of the Lord”—and this *sounding out* of the Word of Truth is the *flowing out* of all the believers of the rivers of water and the well of water which imparts the everlasting life. This is how the Holy Spirit in Jno. 7:39, which was not yet given, should be the source of the flowing there mentioned—the *truth* is the medium.

SECOND: LUKE 11:13.

“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?”

This passage is in the context of Luke's record of the *Sermon On The Mount*. The parallel passage in Matthew's account reads: “How much more shall your Father which is in heaven give good things to them that ask him?” Here is an equation: the *Holy Spirit* in Luke is equated with

good things in Matthew. It is another example of metonymy—the use of a term in the place of another: the Holy Spirit it put for the *things* of the Spirit, that which proceeds from the Spirit, and it means the *spiritual teaching* in the gospel. The teaching of Christ in all of these statements was *dispensational*, pointing to Pentecost and the beginning of the approaching gospel dispensation.

The Holy Spirit does not enter any one through prayer, but through the teaching of the Spirit: “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit”—1 Cor. 12:13. It is by the agency of the Spirit through teaching that we are baptized into one body, the church, where we drink into the Spirit by participating in its blessings. And the teaching of Christ from his baptism in the Jordan to his death on the cross pointed to the Holy Spirit’s dispensation with all of its gospel blessings.

ASKING AND RECEIVING

The context of Luke 11:13 is connected with the immediate preceding verses: “And I say unto you, Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” These verses form the premises for the Lord’s admonition concerning asking for the good things of the Holy Spirit which he had announced in the good glad news of the gospel, soon to be proclaimed in the approaching dispensation.

In the grammar of the text the verb *ask* is the present imperative, which indicates continuing desire—it is not a reference to prayer or praying, but the desiring that becomes a part of the inner being.

ASKING AND CALLING

The corresponding text of Rom. 10:13-17 is a definition of what it means to ask, and knock and seek: “Whosoever shall call upon the name of the Lord shall be saved. How

then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report. So then faith cometh by hearing, and hearing by the word of God." These verses describe the sending of the apostles of Christ to preach the *good things* of salvation in the gospel. All who *call*, in this Roman passage, correspond to the ones who *ask*, in the Luke passage. But the *calling* on the name of the Lord in Rom. 10:13 is *obeying* the gospel of verse 16—and the *asking* of Luke 11:13 is the same thing as the *calling* in Rom. 10:13, and it has no reference to "praying for the personal Holy Spirit to enter into us." The comparisons are here made out: Asking is calling, and calling is hearing, believing and obeying. Asking does not refer to praying and pleading, and knocking at the door does not mean knocking the door down!

The one who hears the gospel is the seeker; the one who believes the gospel is the knocker; and the one who obeys the gospel is the finder—and the *asker* is all of them, and he receives that which he asked. It all points to Pentecost, where its connection with the gospel is the equivalence of the *asking* to the question, "Men and brethren, what shall we do?" The answer was that upon repentance and baptism for the remission of sins they should receive the gift of the Holy Spirit in all of the equivalent terms of salvation. Therefore, the promise of the Holy Spirit in Luke 11:13 was dispensational and was equated with the *good things* of the Spirit in the blessings of the gospel.

THIRD: ACTS 2:1-4.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat

upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.'

To further enforce the direct indwelling of the Spirit, the attempt has been made to include all the believers on that Pentecost day in the statement: "And they were all filled with the Holy Spirit." Most of our preachers and the brethren generally have long known that only the apostles were the recipients of the Holy Spirit baptism on Pentecost, but now our sophistic professors would have *all the believers* included in the declaration "they were all filled with the Holy Spirit."

THE ANTECEDENT OF THE PRONOUN

It is elementary that the antecedent of the pronoun *they* in the first verse of the second chapter of Acts is *the eleven apostles* (increased to twelve) mentioned in the preceding last verse of the first chapter: "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was fully come *they* were all of one accord in one place . . . and *they* were all filled with the Holy Spirit." Grammatically connecting these two verses, without a break in the context, makes the *apostles* (the eleven and Matthias) the antecedent of the pronoun *they* in Acts 2:1, and *them* in verse 3, and *they* again in verse 5—adding to these, verse 14, that "Peter stood up with the eleven." Since the name of McGarvey has been so repeatedly appropriated by these men, let them hear him on this point: "The persons thus assembled together and filled with the Holy Spirit were not, as many have supposed, the one hundred and twenty disciples mentioned in a parenthesis in the previous chapter, but the twelve apostles. This is made certain by the grammatical connection between the first verse of this chapter and the last of the preceding. Taken together they read as follows: 'And they gave lots for them, and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was now come, they were all together in one place'. The house in which the apostles were

sitting was not the upper chamber in which they were abiding, but some apartment of the temple; for, as we learn from Luke's former treatise, the apostles during these days of waiting were 'continually in the temple praising God'; that is, continually there through the hours in which the temple was open. The upper chamber was their place of lodging."

THE AUDACITY OF THE NEW VERSION

But now our pragmatic professors have summoned to their aid the latest *new translation* of the New Testament—*Today's English Version*, the one-man translation published by the American Bible Society, in which the pronoun *they* in Acts 2:1 is made to read *all the believers*. But the word *they* is a pronoun, the word *all* is an adjective, and the word *believers* is a noun—and this so-called version has substituted an adjective and a noun, which are not in the text at all, for a pronoun which is in the text! Yet they would call that translation, and a pedantic professor in our college endorsed and recommended it! Such a thing as that is not *translating* the New Testament, it is *writing* one! It is a violation of the grammatical construction of Acts 2:1 and a completely unwarranted deviation from the text and its teaching.

FOURTH: ACTS 2:38—ACTS 3:19.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit"—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Now, the American Bible Society *version* has substituted the word *turn* for *repent* in Acts 2:38—but left the word *repent* in Acts 3:19, though it is the same word in both places in the original text. Why this difference? Simply because it served a purpose to change it. Obviously, the word *turn* could not be put in place of the word *repent* in Acts 3:19, for *be converted* is the turning in that passage.

Neither faith nor repentance is turning. In Acts 11:22, it is said that “many believed and turned”—so faith was not the turning act, for they believed *and* turned. In Acts 3:19, it reads “repent and (turn) be converted”—so repentance is not the turning act, for they were commanded to repent *and turn*. But comparing Acts 2:38 with Acts 3:19: first, *repent and be baptized*; second, *repent and be converted*. So what the command to be *baptized* means in Acts 2:38, the command to *be converted* means in Acts 3:19—so the turning act is *be baptized*, or *be converted*. There is no reason for changing the word repent in one passage and leaving the same word unchanged in the other passage—it is arbitrary translation, or simply no translation.

OTHER DEVIATIONS FROM THE TEXT

Another example of the same deviation from the text by this American Bible Society translation is in Acts 8:20. The passage reads “thy silver perish with thee”—but the new *Today's Version* has the apostle to tell Simon to *go to hell* thus joining the Phillip's Translation which reads: “To hell with you and your money!” Here these versions have translated the verb *perish* into the noun *hell*. The word *perish* is the verb *apollumi*, and it is mistranslated into the noun *hell*—but there is no word at all for *hell* in the text. These men got smart with language and revealed their vindictive translation policies in a crude style that reflects on the apostle Peter as employing a manner of street cursing. It is wicked to make such degrading translations—these new translators are theological demons.

It has been shown also that the translation of the phrase “gift of the Holy Spirit” in Acts 2:38 into *God's gift, the Holy Spirit* eliminates the prepositional phrase *of the Holy Spirit* and changes the whole structure of the sentence—and there is no word in the text at all from which *God's gift* could be derived. The recent recommendation of this *Today's Version* by our professors reveals a lack of wise and accurate scholarship, as well as too little respect for the original text of God's Word.

THE EQUATION OF THE TWO PASSAGES

This brings us to the equation of Acts 2:38 and Acts 3:19: Both passages have the word *repent*; one has *be baptized*, and the other *be converted*; one has for the *remission* of sins, and the other *sins blotted out*; one has the *gift of the Holy Spirit*, and the other *times of refreshing from the presence of the Lord*. Here the command to be baptized is equated with the command to be converted; and the *remission of sins* is equated with *sins blotted out*; and the *gift of the Holy Spirit* is equated with *times of refreshing*—what the one is in all of these phrases, so is the other, and they are equations, they are parallel. The expression “when the times of refreshing shall come from the presence of the Lord” referred to the blessings of the gospel dispensation and the *when* meant that when they obeyed the command to repent and be converted they would come into blessings embodied therein. So the expression *shall receive the gift of the Holy Spirit* meant: when they obeyed the command to repent and be baptized they would come into the promised blessings in all of its equivalent terms of salvation. The *when* of the one is the *when* of the other, and the meaning is no more and no less—and the gift of the Holy Spirit in Acts 2:38 is equated with the blessings of the Holy Spirit’s dispensation in Acts 3:19.

RECEIVING THE WORD AND THE SPIRIT

A dodge hardly worth the notice has been attempted by connecting Acts 2:38 with the following verse 41, which reads: “Then they that gladly received his word were baptized”—and we are told that if receiving the word is receiving the Spirit, then they received the Spirit before they were baptized! Only a tyro could emit such sophistry. The word in verse 41 where they gladly *received* the word, is *apodechomi* which means to *welcome*, but in verse 38 “shall receive the gift” is *lambano* which means to *take*. Another example of the use of the first word and its meaning is in Luke 8:40, where the people *gladly received* Jesus—they welcomed him—the same word as in Acts 2:41. But another example of the second word is in Gal. 3:2, where the Galatians *received* the Spirit through the hearing of faith—and

that is the same word as in Acts 2:38. Of course, the *Word* is not the Spirit, but it is the medium through which the Spirit operates upon and dwells within us, therefore the medium of reception.

After all has been said on Acts 2:38 from any worthy pen, McGarvey's or any other, that the gift of the Spirit means the Holy Spirit "as a gift," the quotations still fall short of proving the assertion that it is received or dwells within us *apart from the word*. But we have previously shown that the phrase *the gift of God* in Jno. 4:14, and the phrase *the gift of Christ* in Eph. 4:7, and *the gift of the Holy Spirit* in Acts 2:38, are all in the possessive case—God's gift was the living water; Christ's gift was the measure of grace mentioned; and the Holy Spirit's gift was all that the promise included in all the equivalent terms of salvation.

FIFTH: ACTS 5:32

"And we are witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him."

The use of the word *witnesses* in this passage connects the Holy Spirit with the miraculous powers employed by the apostles of Christ in demonstration of the truth which was preached by them. It also connects this passage with Heb. 2:4: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will." These gifts of the Holy Spirit were distributed *according to his will*, that is, as they were needed and required; and they were for the purpose of bearing witness to the truth. The fact that Heb. 2:4 is a reference to Mark 16:17-20 makes it evident that these verses all apply to the special powers of the Holy Spirit in the believers: "These signs shall follow them that believe . . . and they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." The passage of Acts 5:32 clearly states that the Holy Spirit was there given to witness the preaching of the apostles, and therefore referred to the miraculous powers and not to a personal Holy Spirit

indwelling. For further discussion of the Acts 5:32 text refer to the discussion of Jno. 7:38-39 and Luke 11:13.

SIXTH: ACTS 19:1-6

“It came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied.”

It is so evident here as to be certain that the reception of the Holy Spirit mentioned by Paul in this text was in reference to the impartation of spiritual gifts by the hand of an apostle—which Paul meant to bestow on them, as indicated by the fact that he did so, as stated in verse 6. It could not have referred to the promise of Acts 2:38 to all baptized believers, for such a question would have been useless, forasmuch as all the baptized do receive that blessing. This passage therefore refers to the Spiritual Gifts endowments, and cannot be applied to the believers today.

THE IMPARTED POWERS

This fact is made further evident by Paul’s question to the twelve—“have ye received the Holy Spirit since ye believed?” The apostle did not ask if they had received *the gift of the Holy Spirit* in the phrase of Acts 2:38—but have ye received *the Holy Spirit*, and here it referred to the imparted powers received only through the laying on of the hands of the apostles: “And when Paul had laid hands upon them, the Holy Spirit came upon them.” The men who are teaching the direct operations and indwellings of the Holy Spirit today are not *dispensationing* the Holy Spirit, and

are repeating the mistakes and blunders of the denominational clergy through all time since the origination of their doctrines of inherent sin, direct operation of the Holy Spirit, and the impossibility of apostasy—they all go together, and they stand or fall together.

And now comes the suggestion that we change the name of the *Acts Of The Apostles* to the title: *The Acts Of The Holy Spirit!* In that case, why not also change the names of the epistles to *The Epistles Of The Holy Spirit*. What is the motive? In Luke's record of the Great Commission, Jesus said to his apostles: "Ye are witnesses of these things." And in Acts 1:8: "And ye shall be witnesses unto me." And after becoming an apostle Paul was made a witness, as related in Acts 22:15: "For thou shalt be his witness unto all men." These words of Jesus to his apostles make the book of Acts, *The Acts of the Apostles*, and it bears the right title. It is evident that there are men among us in high places who are bent on changing the Bible and the church, and that an unsavory movement is in motion in our great and growing brotherhood.

SEVENTH: ROMANS 5:5

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

It is significant that Berry's Interlinear Greek-English text in the original reads: the love of God *has been shed* (poured out)—by the Holy Spirit which *was given* to us; and it is the *arist* tense of absolute past, which connects Rom. 5:5 with Acts 2:33: "He hath shed forth this which ye now see and hear." It points back to the miraculous work of the Holy Spirit on Pentecost, functioning in the revelation of the love of God, which has been shed *by the agency of the Spirit* in the hearts of all who accept it. It has the same significance as Tit. 3:6, "which he shed on us abundantly," an obvious reference to the miraculous powers of the Holy Spirit in the dispensation of the special gifts. The

aorist past tense of Rom. 5:5 makes it refer to a thing that had been done and, together with Tit. 3:6, it is another dispensational passage that reverts to Pentecost, to the Holy Spirit's function in bringing to us the love of God through the revelation of the gospel.

It is claimed that God's love is diffused in the heart by the direct indwelling of "the personal Holy Spirit." But it is said in Tit. 3:5-6 that the Holy Spirit "is shed on us abundantly through (by) Jesus Christ." So here is a comparison: If the phrase "by the Holy Spirit" in Rom. 5:5 means the direct indwelling of the personal Holy Spirit, then the phrase "through (or by) Jesus Christ" in Tit. 3:6 would mean the direct indwelling of the personal Christ. But they have conceded that the personal Christ does not dwell in us. Yet the prepositional phrases in these two passages are exactly the same. Both prepositions, *by* and *through*, are translated from the one preposition *dia* in the text, and both followed by the genitive, according to Bagster's lexical Greek Concordance and Young's Analytical Concordance—and the meaning of the preposition in both passages is *through, by means of*. So if the shedding of the Holy Spirit on us by Jesus Christ does not mean the direct indwelling of the personal Christ, then the shedding of the love of God in us by the Holy Spirit does not mean the direct indwelling of the personal Holy Spirit. The prepositional phrases simply denote the agency of the Holy Spirit, and the expressions *shed abroad in our hearts* and *shed on us abundantly* mean that the revelation of the gospel, attested by miraculous powers and spiritual gifts, had filled their heart with the knowledge of the love of God.

THE LIGHT AND IMAGE OF GOD

In 2 Cor. 4:4-6 Paul proceeds further to say that God "hath shined in our hearts" the light of the gospel. The love of God of Rom. 5:5, is "shed abroad in our hearts by the Holy Spirit" in the same way that the light and image of God, of 2 Cor. 4:4-6, "hath shined in our hearts" by the glorious gospel. The same process is expressed in different words, but convey the same idea, and state the same thing. The *how* that the light and image of God is *shined* in the

heart by the glorious gospel is the exact *how* that the love of God is shed in the heart by the Holy Spirit.

There is no cognition of the love of God apart from the Word of God. The source of this cognizance is by the Holy Spirit as the agent. It is connected with identifying the things which the Word of God has promised. The heart through the mind or intellect understands what the Word has promised, and our consciences respond as we know and recognize it. The phrase *by the Holy Spirit* simply expresses agency—the Holy Spirit revealed the love of God and we are conscious of its influence through the Word. There were direct manifestations and special gifts *then* but it is through *the written word* embraced by the soul *now* that the Holy Spirit bears witness of the love of God to the child of God, and thus sheds abroad or diffuses the love of God in our hearts.

EIGHTH: ROMANS 8:9-26

The references to the Spirit in Romans the eighth chapter have three applications: First, the spirit, mind and disposition of Christ; second, the spirit of adoption and sonship as contrasted with the spirit of the slave or servant; third, one's own spirit, the human spirit.

In chapter 8, verse 9, the expression "the Spirit of God" and "the Spirit of Christ" are interchangeable, and the clause "if any man have not the Spirit of Christ, he is none of his" is followed by the phrase, in verse 10, "and if Christ be in you." This is Paul's own commentary that the indwelling of the Spirit means the same thing as "Christ in you"—and the one can be no more personal than the other. The verses that refer to the witness of the Spirit apply to rendering service to God as sons of God, and not as slaves; and the spirit of sonship in which we serve God agrees with the witness or testimony of the Holy Spirit regarding our sonship. In verses 26 and 27 the apostle refers to the intercession of the Spirit on our behalf "with groanings which cannot be uttered," and it has been urged that this is something the Holy Spirit does which is not ascribed to the Word. But the exception is not valid, for the reference here would de-

scribe the Spirit's influence upon God in heaven, not upon us. It was suggested to me years ago by R. L. Whiteside, that the Spirit in Romans 8:26-27 refers to the human spirit and not to the Holy Spirit, and the meaning of the text, therefore, is that our own spirit groans or yearns in intercession to God for that which cannot be uttered, or put into words.

The passage refers to the groaning of the spirit. But why should the Holy Spirit groan? Groaning is indicative of pain—the Holy Spirit is not in pain—but our own spirit groans within us when we are unable to utter in words, to make vocal, our yearnings, “for we know not what we should pray for as we ought.” But in heaven “he that searches the hearts knoweth what is the mind of the spirit”—our spirit—which groans in the inability to put in words its yearnings, and it thus makes intercession for us, for God knows its mind.

The fact that the word Spirit in the text has the capital S does not prove it to be the Holy Spirit, for in our first printed scriptures all of the letters were capitals; and there are numerous other verses in Romans 8, and other chapters, where the word spirit has the capital S, but where the text and the context clearly indicate the human spirit, mind or disposition.

But granting that the passage refers to the intercession of the Holy Spirit, the passage does not refer to any action of the Holy Spirit upon or in us and therefore does not offer an exception to the proposition that every influence upon us that the Bible ascribes to the Holy Spirit, it also affirms of the Word of God. This does not minimize the Holy Spirit, it magnifies the Word of God. The exertion to adapt the eighth chapter of Romans to the direct indwelling of “the personal Holy Spirit” violates the whole context of the chapter.

Verses 9-10: “But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body of sin is dead because of sin, but the Spirit is life because of righteousness.”

1. The phrase *in the Spirit* put in contrast with *in the flesh* obviously refers to the human spirit. It would be sheer tautology to say if the Holy Spirit dwells in us we are in the Spirit! So the contrast is between the flesh and the spirit of man.

2. The Spirit of God and the Spirit of Christ dwelling in you, of verse 9, are the same thing.

3. The Spirit in you and Christ in you, of verse 10, are the same indwelling—which means that the Spirit dwells in us the same way that Christ dwells in us. It is not claimed that the personal Christ dwells in us—and on the basis of verses 9 and 10 it cannot be consistently claimed that the personal Holy Spirit dwells in us.

From other passages it is plain that Christ dwells in us when the character of Christ is formed within us, as stated in Gal. 4:19. The Holy Spirit dwells in us in the same way that Christ is formed in us. But the personal Christ is not formed in us, and for the same reason the personal Holy Spirit does not dwell in us. Christ lives in us “by the faith of the Son of God”—Gal. 2:20—and the Holy Spirit dwells in us in the same way that Christ lives in us, according to verses 9 and 10: “If any man have not the Spirit of Christ . . . And if Christ be in you”—the Spirit of Christ in you is here equated with Christ in you, and therefore refers to the mind, the disposition and the character of Christ which the Spirit imparts through his teaching.

Verses 14-16: “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.”

1. To be *led by the Spirit* means to be guided, and the leading of the Spirit is not an occult leading beyond the scope of understanding the truth, but rather the leading that is through the motives of the gospel, the Word of Truth. The premise of the Roman epistle was the power of

the gospel, beginning with chapter one, and all of these conclusions proceed from it and are drawn from it. The Holy Spirit reveals to us in the gospel how to live in righteousness and in that way we are *led* by the Spirit.

2. The witness of the Spirit is through the testimony which the Spirit bears through his teaching. In verse 16, our own spirit is one of two witnesses: The Holy Spirit teaches that we are sons of God and not slaves—and the witness of our own spirit is joined with that of the Holy Spirit in the service rendered to God in the spirit of sons—the disposition or the attitude of sons in which we serve the Father. Admittedly, the *spirit of bondage* and the *spirit of adoption*, as mentioned in verse 15, are not persons or beings but dispositions and attitudes of mind. So in the same context the reference to “our spirit” means the spirit of sonship. The first witness of these verses, is the Holy Spirit’s teaching that bears witness to our sonship (that we are children and heirs); and the second witness is that of our own spirit when we render service to God in that spirit of sonship—the disposition and attitude of mind that are consistent with the Holy Spirit’s witness through his teaching on our sonship.

Verses 26-27: “Likewise the Spirit also helpeth our infirmities: for we know not how to pray as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God.”

1. It should be observed, first of all, that if the Spirit of this passage means the Holy Spirit, its application would be to the functioning of the Holy Spirit in heaven with God and Christ and the angels, and therefore would have no point in a discussion of “the personal Holy Spirit dwelling within us.”

2. The context of the two verses indicate clearly that the groaning is done by the spirit of the one who is praying. The word *groan* is indicative of *pain*, either physical or mental, and there is no conceivable reason for the Holy

Spirit to groan. Our own spirit groans with yearnings which we cannot utter, cannot vocalize or put in words, when we pray: "For we know not how to pray as we ought."

3. He who searches the heart and knows the mind of the Spirit is Christ, our intercessor—he knows the mind of the spirit of the one who is praying, but who cannot utter the yearnings of his heart. Christ our Intercessor *knows* the mind of our spirit and *He* intercedes for us. To make the Spirit here mean the Holy Spirit would have the Holy Spirit searching his own mind. And to make it mean that God knows the mind of the Holy Spirit could have no point—why all the talk about God knowing the mind of the Holy Spirit who is in heaven with him, when the Holy Spirit is an equivalent of the Spirit of God. It would amount to saying that God knows his own spirit.

4. The entire context is based on the initial statement: "For we know not how to pray as we ought." The infirmity mentioned has reference to the inability of the mind to put yearnings into words. But He who searches the heart knows the mind of the spirit—the yearnings and the desires which it is unable to express—and in this way the spirit, our own spirit, helpeth our infirmity when He who searches the heart knows what is *the mind* of the spirit. There is but one divine Intercessor—Jesus Christ, not the Holy Spirit—and the "exegesis" of this verse, which has the personal Holy Spirit operating within us, has God, Christ, and the Holy Spirit mixed up and confused with the human spirit.

CAMPBELL'S COMMENTS

In Vol. I, beginning on page 111, of *Millennial Harbinger*, under the caption, *Does The Holy Spirit Intercede For Christians*, Alexander Campbell wrote a lengthy treatise on Rom. 8:17-27, to prove that the context of this entire section referred to the groanings and intercessions of the human spirit and not of the Holy Spirit. A part of that treatise was recently reprinted in the *Firm Foundation*. Referring to the human spirit in Rom. 8:26, Campbell said: "I say, then, the (human) spirit itself speaks for us to God; it in-

tercedes for our deliverance by groans which cannot be expressed in words. For although our spirit groans under these bodily afflictions and infirmities, and cannot give utterance to its own desires; yet when patiently bearing these trials, its groans have a meaning which is understood. Yes, he who searches the heart knows what these groans mean." He further stated that he differed with all of his contemporaries who "made the spirit of man in verse 26, the Spirit of God; rather the spirit of patience the Spirit of God in his official character." Again: "In the King's Translation it reads, 'He, or it, makes intercession for the saints according to the will of God. Is it admissible to say that the Spirit of God, in this or any given case, makes intercession for the saints 'according' to the will of God, or according to God? The Spirit of God acting according to the will of God, in any case, implies an incongruity for which there is no analogy in the book of God." And he concludes with these words: "What a consolation to Christians that when groaning under afflictions, and unable how to express themselves, not knowing what to ask, their groans which they cannot turn into language have a meaning which God understands and regards."

THE WRITINGS OF THE REFORMERS

On these particular points of the eighth chapter of Romans, Lard surrenders by saying that "it is inexplicable"; and that "the mode of the dwelling we do not affect to understand"; and "to speak more definitely would not be wise to attempt." So Lard is a poor witness—his uncertain remarks contradict Campbell and are inconsistent with his own answer to J. B. Jeter in the *Review of Campbellism Examined*. As for Stone his uncertainties were many; at first he was confused with Presbyterian theology and turned to teaching in a Methodist academy; then he returned to the Presbyterians; later he joined in with the strange groups of the revivalists who were cataleptic, who swooned and had the jerks in his meetings; and he shifted many times before learning enough of the truth to separate himself from denominational parties. The immaturity of these men is evident in their own writings; they were young

men emerging from the fog and confusion of Calvinism and all of the Confessions and Catechisms of medieval theology. The attempt to prove a position on the personal Holy Spirit indwelling by the changing views of these emerging men results in a sorry effort. Among these early men Campbell alone arrived at a mature and solid understanding of the full scope of the Holy Spirit's operations, influences and effects upon and within the soul of man. When men appeal to such sources for support it serves only to reveal the insufficiency of their argument.

NINTH: GALATIANS 4:6-7

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

The first seven verses of Galatians 4 connect with the last verses of chapter 3, where the apostle had shown that the baptized Jews and Gentiles were together sons and heirs. The first seven verses of chapter 4 compare Judaism with the position of a minor who had not reached the status of sonship—an heir apparent who was yet a minor. But having been redeemed from the law they had “received the adoption of sons,” and God had sent the spirit of sonship into their hearts, calling God Father.

SONS VERSUS SERVANTS

So the spirit of verse 6 is not the Holy Spirit, but the spirit of sonship, as the following verse 7 specifies; “Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” It is the same sonship and the same spirit of sons as in Rom. 8:15: “But ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father.” Here the spirit of adoption is in contrast with the spirit of bondage, and there is no reason for the small S on spirit of bondage and a large S on spirit of adoption—for the spirit of adoption in Rom. 8:15, and the spirit of sons in Gal. 4:6, do not refer to the Holy Spirit. There is

no argument to be derived from these verses for the direct indwelling of the personal Holy Spirit.

One devotee of the direct personal Holy Spirit indwelling has said that these verses must refer to the Holy Spirit because only a person can *cry*. But David said, "so panteth my soul after thee, O God"—if the spirit can *pant*, it should be able to *cry*! Of course, the passage means that the spirit of the son *calls* God his Father. And the expression *Abba, Father* is only a combination of the Hebrew and Greek terms, and means Father, Father.

In Rom. 8:15 the apostle said that we *receive* the spirit of adoption, and in Gal. 4:6 he said that God *sent* the spirit of sonship into the heart. So the medium is of necessity the Word, for only by its teaching could we know anything of this adoption or of this sonship or of becoming "an heir of God through Christ."

OBJECTIONS TO DIRECT TESTIMONY

The objections to the theory of a direct testimony of the Holy Spirit to this sonship may be succinctly summed up:

1. The direct indwelling would set aside the fundamental principle that faith comes by hearing the Word of God, and would therefore become a miraculous knowledge proceeding from the direct witness of the Holy Spirit.

2. The direct witness of the Holy Spirit to sonship would reduce the number of witnesses to one instead of two. But the text of Rom. 8:15-17 states that the Spirit bears *witness with our spirit*, which means that the spirit of the son responds to the testimony of the Holy Spirit, and in the consistency of his attitude and disposition of sonship he thereby witnesses to the truth of the Spirit's testimony concerning the adoption of sons.

3. The direct witness of the Holy Spirit to sonship could be evinced only by the inner consciousness of feeling and is, therefore, based upon the same claims of evidence as *Spiritualism* for the communication of spirits; and of Catholics in the inner consciousness of the absolution of sins by the confessor; and of the heathen parent who immolates a

child in belief that the gods are appeased by the offering; and of all the cults of the Holiness who lay claim to the direct witness and indwelling of the personal Holy Spirit—the same facility with which one is established, all are established.

TENTH: EPHESIANS 1:10-14.

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestined according the purpose of him who worketh all things after the counsel of his own will. That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

Here again the function of the Holy Spirit is presented in the *dispensational* connection. All the parts of the former dispensation had been gathered together in one whole fulfillment in the new dispensation. The salvation of the Ephesian Gentiles by the Word of Truth was a part of that predestinated and fulfilled plan. It was the work of the Holy Spirit to *reveal* and *seal* and *guarantee* this divine plan. Through this revelation salvation came, in order “to the Jew first, and also to the Greek,” as the apostle said to the Romans; and “that the Gentiles should be fellow heirs,” as he said to the Ephesians.” Following the order of this development Paul said: “we (apostles and Jews) should be to the praise of his glory, who first trusted in Christ”—the apostles were themselves the first in the order; then “in whom ye (the Gentiles) also trusted,” after having heard the Word of Truth, which was the gospel that had saved them. In the acceptance of this Word of Truth they had been sealed *with that Holy Spirit of promise*: that is, the same promise that the Holy Spirit had given to the Jews on

Pentecost, “for the promise is unto you and to your children (Jews), and to all that are afar off (Gentiles)—and it was *that* Holy Spirit of promise through the Word of Truth which was the seal and assurance to the Gentiles that in “the gospel of your salvation” they had entered into the same inheritance, the same possessed heritage of redemption as the Jews, signed, sealed and stamped with the guarantee of the same Holy Spirit.

THE PERIOD OF CREATION

In harmony with the statement of verse 10, the whole argument of the apostle is dispensational. In the period of creation (Gen. 1) the Spirit brooded as a hovering bird to bring forth that which the Creator *said*, until the work of creation was finished. So in the period of the second creation the Holy Spirit brooded and hovered over the new church in the special gifts and powers and direction until it was finished in complete revelation. There was a direct sealing then, but the Word of Truth has been sealed. We have the seal and the stamp upon us, to be sure, but it is not the same in action—we have the *sign, seal and brand* stamped on us through the Word of Truth.

THE SEAL OF THE SPIRIT

The meaning of a *seal* is a stamp, a brand, a guarantee, such as the seal of a state or a government on a document. It is a distinctive mark by which a thing can be known; it is something signed or branded by an instrument of authority, such as the letters of authority from the chief priests to persecute the church (Acts 9:2—26:10), and such as the Sanhedrin asked of Peter and John (Acts 4:7), “By what power (or authority) have ye done this?” The apostles had the stamp and the sign and the seal of the Holy Spirit on what they had preached and performed, that it was of God. This *stamp* of the Holy Spirit on us through the Word of Truth is the same seal but in different form or action—upon the apostles it was direct inspiration and power; upon us it is through the Word of Truth which bears the signature of the Holy Spirit as proof that it is of God. Every

Christian today is sealed or stamped by the Holy Spirit as he follows its teaching.

The scriptural meaning and use of the word *seal* is made plain in the words of Christ in Jno. 3:33-34. Referring to himself, Jesus said: "And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that receiveth his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." These verses refer to the testimony of God in and through Jesus Christ—"he that hath received his testimony hath set to his seal that God is true." It is plain that the word *seal* here denotes the *authority* which was stamped on the testimony that Christ had received from God. The statement "hath set to his seal that God is true" is followed by the explanation, "for he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." The Spirit which God had given to Christ without measure was the *seal* on the *words of God* that Christ had spoken. And it was the *authority* of the same Spirit that *sealed* "the word of truth" which the inspired apostle had preached to the Ephesians.

In this same sense of a stamped authority the same word *seal* is again used by Jesus in Jno. 6:27: "Labor not for the meat which perisheth, but for that meat which endureth unto eternal life, which the Son of man shall give unto you: for him hath God the Father sealed." The meaning of the statement is unmistakable. God had *sealed* Jesus by the unlimited divine authority of his *spoken words*, by the Spirit without measure, which God had given to him. And that is how the Ephesians were *sealed* in Christ "with that Holy Spirit of promise" through the inspired *word of truth* which, the apostle assured the Ephesians, was "the gospel of your salvation." The theory of the direct indwelling of the personal Holy Spirit is not in the Ephesian passage—it is not there.

In 2 Cor. 1:21-22 it is stated that God had also *sealed* the apostles, and had given them the guarantee of the Spirit on their teaching: "Now he which establisheth us (apos-

bles) with you (Corinthians) in Christ, and hath anointed us (apostles), is God; who hath also sealed us (apostles), and given us (apostles) the earnest of the Spirit in our (apostles) hearts." The same Spirit which Jesus said in Jno. 3:33 had "set to his seal" that his spoken words were of God, had also *sealed* the teaching of the apostle Paul to the Corinthians and the Ephesians with the guarantee of inspiration. It was therefore in this same use of the word *seal*, in Eph. 1:13, that Paul assured the Ephesian Gentiles that the *seal of that Holy Spirit of promise* was to them the guarantee of their *equal heritage* with the Jews in the blessings of the gospel. There is no logical deduction from these passages in favor of the indwelling of the personal Holy Spirit in ordinary persons then or now. The consequential end of this theory of direct personal Holy Spirit possession would necessarily be inspiration and infallibility in the one who possessed the personal Holy Spirit. It is a theoretically false doctrine worthy only of rejection.

So *how* does the Holy Spirit seal us? By functioning through the apostles in the Word of Truth. The *We* and the *Ye* of this passage meant the *Apostles* and the *Ephesians*. In the miraculous period of the church it proceeded from the apostles to the church through inspiration; that period having been *closed*, the avenue through which it flows *now* is the Word of Truth, making no distinctions. The failure to make *dispensational* application of these Holy Spirit passages results in utter confusion and error.

THE EARNEST OF THE SPIRIT

The next question in the order is: What is the earnest of the Spirit? It has been repeatedly said that the earnest of this passage means the down payment of the direct indwelling of the personal Holy Spirit. In the first place, who said that the word in this text means a down payment—Paul did not say so nor teach so. Such an application is an example of stretching a figure of speech too far. Those who are making the word earnest mean a *down payment* are the users of the new translations—but the new versions take out the word *earnest* and put in such words as *assurance* and *pledge* and *guarantee*—so to hold on to their *down pay-*

ment they will fall back on the old version which they have all relegated!

But the word *earnest* in the old text is all right—it means *assurance*, and the assurance to the Gentiles of the same heritage of salvation with the Jews was the guarantee that had been stamped on the Word of Truth through the inspiration of the apostles. The new covenant was of God and had upon it the *seal* of the Holy Spirit. In this new covenant the Jews and the Gentiles together had the earnest of the Spirit—the assurance, pledge and guarantee of their salvation. This seal and earnest of the Spirit is called *that Holy Spirit of promise*, and simply reverts to Pentecost: “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” The Ephesian Gentiles were among them that were afar off in the heathen world and *that Holy Spirit of promise* was to them the seal and the assurance of their inheritance in the gospel of their salvation revealed to them through the Word of Truth. To call this assurance a down payment would place the Holy Spirit under debt; it beggars *that Holy Spirit of promise*, as though we cannot take his *word* for it; and it reveals how little regard these men have for the Word of Truth who are teaching this direct possession of the Holy Spirit doctrine. The facts of this passage do not sustain the doctrine of the direct personal Holy Spirit indwelling.

ELEVENTH: EPHESIANS 2:20-22.

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together growth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.”

It has been theorized that this passage means that God dwells in us representatively *in the Spirit*, and therefore, though the indwelling of God is representative, the indwelling of the Spirit is personal. The preposition in the phrase *through the Spirit* is *en*, and according to the authorities it stands for *by* or *with* or *in* or *through*, and there are pas-

sages having all of these prepositions derived from the *en* connected with the Spirit of this passage—so the text itself determines its use.

THE HABITATION OF GOD

It is clear that verses 20 and 21 describe the building together of the Jews and the Gentiles into the church—they were *fitly framed together* and *builded together* into the church, for the habitation of God. This framing and building together of the Jews and the Gentiles was through or by the agency and work of the Holy Spirit—the Spirit built the church with the material of Jews and Gentiles for God's habitation—it is the church, not the individual, in this passage that is the habitation of God, and the Holy Spirit was the divine agency of its construction: that is, it was *in* or *through* or *by* the teaching of the Spirit that the Jews and Gentiles were builded together into the church for God's habitation. In verse 21 the apostle compares the church to a temple, which among the Gentiles was the habitation for their gods. But the church is *the temple of the living God*, and it is built through (by) the Spirit for God's habitation.

CONSTRUCTED BY THE SPIRIT

In verses 16-18 of this chapter the apostle mentions that the Jews and the Gentiles were reconciled unto God in the one body *by the Spirit*. In verse 19 it is called the household of God; and in verses 20-22 the functioning of the Holy Spirit in the building of the church with the material of the Jews and the Gentiles is described. In chapter 3:6 it mentions that the Jews and the Gentiles are fellowheirs in *the same body*; and chapter 4:4 affirms that there is only *one body* and describes its components. The entire context represents the church as the building which was constructed through or by the Spirit for the habitation of God. And *how* did the Holy Spirit build the Jews and the Gentiles together into this structure? The apostle answers that question in 1 Cor. 12:13: "For by one Spirit (the teaching of the Spirit) we are all baptized into one body (the church), whether we be Jews or Gentiles, whether we be bond or free; and have

been all made to drink into one Spirit." To *drink into the one Spirit*, of course, means to imbibe the teaching of the Spirit. And it is by and through the teaching of the Spirit that we are builded together in the church, which is the habitation of God. These verses do not teach that the personal Holy Spirit inhabits a person, and they afford no proof for the direct indwelling doctrine.

TWELFTH: EPHESIANS 3:16.

"That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

grace, which is able to build you up, and to give you an inheritance among them that are sanctified." The effort now being made to prove that the Word of God is insufficient and inadequate proves rather that we have men among us who are far-out in their doctrine of the Holy Spirit.

THIRTEENTH: EPHESIANS 5:18-19.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

The phrase "*be filled with the Spirit*" is the imperative mood, and carries a command—it is a command to obey, a thing in which the one subject to it is active. The command of Col. 3:16 is its parallel: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." The same apostle was writing on the same subject to the respective churches and the phrases in both passages are in the imperative mood and carry parallel commands: *Be filled with the Spirit—Let the word of Christ dwell in you richly*. This is an equation—Eph. 5:18 is equated with Col. 3:16. In Eph. 5:18 we are *commanded* to be filled with the Spirit, and in Colossians 3:16 we are told how to obey the command.

THE PARALLEL OF EPH. 5:18 AND COL. 3:16

But we have been told in quite a scholarly fashion that

the two passages are not “completely parallel,” and that the argument is not “sound reasoning” because in Luke 1:41 Elisabeth “was filled with the Holy Spirit” when “the babe leaped in her womb.” Now, that is a queer comment to come from a pedantic professor. First, two things are either parallel or they are not; a *parallel* is *complete* or it is not *parallel*; the remark that the references are not completely parallel implies that two things may be incompletely parallel. Second, the illustration of Elisabeth does not illustrate, for the reason that when she *was filled with the Spirit* she was not obeying any command but was being acted upon. There is quite a difference in the phrases *be*

The phrase *by his Spirit* here expresses the agency of the Spirit: In 1 Cor. 12:3 the apostles said that “no man can say that Jesus is Lord, but by the Holy Spirit”—which certainly does not mean that the Holy Spirit is in every man that says Jesus is Lord; it is only by the teaching of the Holy Spirit that any one could *know* and therefore *say* that Jesus is Lord. So it is by the teaching of the Spirit that the inner man is strengthened.

THE SPIRIT THROUGH KNOWLEDGE

And here is a parallel and an equation: Col. 1:10-11—“Increasing in the knowledge of God, strengthened with all might, according to his glorious power”; and Eph. 3:16, “Strengthened with might by his Spirit in the inner man.” The Colossian passage states that we are *strengthened with might* in the knowledge of God; and the Ephesian passage states that we are *strengthened with might* in the Spirit of God. The knowledge of God does not refer to what God knows—it means what God has revealed by the Holy Spirit for us to know—it is the *Word* of the Spirit. Therefore when a Christian is strengthened in the knowledge of the Word, he is by that means and medium strengthened in the Spirit—and when the *knowledge* that the Spirit has revealed is in the inner man, the *Spirit* is in the inner man through that knowledge. The attempt to make this text mean the direct indwelling of the Holy Spirit *apart from the word* is not only irresponsible, it is downright arbitrary.

BY THE SPIRIT THROUGH THE TRUTH

For another analogy, compare 1 Pet. 1:22 with Eph. 3:16. The apostle Peter said: "Seeing that ye have purified your souls in obeying the truth through (by) the Spirit." The preposition in the phrase *through the Spirit* in this verse is *dia*, and the preposition in the phrase *by the Spirit* in Eph. 3:16, is *dia*, and the passages are prepositionally parallel—so if *through* or *by the Spirit* in 1 Pet. 1:22 does not mean a direct operation on the souls of sinners then *through* or *by the Spirit* in Eph. 3:16 does not mean a direct indwelling in the inner man of Christians.

The apostle Paul said to these Ephesians elders in Acts 20:32: "I commend you to God, and to the word of his *filled with the Spirit* and *was filled with the Spirit*. To the Ephesians the command *be filled* is the active imperative, a thing in the doing of which the person acts; but in the case of Elisabeth, *was filled* is passive, and she was acted upon.

Take the examples of Zacharias and Mary in the same chapter, along with Elisabeth: when Zacharias *was filled* with the Spirit, he *prophesied*; when Elisabeth *was filled* with the Spirit, the babe leaped in her womb, and she *prophesied*; and the angel told Mary, who had not known man, that "the Holy Spirit *shall come upon thee*." In these instances there were no commands to be obeyed, Zacharias, Elisabeth and Mary were passive, they were acted upon; what occurred was done for them. But in Eph. 5:18 *be filled with the Spirit* was a command to be obeyed, something to be done by the subjects addressed, and as applied to us it is something *we do*.

WHAT BE FILLED MEANS

The immediate receptions of the Holy Spirit were not commands to obey; the Holy Spirit baptism was not a command to obey; the spiritual gifts were not commands to obey; and the direct indwelling of the personal Holy Spirit could not be obeyed—but *be filled with the Spirit* in Eph. 5:18 was Paul's *command* to the Ephesians for them to obey—and *let the word of Christ dwell in you richly* in Col. 3:16 was Paul's definition of *how* the command is obeyed.

These were instructions on precisely the same subject to the respective churches, they are parallel—the two passages are equated—and the command to “let the word of Christ dwell in you richly” is equal to the command “be filled with the Spirit.”

We fill the field with *wheat* by sowing it with the *seed*. We fill the garden with *flowers* by planting in it the *seeds*. We fill the physical self with food by *eating*. We fill the heart with the Spirit when we sow our soul’s inner world with the spiritual seed of the Word. The command *to be filled with the Spirit* means: Fill up your hearts with the rich Word of God. Jeremiah said: “Thy words were found, and I did eat them.”

FOURTEENTH: EPHESIANS 6:10.

“And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

It is said that the Word is the sword that the Holy Spirit uses. Rather, the Word of God is the sword that the Holy Spirit forged for *us* to use. The Spirit does not wield the sword—we ourselves wield it, and if we do not wield it, then it will not be wielded. If the Holy Spirit performs some direct operation in wielding the sword, the action and the method should be subject to definition and description, and demonstration. When the direct powers of the Spirit were being exercised there existed also the demonstrations to prove them. *As goes the proposition, so must be the demonstration*: If the Holy Spirit operates apart from, without and in addition to the Word, then why forge the sword at all.

The old time-worn theology of the insufficiency of the Word of God is the root of the whole movement now in motion within the brotherhood. But the Word is sufficient: it is “quick and powerful”—*living and active*—“and sharper than any twoedged sword.” As the smith forges instruments and weapons, the Holy Spirit by inspiration in the apostles of Christ forged the sword of the Word for us to wield: “And the things that thou hast heard of me . . . the same

commit thou to faithful men, who shall be able to teach others also," said Paul to Timothy (2 Tim. 2:2), and that is how the Spirit works now.

FIFTEENTH: 1 THESSALONIANS 1:5.

"For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye know what manner of men we were among you for your sake."

The apostolic statement that "our gospel came not unto you in word only" referred to the incident of Paul's *first* preaching in Thessalonica. The verb *came* is past tense. The passage does not say that the gospel *comes* not unto you in word only—it *came* not unto the Thessalonians in word only. The expression "our gospel" meant the gospel Paul first preached to the Thessalonians; and "in power and in the Holy Spirit" meant that his preaching was accompanied by signs and miracles as a demonstration of "what manner of men we were among you"—that is, men possessing extraordinary powers of inspiration. But at that time the Thessalonians were aliens; it was before their conversion. So the use of this passage to prove a direct reception of the Spirit now would also prove a direct operation of the Spirit in the conversion of alien sinners. Will the claimants of the direct indwelling accept *that exegesis*? Anything that proves too much proves nothing.

The evident meaning of the passage is that when Paul first preached the gospel to the Thessalonians, it was not in word only because it was attended by the power of the Holy Spirit wrought in signs and miracles to prove what manner of men—that is, men with the extraordinary powers of inspiration. The Thessalonian passage compares with the same apostle's statement to the Romans—chapter 15:19—concerning the things God had wrought by him "through mighty signs and wonders, by the power of the Spirit of God," to demonstrate their word, and thus "make the Gentiles obedient" to the gospel.

The charge of Paul to Timothy is again urgent: "Study to show thyself approved unto God, a workman that need-

eth not to be ashamed, rightly dividing the word of truth." This lack of knowing the proper division of the Word is more than surprising, it is amazing.

SIXTEENTH: 1 PETER 1:12.

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven."

As surprising as it may seem the phrase "with the Holy Spirit sent down from heaven" has been recently employed to teach that the Holy Spirit performs direct operations today in addition to the Word. A cursory look at the text will show the connection of verse 12 with verses 10 and 11 concerning the *salvation* that had been *prophesied*—foretold by the prophets—and that the apostles *reported* the fulfillment of these prophecies when they preached this salvation by the inspiration of the Holy Spirit. The phrase *with the Holy Spirit sent down from heaven* refers to the miraculous demonstrations, mentioned in Rom. 15:19, by which the preaching of the apostles was confirmed "through mighty signs and wonders, by the power of the Spirit of God" that accompanied their ministry. If the Holy Spirit were *sent down from heaven* now there would of necessity be the presence of *signs*, for as goes the proposition so must be the demonstration. Where is the proof?

The claim of *personal experience* is not evidence—the one who offers *personal testimony* merely attempts to prove something by *himself* and the proof needed is the *sign* to demonstrate the claim. If the Holy Spirit is *sent* today as it was in the 1 Pet. 1:12 passage, the one upon whom it is sent does not differ from and is not inferior to the apostles of Christ—and with such *inspired men* among us there would be no need for the *revealed* and *written* Word.

SEVENTEENTH: 1 JOHN 2:20, 27.

"But ye have an unction from the Holy One, and ye know all things . . . But the anointing which ye have received of him abideth in you, and ye need not that any

should teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”

The reference to the Holy One here is the basis for the claim that “the anointing which ye have received of him abideth in you,” mentioned in verse 27, is the indwelling of the Spirit which is not produced by the Word. The anointing of this passage in other renditions is called an “unction” and has evident reference to the spiritual gifts that still remained in the church when the first epistle of John was written. In the same verse it states the result of this unction or anointing: “And ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth.” This unction is described as an impartation, a special endowment belonging to the Spiritual Gifts era, so that those possessing it needed not to be taught—that is, on the particular things that pertained to the unction. It appears to have bearing on discerning false teaching and judging the deceivers, and as thus guided they could reject the deceivers who were described as *antichrist*. This anointing did not continue, but passed out with all other spiritual gifts of the apostolic age. It appears altogether infeasible to apply this passage to the indwelling of the Spirit now, in the light of the statement that the one possessing it had no need of teaching, but was taught by the anointing. During the apostolic age the specially endowed teachers were necessary to the teaching and edification of the church, but these indwellings did not continue, and to apply this and other passages to a personal indwelling of the Holy Spirit in the Christian today is a complete misfire. MacKnight’s commentary renders this passage in this paraphrase: “Although I know that the gift of discerning spirits, which you have received from the Holy Spirit, remaineth in you and that you have no need that any one should teach you how to judge of these deceivers and their doctrines, unless to exhort you to judge of them, as the same gift teacheth you concerning all things . . . wherefore, as it hath taught you that these teachers are antichrists, reject their doctrine, and abide in the truth concerning him.”

That is the exact meaning of 1 John 2:27, and it has no reference to the influence of the Holy Spirit upon or in us.

EIGHTEENTH: 1 JOHN 3:24.

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.”

The *abiding* of the Spirit here is equated with *keeping* the commandments, just as the *indwelling Spirit* in Eph. 5:16 is equated with the *indwelling word* in Col. 3:16. The apostle’s teaching here is extended into the next verses of 1 Jno. 4:1-6 and is concluded with the statement: “We are of God: he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.” The Spirit which God has given to us is here plainly defined as the spirit of truth in the apostles of Christ. It is by hearing the teaching that the Spirit abides in us.

The Holy Spirit crusaders want to equate the Holy Spirit with personal experiences and direct impressions, as all of the “Holy Ghost cults” have always done. But in these verses the apostle John equates the Holy Spirit with the spirit of truth, and the abiding of the Spirit with the hearing of the truth. “Hereby we know”—he said. Shall we accept the religion of *knowledge*, or shall we resort to a religion of *feelings* and join the Holy Rollers!

NINETEENTH: 1 JOHN 5:9-10.

“If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself.”

It is here asserted that the statement “hath witness in himself” establishes the immediate indwelling of the Holy Spirit, resulting in personal experience. In the context of these verses there are three important words: *witness*, *testify* and *record*—and these three words represent the one Greek term in the forms *martureo* and *marturea*, meaning to bear record, to witness and to testify. The witness

which one has in himself is defined in verse 9: "For this is the witness of God which he hath testified of his Son." So the witness that is greater than men, which one has in himself, is the testimony of the Holy Spirit through the truth, "because the Spirit is truth"—verse 6. The reason the witness one has *in himself* is greater than men is here stated: *because the Spirit is truth*. There can be no greater witness than the Holy Spirit's truth. The Holy Spirit beareth witness with our spirit through the truth, through the written word embraced in the heart.

THE CAMPBELL CONCLUSION

It is appropriate here once more to quote the words of Alexander Campbell: He affirmed that "all arguments and persuasions of the Holy Spirit are found in the written word"; and stated that it is an assumption to claim "that the Spirit operates *sometimes* without the word"; and concluded, "therefore *only* must mean *always* through the word." Otherwise, Campbell continued, the theory would have "the naked spirit of God operating on the naked spirit of man, without argument or motive, interposed in some direct, mysterious, inexplicable way to incubate the soul and make it spiritually alive, by direct immediate contact, without intervention of moral or spiritual ideas communicated through truth." His clever antagonist, N. L. Rice, could not with all of his satire overcome this basic principle, and the direct indwelling advocates among us now will not find themselves able to do so.

CONSEQUENCES OF DIRECT INDWELLING

There are some basic doctrinal consequences attached to the current explosive Holy Spirit revolution that should be seriously considered:

First, it is the revival of the old theology which has been repeatedly refuted in earlier years—the dogma of "the sinful nature of man" and the necessity of the direct impact of the Spirit to remove it, with the subsequent effect of the impossibility of apostasy through the indwelling presence of the Holy Spirit. Lately, we have been hearing the phrase "our sinful nature" in the parlance of some of

our preachers. But man does not inherit a *sinful nature*—the spirit comes from God, and that language is the shibboleth of the sectarian dogma of original sin.

Second, it is contrary to the nature of man, in that all direct operations and indwellings circumvent the faculties of man to which the revelation of the Holy Spirit is addressed.

Third, it is contrary to the nature of God's Law, which is designated the *law of the mind* because it pertains to the mind and is addressed to the mind, and therefore named the *law of the mind*.

Fourth, it contradicts the teaching of the New Testament on both the law of pardon and means of edification.

Fifth, if the personal Holy Spirit dwells within any one his conduct is guided by direct Holy Spirit control, apart from the word; and if that is true of his conduct it would also be true of his words, and the result would be inspiration.

Sixth, the direct operation and indwelling propaganda surrenders the whole gospel scheme of things and all argument against the doctrine of the denominations collapses. These are a few of the many erroneous consequences of the current Holy Spirit revolution. The failure of the whole movement is the lack of discrimination between the special endowments of the provisional miraculous period and the general influence and work of the Holy Spirit through divine revelation in the permanent form and order.

Seventh, in consequence of the theory of the direct Holy Spirit operation and indwelling, Paul's reference to "the natural man" in 1 Cor. 2:14 has been characteristically misapplied: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The *new versions* change the words of this important passage. The RSV rewrites the verse to make it teach the theological dogma that the unregenerate, unspiritual person *cannot understand* the teaching of the Spirit; and the NEB makes it read *cannot grasp* the teaching of the Spirit. But Paul did not say that the unregener-

ate *cannot understand* and *cannot grasp*—he said *the natural man receiveth not the things of the Spirit*. There is a vast difference in the phrases *cannot understand* and *receiveth not*. The natural man is the man of natural knowledge mentioned by the apostle in the preceding first chapter of Corinthians, in contrasting human philosophy with divine revelation. The man of natural knowledge cannot *receive* the things of *revelation* through his human channels of information or knowledge. The chemist, the geologist, the astronomer, and all scientists are classifications of the natural man. The chemist cannot *receive* the things of revelation through the chemical experiments of his laboratory; the geologist cannot *receive* the knowledge that is within the sphere of revelation through his drill; the astronomer, peering through his telescope into the heavens, may ascertain things astronomical and astrophysical, but he cannot *receive* through his telescope the knowledge that belongs to the revealed things of the Spirit. The natural man is the man of natural knowledge which Paul declared could not *receive* nor ascertain through his natural means of knowledge the things within the sphere of revelation and inspiration.

The denominational debaters in past years used this Corinthian passage as an argument for the direct operation of the Holy Spirit on the *unspiritual* or *unregenerated* man, to remove his *sinful nature*, so that by regeneration he could *understand* the spiritual things. All of the older gospel preachers and debaters refuted such arguments—and now we hear some of our preachers of today quoting the *new versions* to make 1 Cor. 2:14 mean that the *unsaved* man cannot *understand* the things of the Spirit! It is the unmitigated false doctrine of the theological dogmas of original sin, the direct operation of the Holy Spirit, and the impossibility of apostasy—the theological triplets of orthodox denominational creeds, the theories of which we have exposed and refuted through all the years of the existence of the church on this continent. Shall we now yield the ground gained by contesting every inch of it in the defense of the truth against all such error, and which

we have continued to occupy by the preaching of the gospel by the mighty phalanx of gospel preachers in the past? These consequences may be denied, but they exist as the logical conclusions from the direct operation and personal indwelling of the Holy Spirit.

The apostle's conclusion in the last two verses of the chapter is evidence that he was contrasting the realm of natural knowledge with the sphere of divine revelation: "But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord that he should instruct him? But we have the mind of Christ." The spirit-inspired man judged all *revealed things* by the inspiration that was in him—and the apostle's conclusion was: "We have the mind of Christ"; that is, the inspired apostles had *the knowledge of Christ* received through the channel of *revelation* and *inspiration* and not through the sources of human knowledge by the natural man.

To me it is a strange thing that these truths are not known and understood by professors and preachers today, and it is my own considered opinion that the source of it is the theologies of the Seminaries from which our professors have obtained their *Divinity Degrees*, together with the effect of the impact of the modernisms of the Neo-Orthodox Movement on the schools, the professors, the preachers and the churches of our present generation. May God preserve the Bible and save the church.

VI. THE BAPTISM OF THE HOLY SPIRIT

The commencement of the mission of the Holy Spirit in the world was simultaneous with the initiation of the scheme of redemption and the inauguration of the kingdom of heaven. In the centuries and the millenniums of time this divine plan of redemption was hidden in the omniscient mind of God, unknown to angels or men. When the time came in the wisdom of God for the gracious system of salvation to be revealed, He assigned that function to the Holy Spirit. The antecedent premises for its accomplishment were the advent and ministry of the Christ, and the

preparation for the establishment of the kingdom foretold by the prophets and announced by John and Jesus. In Mark 9:1, the Lord said to the disciples: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." And in Acts 1:8, to the disciples in Jerusalem, he said: "Ye shall receive power, after that the Holy Spirit is come upon you." And in Acts 2:1-4 the descent of the Holy Spirit is described. Thus from the banks of the Jordan where Jesus was baptized, to the hill of Calvary where he was crucified, his teaching pointed to Pentecost.

POINTING TO PENTECOST

Every function assigned to and every operation or influence performed or exerted by the Holy Spirit upon or within men are all connected with the Holy Spirit's dispensation, beginning on Pentecost. The announcement of John the Baptist, the promise of Christ to the apostles, and the Lord's teaching concerning the presence, power and performance of the Holy Spirit were all Pentecost pointers.

First of all in this consideration was the announcement of the Forerunner in Luke 3:16-17: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire." The announcement here made was that there would be the Holy Spirit baptism, but it assuredly did not mean that the promise of it was to all who were in John's audience—hence, in the clause, "he shall baptize you," the pronoun *you* was not intended as a general promise but merely an announcement of something that would occur. It has been claimed that the use of the pronoun *you* in the plural means that the Holy Spirit baptism was promised to the whole audience of hearers. Some comparisons of the use of the plural *you* in other instances, particularly in the apostolic epistles, will show that even though an epistle was addressed to whole churches, in certain parts of it the pronoun *you* was applicable to only certain ones among them. The Corinthian epistles were addressed to the entire church, yet in numerous passages the pronoun *you* applied to only some of them,

as clearly indicated, as an example, in chapters 4:8,14,21 and 6:7,8,11, the last verse of which citations makes the application of the *you* to the *some* to which it applied. Other examples are abundant. That John's announcement of the Holy Spirit applied only to the apostles, and pointed to Pentecost, is settled by the Lord himself in Acts 1:4-5: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." These words of Christ prove solidly that the Holy Spirit baptism was a promise to the apostles, and that it was fulfilled on the *Day of Pentecost* in Acts 2:1-4. It is evident, therefore, that the Spirit baptism was a promise to the apostles alone, and pointed to Pentecost, and to the Holy Spirit's dispensation; so that all who accepted the teaching of the apostles obtained the benefits of the Holy Spirit baptism received by the apostles. It was special in promise, but general in effect.

THE WHEAT AND THE CHAFF

In connection with the Holy Spirit baptism announcement of John, it should not be overlooked that the promise was twofold: "He shall baptize you with the Holy Spirit and with fire." The question here is: What was the baptism with fire, and who were to be its subjects? The following verse—Luke 3:17—gives the answer to that question: "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into the garner; but the chaff he will burn with fire unquenchable." The use of the word *fan* here referred to the ancient process of separating the wheat from the chaff. The part of the nation of Israel that accepted Christ is here classified as the *wheat*, but that part of the Jewish nation that rejected Christ is designated the *chaff*. The gathering of the wheat into the *garner* meant the entrance of the Jews who accepted Christ into the new institution and the benefits of the Holy Spirit's dispensation; and the burning of the chaff with *fire un-*

quenchable meant the total destruction of the nation of Israel.

This was the axe that was laid at the root of the tree of fleshly Israelism, mentioned in verses 7 to 9, which were preliminary to John's announcement of the Spirit and fire baptism, the application of which is plainly put in these withering words: Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves. We have Abraham to our fathers: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid at the root of the trees: every tree therefore which bringeth not forth fruit is hewn down, and cast into the fire." The axe was laid at the *root* of the tree of Israelism—it was cut down *root and branch* with nothing left to sprout again. And the phrase *cast into the fire* explains the meaning of *fire* in verse 17—the total destruction and end of the rejecting nation of Israel.

THE FUNCTION OF THE COMFORTER

Second in the order of announcements of the Holy Spirit's dispensation was the Lord's promise to his apostles of the *Comforter*, which he would send after his departure from them and his return to the Father. This *Comforter* was the *Paracletos* for which term there is no English correspondent. It might have been anglicized, or "englishized," to read *Paraclete*, which still would be the promise of something to the apostles alone which would fill the place of Jesus with them. Because Jesus said, in the text of John 14:16-26, "I will not leave you comfortless," the noun *Comforter* was applied to this promise as the name for it. But we are not left to surmise what it designates: "I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth: whom the world cannot receive." The *Comforter* therefore was the measure of the Holy Spirit possessed by the apostles for the revelation of the truth—"the Spirit of truth," or complete inspiration, and was promised only to the apostles of Christ.

The phrase "whom the world cannot receive" does not refer to the alien sinner not receiving a direct operation of the Holy Spirit. There are numerous passages by which to disprove that contention, without using a passage that does not refer to it. The term *world* here has reference to men in general as opposite to the *apostles* of Christ, and it means that this promise was *special* and not *general*; it was a promise to the apostles alone, and to no one else. The proof of this affirmation is seen in the functions ascribed to the *Comforter* in chapters 14:26, and 16:13. The *Comforter* would "bring all things to your remembrance whatsoever I have said unto you" and "he will guide you into all truth." Here is stated the two-fold office of the Holy Spirit *Comforter* in the apostles: first, the *reminding* office of the Holy Spirit in them: "bring all things to your remembrance"; and second, the *revealing* office of the Holy Spirit in them—"he shall teach you all things" and "he will guide you into all truth." The Lord did not teach his apostles "all things" or "all truth" while he was with them—this he said in chapter 16:16: "I have yet many things to say unto you, but ye cannot bear them now" but when "the Spirit of truth is come, he will guide you into all truth." It was therefore reserved for the *Comforter*, the Holy Spirit of inspiration, to reveal to the apostles the things that the Lord had not Himself told them, and thus complete the gospel plan of redemption. It is apparent, therefore, that the promise of the *Comforter* was made to the apostles alone.

The men chosen to be his apostles were to be forever the teachers of the world—not for their time only, but for all time—and it was imperative that there should be no mistake in recalling the words of Christ, and no error in their teaching. For that reason they were told that the *Comforter* would "bring all things to your remembrance whatsoever I have said unto you," so their recollection might be faultless; and "he shall teach you all things" and "he will guide you into all truth," so their teaching might be without error. It is evident that these words were addressed to the apostles alone, and that the promise of the *Comforter* was not a general promise, but a special promise to the apostles.

But this function of the *Paraclete* required a means, and that means or medium was the truth—"even the Spirit of truth"—and that was inspiration, the inspired Word, the Word of Truth. The further saying "that he may abide with you forever" and "shall be in you" enhanced the promise that through the apostles the *Paraclete* would be mankind's teacher forever—and that teaching is as *apostolic* today as when the *inspiration* was communicated in the words of their tongues and pens. To make a general application of this special promise cancels the mission of the *Paraclete* to the apostles.

It is claimed that the words of Jesus to the apostles that the *Comforter* would be *with* them and *in* them proves that it is not *impossible* for the Holy Spirit to dwell within a person. If that is true, it would only prove that such an indwelling would be miraculous, and would therefore be *impossible without miraculous process and intervention*. And as the miraculous order ended with inspiration, there could be no such action upon or entrance into any person today of the personal Holy Spirit. But Jesus did not say that the *personal Holy Spirit* would be *in* the apostles—he said "even the Spirit of truth"—it was *the Spirit* in them through *inspiration*. The Lord's statement in Jno. 14:17 that "the Spirit of truth . . . dwelleth with you, and shall be in you" referred to the *power* of the Holy Spirit in the apostles, as stated in Luke 24:49 and Acts 1:8—"endued with power from on high" and "ye shall receive power, after that the Holy Spirit is come upon you." It seems that any one who is not looking the other way could see that Jno. 14:17 refers to the *power* and *inspiration* of the Holy Spirit in the apostles, and not the personal Holy Spirit dwelling within a person. No such conclusion can be derived from the premises of these passages—*nor from any other passage*.

There is another consequence involved in that fallacy: If it is true that the promise of Christ to the apostles that the Holy Spirit would be *in* them proves that it is *possible* for the personal Holy Spirit to dwell in a person now, it would also prove that all of the *powers* resulting from such

Holy Spirit inhabitation would be *possible* today. As well claim that the power of tongues *in* the apostles which enabled them to speak every language without having learned them *proves* that it is *possible* to employ the power of tongue-speaking today, and all of the other powers belonging to a direct personal Holy Spirit possession. The existence of such a thing would require the repetition of the miraculous occurrences of Pentecost, and a continuation of the miraculous dispensation which ended with the apostolic age.

The current agitation on tongue-speaking evidently stems from this theory of the direct personal Holy Spirit indwelling. It is the generator of this incipient movement within the churches in some quarters and is giving it momentum, the promoters of which are attempting to be consistent with the direct-indwelling theory; whereas the professors who teach the personal Holy Spirit indwelling, but reject the exercise of its powers, are inconsistent in holding to the theory but denying its consequences.

THE CLOTHING WITH POWER

It must be further postulated that this *Comforter* was synonymous with the baptism of the Holy Spirit, which also was a promise to the apostles only. Properly defined the Holy Spirit baptism was *the clothing with power* which came to the apostles on Pentecost. In the promise of Luke 24:49 the Lord said they should be "endued with power from on high," otherwise translated, "clothed with power"; and in Acts 2:4 on the day of Pentecost the waiting apostles "were all filled with the Holy Spirit." It was not the manner of the Holy Spirit's descent from heaven that constituted the baptism of the Spirit, but their being *filled* or *overwhelmed*, or *endued* and *clothed*—it was the result, not the manner of descent, that defines the Holy Spirit baptism, which the apostles only received. If any power of the Holy Spirit was lacking, it could not have been the *overwhelming*, or the baptism, and it is therefore a mistake to assume that others than the apostles, who received certain measures or were subjects of certain manifestations of the Spirit were thereby recipients of the Holy Spirit baptism.

It is sometimes insisted that 1 Corinthians 12:13, "For by one spirit are we all baptized into one body," makes the baptism of the Holy Spirit general. But the preposition *by* expresses the agency, not the element of the baptism of this verse. The agent of baptism cannot also be the element, and the Spirit, through the teaching of the Spirit, was the agent of the baptism. The passage is this: By one Spirit (the teaching) are we all baptized (immersed in water) into one body (the church) . . . and have all been made to drink into (participate in the blessings of) one Spirit." There is no Holy Spirit baptism in this or any other passage referring to others than the apostles of Christ.

As an example of how far this erroneous teaching on the Holy Spirit has been extended, in the R. B. Sweet Company's current literature series there is a "teenage" booklet which purports to advise *teenagers* how to make the *Comforter* their counsellor, thus applying to the young people in the church that measure and function of the Holy Spirit which was promised only to the apostles of Christ for the purpose of inspiration. And it was this same series that recently had a primary lesson teaching the children to *pray for the Holy Spirit*. This company is evidently using the Sunday School literature of denominational publishing companies (as some others among us are doing) and their editors do not know how to sift out the erroneous denominational doctrine which saturates their literature. And the children and young people of some of our churches are being made the victims of this sort of thing.

It is this same company that is forcing the use of that *official version* of the Neo-Orthodox National Council Of Churches—the new so-called *Revised Standard Version*—on the churches through their literature series, and they have announced a *new commentary* based on that perversion of the Bible. All of the dependable concordances and dictionaries, and reliable versions, have been based on the texts that produced the book that has been the Bible of the centuries, and is still the Bible. These late versions have gone wild. Their translators are perverters, and like designing

men, their subtle language exposes their character and reveals their purpose—*the destruction of the Bible*.

The elders of the churches need to know these sources of wrong teaching. What people do privately is their personal business, but what is done and taught in the churches is the responsibility of the elders—and God will not hold them guiltless who allow such false teaching to invade the congregations. The same thing applies to the teaching of the Bible in the colleges—what is taught in the Bible departments is the responsibility of the trustees and administration of the school. There is no such thing as *academic freedom* to teach religious error in Bible departments of the schools—*the Bible is the Word of God*.

After the death of Alexander Campbell his Bethany College passed into the control of the modernist group of the Christian Church and is today a hotbed of modernism. There are some definite signs that our brotherhood has some *Bethanys* developing in our midst.

THE CASE OF CORNELIUS

The bearing of the conversion of Cornelius on the subject of the Holy Spirit baptism has been much discussed, with the generally prevailing idea that Cornelius was the recipient of Holy Spirit baptism. A study of *what* Holy Spirit baptism *was*, the purpose of it and the power it imparted, will substantiate, I believe, my own conviction that the manifestation of the Holy Spirit at the house of Cornelius, as recorded in the tenth and eleventh chapters of Acts, was not Holy Spirit baptism. The statement of Peter, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit,"—"not many days hence," Acts 1:5)—indicates only that this occurrence *reminded* Peter of what had occurred on Pentecost; and he continued to say, "Forasmuch as God gave unto them (the Gentiles) the like gift as he did unto us (apostles)"—it was a *like gift*, not the same thing, and was like it only in the manner in which it had descended upon them as a manifestation of Gentile acceptance.

Two places, chapter 10:45 and 11:17, refer to this outpouring as a "gift" and not as the baptism, and it is nowhere directly called the baptism. When Peter declared that he remembered the word of the Lord, "Ye shall be baptized with the Holy Spirit," it was the promise made to the apostles which, according to Acts 1:5, was to be fulfilled—"not many days hence"—on the day of Pentecost. The statement of Peter in Acts 11:15, "as upon us at the beginning" is indicative of *manner* and not the *measure* of the reception—the passage says as a comparison, "the like gift"—like it in the manner by which the incident occurred, descending directly from heaven, which reminded Peter—he "remembered" the Pentecost occasion. Cornelius did not receive what the apostles had received; he did not know what the apostles knew; he could not do what the apostles did; and he was therefore not *endued* nor *clothed* with the power which the Holy Spirit baptism bestowed. He had no inspiration that the Holy Spirit baptism imparted; the gift that he received was an outward manifestation only, and did not continue with him, but was designed only to demonstrate to the Jews that the Gentiles were acceptable to God as gospel subjects. There was no reason why the Holy Spirit baptism should be employed for that end and purpose.

There can be no degrees in Holy Spirit baptism. Any two men baptized in the Holy Spirit would have equal measure of it. The apostles, including Paul, all had the same inspiration; one apostle did not have more of the baptism than another, and one was not less inspired than them all. On the point of receiving the apostolic powers and credentials, Paul declared in 2 Corinthians 11:5 that he was "not a whit behind the very chiefest apostle." There was no such thing as measures of Holy Spirit baptism, or of a limited Spirit baptism. If Cornelius had been baptized in the Holy Spirit he would have possessed all powers imparted by it and belonging to it, and he would not have been inferior to the apostles of Christ in any respect; he would have known all that the apostles knew, and could have done

all that the apostles did, and it would not have been necessary for Peter to have told him anything.

THE PROPOSITION AND THE DEMONSTRATION

In answering the claims of men now who claim the Holy Spirit baptism, gospel preachers challenge them to do what the Spirit baptized apostles did, and demonstrate their claims. As goes the proposition, so must be the demonstration. In my own experience in debate with a leading proponent of the Holy Spirit baptism, he had difficulty finding and reading his scripture passages, and became confused in his use of the notes prepared for his speeches. It was my pleasure to chide him about it: if he had what he claimed, he could have discarded his notes, and he could have surely quoted his scripture passages. The men that had the Holy Spirit baptism *wrote the Bible*, and if men had the Spirit baptism today they could write it again. Now, apply these powers of Holy Spirit baptism to the case of Cornelius and see the argument for it vaporize.

It has been somewhat of a wonder to me that some denominational preachers have not replied to the challenge for a demonstration of their claim by using this inconsistency on some of our preachers and thereby put them "over the barrel" on the case of Cornelius, for of certainty he did not possess the powers of the Holy Spirit baptism, nor could he have demonstrated what our own preachers have challenged the denominationalists to do in proof of the claim.

The fact in itself that Cornelius was enabled to speak with tongues was not a demonstration because the mere exercise of tongues was not a sign of Spirit baptism, but of a gift, such as prevailed among members of the churches during the time of spiritual endowments. There are numerous examples of the use of tongues for special purposes which had no connection at all with Holy Spirit baptism. The Old Testament records that Balaam's ass employed the tongue of a man, but I dare say that no one would claim that the ass was baptized in the Holy Spirit!

In a final word on the point, proof of the Holy Spirit

baptism does not consist in the special endowments such as the spiritual gifts, or in the outward manifestation for special purposes as in the case of Cornelius, but it lies in the possession of the *Comforter* which the Lord Jesus Christ promised to his apostles, the plenary and verbal inspiration imparted to the apostles and to them alone. Any claim of Holy Spirit baptism by others than the apostles must be subject to demonstration, for *as goes the proposition, so must be the demonstration.*

THE LIKE GIFT

The statement of the text is that God gave the household of Cornelius *the like gift* that descended upon the apostles "at the beginning." Peter could as well have said *the same gift*—but it was not the same. By comparison, *the like faith* of the miraculous order was not the same in degree for Paul said in Romans 12:23 that there were different *measures* of its possession and exercise. But the Holy Spirit baptism was not promised in degree, and was not possessed in different measures. It was that *clothing with power*—the Comforter, the Spirit of truth and inspiration, which was promised to the apostles—"Ye shall be clothed (endued) with power from on high"—and Cornelius *was not clothed with power*. If he had been so *clothed*, endued or imbued, he would have had inspiration himself, equal to the apostles, and not inferior to any of them, and therefore would have had no need of instruction from Peter with "words whereby he should be saved" or any other thing.

Furthermore, if the miracle at the house of Cornelius was the Holy Spirit baptism, since it is stated that the Spirit "fell on them"—the whole house of Cornelius, and upon all that were in his house on the occasion of Peter's address—it follows that they were all recipients of what the apostles received on Pentecost. Yet this miracle occurred before any of them had heard and believed the gospel, for in verse 15 Peter himself declares that the Spirit fell on them *as he began to speak*; but in Acts 15:7 Peter said they believed after having heard the word by his mouth. So if what happened at the house of Cornelius was

Holy Spirit baptism, then this house full of unbelievers were all baptized in the Holy Spirit. That is what all of the "Holy Ghost baptism" cults claim, and have contended for in debate on the Holy Spirit, but we have not allowed them to get by with their false doctrine; it is out of harmony with the New Testament teaching on the workings of the Holy Spirit and the one purpose of Holy Spirit baptism. This case of the outpouring of the Spirit was clearly an outward miraculous manifestation to demonstrate, in a method similar to Pentecost, that the Gentiles were acceptable to God as gospel subjects and should be so received by all the Jews in the church everywhere, for it was nowhere else repeated.

If, then, it should be asked in what way the outpouring of the Spirit at the house of Cornelius differed from other special gifts of the Spirit, referred to in the New Testament as "spiritual gifts," it was in the fact that it was not imparted by the laying on of hands by the apostles; that it was not a source of knowledge to impart instruction, teaching or edification and it did not continue with Cornelius and the hearers who were there. The respect in which it was *unlike* the gifts of the Spirit received by the spiritually endowed teachers is the precise respect in which it was *like* what occurred on Pentecost—in the *manner* of its reception only, in that it was not imparted but came direct from heaven as on Pentecost.

THE EXTENDED BENEFITS

The established fact that the baptism in the Holy Spirit was an endowment of inspiration, restricted to the apostles and confined to the apostolic age, does not imply that its benefits were thus limited; its effects include all who accept the teaching of the apostles, in that the blessings of the gospel which result from it are universal.

It has been difficult for people in general to make the proper discriminations between the special influences of the Holy Spirit by the special endowments of New Testament times, and the general working of the Holy Spirit through the word of God in the mind and heart. The effect of the

Holy Spirit upon the apostles was its *baptism*. The direction of the Holy Spirit in the apostolic churches during the completion of the revealed word was called *spiritual gifts*. These provisional impartations were the tugboats of Christianity serving the purpose to guide the ship of the church out of the channel into the open sea, where it sails on its own strength with the revealed word. These miraculous gifts were the scaffolding necessary to the building of the structure but when the structure was completed the scaffolding was no longer needful and was removed. This was the argument of Paul in the thirteenth chapter of First Corinthians, in which the apostle explained that "when that which is perfect" should come, that which was "in part" should be done away. The "perfect" was God's completely revealed word; that which was "in part" was revelation in its incomplete stage. The revelation of the word of God was not brought into its completion at once. No one apostle delivered the whole of divine revelation; it was delivered in part, fragmentary, not all at one time. When the parts were gathered and brought together into one perfect whole, into the perfect revelation of the divine plan, then "that which is perfect" had come, no longer "in part" but in the whole, and the provisional order then ceased.

The thirteenth chapter of First Corinthians is an inspired treatise on the end of the special gifts and immediate operations of the Spirit within the church and its members. The conclusion of the chapter in the last verse reads: "And now abideth faith, hope, love, these three; but the greatest of these is love." This passage does not refer to heaven, and does not mean that "faith will be lost in sight, and hope will end in glad fruition." It refers to what would remain in the church when the order of special and provisional gifts had passed out. The exercise of special tongues, and direct knowledge, and inspired prophesying were all ready to end; but faith (the gospel system), and hope (in the promises of God), and love (the common bond)—all these would remain as the permanent order when the temporary and provisional endowments had all come to an end and vanished away.

VII. THE SIN AGAINST THE HOLY SPIRIT

There are two citations in the gospel records that deal with blaspheming the Holy Spirit: Matthew and Mark. The Matthew text covers connecting verses from the twenty-fourth to the thirty-second, and the shorter passage in Mark includes verses twenty-two to twenty-nine. The power to deliver a victim from demon possession was considered by the Jews as the ultimate proof of divinity, but the scribes and the Pharisees had ascribed this power of Christ to the head of the demon world, Beelzebub. Jesus answered this charge by convicting them of inconsistency in having "Satan cast out Satan" or, as stated by Mark, having "Satan rise up against himself, and be divided" and thus bring an end to himself. Then Mark sounded this note of warning to the Jews: "He that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." Matthew puts it in the statement: "But the blasphemy against the Holy Spirit shall not be forgiven unto men." These words sound a note of the future from the then present, pointing to a time when the Holy Spirit would be offered to men to accept or reject. It is my considered opinion and conviction that these words of Christ take their place among the Pentecost pointers so predominant in his teaching from Jordan to Calvary. Before further elucidation of this concept, it is in order to examine some passages that have been misused to teach an unpardonable sin. Many people entertain apprehensions that they may have committed such a sin and despair of obedience to the gospel for salvation, but such fears are the best proof that they are still open to repentance and pardon.

IMPOSSIBLE TO RENEW

A frequently misconstrued passage is Hebrews 6:4-6: "For it is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance." The entire context of the Hebrew epistle is the argument of Paul against a mass apostasy from the new covenant to the Mosaic law, a reversion from Christianity to Judaism. The first verses of chapter six enumerate a

category of ordinances that once had their place in the elder dispensation which had been nullified at the cross and had no part in the new covenant. The mention of the first principles in verse 1, referred to the rudiments or elements of Judaism as in Galatians 4:1-4, which were fundamental or rudimentary to the new covenant, in the same way that Paul in Galatians 3:24-25 affirmed that "the law was our schoolmaster (tutor) to bring us unto Christ." The Hebrews were exhorted to leave these first principles of the Mosaic law, or Judaism, and "go on unto perfection"—in the new covenant. Identifying the obsolete ordinances the apostle named *repentance from dead works*—the sacrificial system; and *faith toward God*—before Christ came; and the *doctrine of baptisms*—the plural washings of the Mosaic law; and *laying on of hands*—the priestly ceremonies of the tabernacle services; and of *resurrection of the dead*—reviving the dead ordinances of Judaism; and of *eternal judgment*—the annual renewing of sins without remission. The existing threat was the defection from the new covenant to the abrogated law of Moses, which appeared to have endangered even some of the spiritually endowed teachers among them. But if they should thus fall away from the new covenant and return to the old order, it would be impossible for them to obtain the renewing *again* unto repentance from the relegated altars. The Mosaic altars were no longer efficacious, and there was nothing to which they could return. The impossibility of being renewed unto repentance of this passage refers to the obsolete altars of Judaism and not to an unpardonable sin that someone may mysteriously commit.

THERE REMAINETH NO MORE SACRIFICE

The same application must be made of the warning in Hebrews 10:26: "For if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins." Under the threat of persecution described in verses 32 to 39, some of the Hebrew Christians had *forsaken the assembly*, which meant the abandonment of the new covenant. The Lord's Supper is the new cove-

nant in his blood, Jesus declared in Matthew 26:28. To forsake a thing means to renounce it and abandon it. The urgent need of a "more and more" exhortation was based upon "the day approaching," which undoubtedly refers to the day of their persecutions, as "the present distress" of the Corinthian passage. To say that Paul meant for them to exhort each other more on Saturday than the Monday before is too trite for this context. The reference to *the assembly* means the first day of the week, and the day approaching referred to an imminent, ominous day—the impending persecutions, as verses 32 to 39 clearly show. The knowledge of the truth in verse 26 means the new covenant, and the sinning willfully referred to abandoning the knowledge of the new covenant and returning to Judaism; and the consequence was: "There remaineth no more sacrifice for sin"—that is, the whole sacrificial system was obsolete and the altars of Judaism no longer provided atonement for sin. Reverting to the same persuasion in chapter 13:10, the apostle said: "We have an altar, whereof they have no right to eat which serve the tabernacle." Our altar is Jesus Christ, and those who returned to the Mosaic system, represented by the tabernacle, were cut off from the new covenant altar. Verses 26 to 29 of chapter 10 give a final verdict on the fearful consequences of renouncing the new covenant. But what is commonly called the unpardonable sin is not implied in these verses.

A SIN UNTO DEATH

A final passage, misunderstood and misapplied, is 1 John 5:16: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." It is evident that the use of the pronoun "he" all through this passage refers to the man who prays for the sinning brother. The statement "he shall give him life" indicates the exercise of spiritual gifts and connects this passage with the "effectual fervent prayer of a righteous man" of James 5:14-16 in the exercise of the spiritual gifts listed in 1 Corinthians 12. The passage pre-

sents two classes of men and a classification of sins. It is not a single sin not unto death, and is therefore not a single sin that is unto death. The man who sins not unto death is a brother who is not an habitual sinner, and he maintains a life of general rectitude and of repentance when he sins. The man who sins unto death, sins with no restraint and without feelings that lead to repentance. The first man comes under the rule of Galatians 6:1 where the "spiritual"—that is, the ones who possessed the spiritual gifts—were to use their offices to "restore such an one." So here, the spiritual man prays for the brother sinning in some way against "the brotherhood" mentioned by John, but with the disposition to repent, and as stated in James 5:15, "the Lord shall raise him up" and his sins "shall be forgiven him." The prayer of *faith* is evidently a reference to the spiritual gift mentioned in the twelfth and thirteenth chapters of First Corinthians in reference to the exercise of spiritual gifts. But praying for the one who has no sense of guilt or penitence was not within the endowments of the spiritually gifted men to perform, and his sins would inevitably end in his spiritual death. Jesus Christ expressed the same principle in addressing the Jews: "I go my way, and ye shall seek me and shall die in your sins: whither I go ye cannot come."

The sinning man, who does not turn away from the habits of sin, cannot effectually pray, or be prayed for, but "abideth in death," and he lives in the possibility of incurring its final doom. But there is not in any of these passages the connotations of an unpardonable sin.

THE HOLY SPIRIT'S AGE

The Lord said in Matthew's statement on blaspheming the Holy Spirit that it should not be forgiven "neither in this world, neither in the world to come." The whole context indicates that the phrase "this world" had reference to the Holy Spirit's age which the language was anticipating. It could have no application to the Jewish age or the period of the Lord's ministry for neither was the dispensation of the Holy Spirit. In Ephesians 1:21 the same expres-

sion occurs, and there *this world* referred to the gospel age, and *the world to come* referred to eternity. That is the significance of these phrases in Matthew 12:32. The language anticipated the dispensation of the Holy Spirit beginning on the day of Pentecost. The subject was the Holy Spirit and the reference to *this world* in that connection meant the Holy Spirit's age or dispensation, and to blaspheme the work of the Holy Spirit, when his testimony was offered to men in the completion of God's redemptive plan, would constitute a final rejection of all divine overtures, and would have no clemency in this last dispensation of time, and no mitigation in eternity.

With emphasis on the finality of this blasphemy, Jesus said: "Whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Spirit, it shall not be forgiven him." There could be no reason why speaking against the Christ should be less fatal than speaking against the Holy Spirit, or that speaking against the Holy Spirit, should be more mortal than speaking against Jesus Christ, except for one thing: the element of time, of dispensation, of the gospel age, and of the Holy Spirit's testimony. The rejection of Christ during his earthly and personal ministry was not final. But the repudiation of the Holy Spirit in the dispensation of his testimony to "reprove the world of sin, of righteousness, and of judgment" (John 16:8), would be the final act of rejection. Jesus was speaking of the present with reference to himself, and of the future as it applied to the Holy Spirit. There could be no difference now in the rejection of the Holy Spirit and the rejection of Jesus Christ, and there are numerous passages to sustain this assertion.

The record of Mark says, "he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." It is the language of the future—in *danger of eternal damnation*. The parallel with Mark's record of the Great Commission is compelling: "*He that believeth not shall be damned*"—and he that blasphemes the Holy Spirit by a repudiation of his testimony *shall be in danger of damnation*. It reverts to the connec-

tion in Matthew's record between the establishment of the kingdom and the blaspheming of the Holy Spirit—the sin of repudiating the Spirit's testimony in the gospel age. There are numerous passages that use this word blaspheme in that very sense. The apostle mentioned blaspheming the word of God in Titus 2:5; and blaspheming the doctrine in 1 Tim. 6:1; which was noted in item *twenty-nine* under the section heading, *The Spirit and The Word*. There could be no valid distinction between blaspheming the Spirit and blaspheming the word of the Spirit.

THE PENTECOST PIVOT

The pivot on which all of the teaching turns is Pentecost. In the scope of these premises there is but one logical conclusion: the blasphemy of the Holy Spirit must of necessity have started from Pentecost. The connection with the kingdom in the Lord's own statements, the coming of the kingdom with the power and the Spirit on the day of Pentecost—these were all Pentecost pointers; and upon that occasion, in fulfillment of all the prophets had foretold and that the teaching of Christ had anticipated, the Holy Spirit's testimony was offered to all mankind to accept or reject. In the acceptance of it the Word of God was glorified, and in the repudiation of it the Holy Spirit was blasphemed.

But the deliberate repudiation of the Holy Spirit's testimony is not the only way that men sin against the Spirit. There is an apathy toward the Holy Spirit's appeals which if continued will result in the same *eternal damnation*. The law of atrophy decrees that a member of the body unused, nature removes. An eye may be punched out, and that would be an unpardonable sin against the sight; but the eyes may be closed with a bandage impervious to light and in time the optic nerve will have become an insensate thread, never to see again—the slower method, but the same result. The arm may be amputated, but it may also be bound to the side without use for a certain length of time and the withering process would destroy it beyond restoration—again, the slower method, but the same result. It is so spiritually. The apostle mentioned some who were “past

feeling," and others who had "their conscience seared with a hot iron." This was not so with them always, it was the progressive state resulting from continued rejection of the word of God. The same apostle exhorted certain men to "grieve not the Holy Spirit of God"—and that is done by withstanding the inspired testimony of the Spirit. Stephen accused the Jews of resisting the Holy Spirit—by disobedience to the Holy Spirit's teaching. Paul exhorted the Thessalonians to "quench not the Spirit"—by extinguishing from within the word of God which he had by the inspiration of the Spirit preached to them. The Holy Spirit's earnest appeal to prompt action says: "Today if ye will hear his voice, harden not your hearts."

To the Corinthians the apostle said that the gospel of Christ to one is "the savour of death unto death"; and to another "a savour of life unto life"—to all who reject the gospel it is the deadly smell that ends in the death of the soul; to all who accept its promises it is the spiritual fragrance that perfumes the soul and leads to endless life. The same process that hardens wax will soften clay, and the same gospel that saves the believer will damn the unbeliever. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." These passages are the perpetual persuasions to all men not to sin against the Holy Spirit.

CONCLUSION:

The principles postulated in this discussion of *The Mission And The Medium Of The Holy Spirit* embody basic doctrine and cannot be waived aside or cast away with the indifferent attitude that brethren have always had disagreements and held divergent views on various nonessential issues. The Holy Spirit question is doctrinal; it involves the gospel system in its entirety. To the same extent that the doctrine of the direct operation of the Holy Spirit in conversion is related to the dogmas of original sin and hereditary total depravity, the theory of the immediate indwelling and direct possession of the personal Holy Spirit is related to the dogma of the impossibility of apostasy—for the per-

sonal inhabitation of the Holy Spirit would mean personal Holy Spirit guidance in thoughts, words and deeds, the logical consequence of which would necessarily prohibit and prevent apostasy, making it impossible for one so possessed to fall from grace. If not, why not—if it is not true the indwelling personal Holy Spirit would be of no aid or help in the time of temptation but would abandon one at the time of his fall to re-enter him after his recovery—in him and out of him, entering and re-entering him! Both the direct operation and personal possession of the Holy Spirit theories are the outgrowths of the false doctrines of “original sin” and “the sinful nature of man,” whether it is admitted or not, and its consequence is the impossibility of apostasy—*once in grace, always in grace*—else the personal Holy Spirit possession is ineffectual in that he fails the indwelling subject in the hour of need.

Of all the religious bodies in all the world to become involved in such theological error, the members of the churches of Christ should be the last to be thus confused. It indicates a tragic lapse of that indoctrination in our day which was known in the generation past. The only remedy is a return to the *first principles gospel preaching* that planted the church in our land and produced its growth. In another generation such preaching will become a lost art, and such preachers a vanished breed, if the preachers today do not go into immediate action and make the old gospel ring over hill and plain, in town and country, crossroads and cities, whether in joint-efforts called *a campaign* or on the local level of *a gospel meeting*, or radio broadcasting on the national hook-up or on the local scale—if the full distinctive gospel is not preached through these mediums they are no more than big promotions destructive of the scriptural character and distinctive identity of the New Testament church.

When a so-called *campaign* is more or less than a wide scale gospel meeting it is not *a campaign for Christ* but a compromise of *the cause of Christ*. It is a matter of general knowledge now that the line between the New Testament

church and denominationalism, between truth and error, is not being drawn; and that the sermons being preached in these *campaigns*, with little exception, could be delivered in the Billy Graham *crusades*. The results reported in hundreds of "responses" are of the same meaningless type—they are not gospel additions at all. The full gospel is not being preached in these promotional campaigns and the New Testament church is not being set forth to the gathered thousands—and the time is running out.

The time is now. May the preachers of the gospel realize it and go forth in unison to do battle for the truth, and may the elders of the churches support them—for *they will need it*. In the words of God to Gideon: "Go in this thy might and thou shalt save Israel."

CHAPTER XXIV

THE EVERLASTING GOSPEL

(A sermon delivered at the Central Church of Christ, Twelfth & Hoover Streets, Los Angeles, California, during a gospel meeting in October, 1965)

TEXT: *“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory unto him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water”*—Rev. 14:6-7.

The fourteenth chapter of Revelation is a visional prolepsis—that is, the anticipation of a result, or dating an event before its actual time or occurrence. It is on the order of reading the last chapter of a book of fiction to see in advance how it will end.

The Seer of Patmos had related the visions of persecution through which the churches were soon to pass, and lest they should become over-burdened with anxiety to the point of discouragement, he gives here the apocalyptic vision of the outcome of the struggle—that it would end in complete victory of Christ and his church over all the foes of Jewish, Roman and heathen oppositions. The design was to encourage and exhort the churches not to surrender, but to overcome.

A full review of the apocalypse would be necessary to the complete picture presented in chapter 14, due to the general view that the Revelation is a book of the future, and the belief of a majority of readers that the New Testament really or practically ends with the epistle of Jude. It would be impossible to compress into one discourse a complete survey of Revelation, but a sufficient view of the contents of the apocalypse can be presented to its time, and place and purpose and to illustrate the proleptical character of chapter 14.

The book of Revelation is considered the premillennial

prophecy of the New Testament, and when taken away from this classification the advocates of future millennialism have nothing upon which to rely, as all other misapplied portions of the Scriptures fall away from them automatically.

The assignment of the fulfillment of the events envisioned in this New Testament apocalypse has been the anachronism of all time—the great error in the order of time—taking the events of Revelation out of the historical period to which they belonged and placing them in the wrong period of time, as though they are yet unfulfilled and belong to the future.

I. A REVIEW OF REVELATION.

First of all, the relationship of Old Testament apocalypses to the book of Revelation should be observed as being essential to its application. The examples of this relation are found in two prominent Old Testament prophecies—Isa. 26:13-19 and Ezek. 37:1-14.

Isaiah prophesied one hundred years before the Babylonian exile, and he foretold the dominion of the wicked lords over Israel, but he declared: “Other lords have had dominion over us. . . . but they are dead, they shall not live; they are deceased, they shall not rise”—meaning, of course, that the wicked kings were dead *as lords* in dominion over Israel, otherwise the passage would deny the resurrection of the wicked dead. The prophet foretold here the end of the exile, and in verse 19 in similar metaphor represented God’s exiled people as being resurrected—“thy dead men shall live, together with my dead body shall they arise.” But they were not physically dead—they were living people, but dead in exile; and the “dead body” here refers to the corporate nation of Israel, dead in captivity. When their exile ended and they returned to their land, it was a *figurative resurrection*. It is the same metaphorical description in the twentieth chapter of Revelation and is applied to the persecuted church emerging from the onslaught of persecution in the victory of a resurrected cause.

The prophet Ezekiel was in Babylon with the people of Israel and in the vision of “the valley of dry bones” he

prophesied the return from Babylon. The description in chapter 37 is that of a valley full of dry bones, and when Ezekiel prophesied upon them, the bones stood up re clothed with flesh, were resuscitated, and lived. Ezekiel said; "These bones are the whole house of Israel." In captivity they despaired, saying: "Our bones are dried, our hope is lost: we are cut off from our parts." But the prophet said: "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Here again is a figurative resurrection described in the return of Israel from exile back to their land. And again, it is the same description of the persecuted church in the apocalypse of Revelation, in a victorious emergence from the period of their tribulation in a resurrected cause.

Second, the parallels in the New Testament epistles with the apocalypse of Revelation should be considered. In Matthew 24 Jesus referred to the period of the persecution initiated by the siege and destruction of Jerusalem as *the tribulation*. In Rom. 16:20 Paul mentioned the outcome of the persecution in the metaphor of the *bruising of Satan under their feet shortly*. In 1 Cor. 7:26 Paul referred to this same period as *the present distress*. In Heb. 1:25 the same apostle mentioned it in connection with the admonition against the abandonment of the New Covenant in the phrase *the day approaching*, an ominous, impending day of persecution. In James 5:7-8, the apostle warned his brethren of the approaching events, saying, *the coming of the Lord draweth nigh*. This was not a reference to the Lord's second coming, for he did not come, and it therefore was not nigh; but he did come in the events of an awful period of tribulation and distress. In 1 Pet. 4:7, the apostle declared that *the end of all things is at hand*. The end of the world was not at hand, but the end of the Jewish state, or Jewish world was *at hand*. In chapter 2:12, the apostle referred to this period as *the day of visitation*. In 1 Jno. 2:18, the apostle John said, *we know that it is the last time*. And in Revelation, chapter 3:10, the same apostle John described this period of persecution as *the hour of trial*, or temptation.

These references all pointed to the same events, which were ready to occur, and therefore of the extreme urgency and immediacy that required these very relevant admonitions. The book of Revelation therefore should be considered as the enlargement of these predictions, the extension of the Lord's own descriptions of the siege and destruction of Jerusalem, and as the fulfillment of them in the tribulation period that followed.

Third, the comparison of passages in Revelation with the Lord's descriptions in Matthew 24, clearly indicates that the symbols of Revelation were fulfilled in the events that the Lord himself had foretold—the siege and destruction of Jerusalem, the desecration and demolition of the Jewish temple, the collapse of the Jewish theocracy in the downfall of Judaism and termination and complete end of the Jewish state. These were monstrous events and of sufficient magnitude and eminence to warrant all of the Lord's predictive warnings in Matthew 24 and John's apocalyptic visions in Revelation.

Examples of the relation between the two are seen in the following comparisons:

Matt. 24:34: "This generation"—*Rev. 1:1*: "Shortly come to pass."

Matt. 24:9:29: "The tribulation of those days"—*Rev. 3:10*: "The hour of trial" (or temptation).

Matt. 23:37: "O Jerusalem, Jerusalem"—*Rev. 11:8*: "The great city, where the Lord was crucified."

Matt. 24:16:21: The flight of the disciples from Jerusalem—*Rev. 12:6*: The flight of the woman into the wilderness.

Matt. 24:7-8: Pestilence and famine—*Rev. 18:8*: Plagues, mourning and famine.

Matt. 24:31: At the sound of a great trumpet (the gospel proclamation) the elect were gathered from the four winds—*Rev. 11:15*: At the sounding of the seventh trumpet, the kingdoms of the world became the kingdoms of the Lord and of his Christ—referring to the universal sway of the gospel of Christ over the nations of the earth. These things were all fulfilled.

Fourth, in view of the events narrated the conclusion is irresistible that the date of the book of Revelation was prior to the Destruction of Jerusalem, and that it envisions the accompanying events. The Syriac Version of the New Testament, the earliest of all direct versions, places the date of Revelation A.D. 68. Many of the best scholars known in the world have so testified, including Philip Schaff, president of the revision committee of the American Standard Version; Robert Young, author of Young's Analytical Concordance, and Charles Wordsworth, the eminent English author of one of the most scholarly commentary sets on the whole Bible ever printed. Time does not allow the quotations of their statements, nor the mention of an array of other scholars who have placed the date of Revelation before the Destruction of Jerusalem in A.D. 70—but even without the testimony of scholarship, the existing conditions between the church and the Jewish authorities and the Roman empire furnish the exact background for the apocalypse of Revelation. The burning of Rome, referred to in history as “Nero's conflagration,” gave cause for charges against the Christians, which furnished the spark for the advance of the Roman armies against Jerusalem, the invasion of Judea, and the siege and fall of Jerusalem—with all of the horrors of the persecution that followed.

The constant reference in Revelation to the early impending events; the admonitions in the seven letters to the churches; the repetition of the words “he that overcometh”; the exhortation not to fear the things which they were about to suffer; and to be faithful even in martyrdom; and the promise to keep them through the hour of their trial—these all were more than a general admonition for faithfulness in the ordinary circumstances of life—the tenor of every phrase is portentous in its tone.

Fifth, there is a special significance in the words of Rev. 2:10: “And ye shall have tribulation ten days”—from Nero to Diocletian there were *ten* persecuting emperors: Nero, Domitian, Trajan, Hadrian, Decius, Marcus, Severus, Maximian, Valerian and Diocletian, and this is the period of the persecution of the church, beginning with Nero, the

sixth Caesar. In chapter 17:10 it is declared that five of the ruling kings had fallen (preceded) and that the sixth was on the throne. Beginning with Julius Caesar, Nero was the sixth—and he was on the throne. The Caesars derived their name from Julius, and it is folly to leave him out in order to change the date of the apocalypse from the Neroan to the Domitian period. The mock emperors and vicegerents are not to be included in the count, which makes Domitian the seventh ruler in the reference of verse 11, and he had not appeared. The mystic number 666 was the code name for Nero, and in the official title of Nero Caesar, the letters of his name add up exactly to the number 666—and there can be no need to look further or later for some medieval or modern figure to fulfill it. It would have been fatal for John to have called the name of the living emperor—it would have antagonized the whole Roman world and precipitated a premature onslaught against the church all over the empire that would have obliterated it. Therefore, Revelation was written in *code*, just as the army addresses its personnel in code when messages are to be withheld from the general public—so it was with the mystic code name for Nero, and so it was with many other symbols of Revelation. This code language element in the apocalypse constitutes pillar and ground evidence that it belonged to the period of the struggle of the early church with the Roman powers and the heathen world.

Sixth, the opening of the seven seals of Revelation are not to be applied to successive epochs of continuous history, but rather to the consecutive stages of the persecution. The *white horse* and the Rider, was the invincible Lord, the conquering Christ. The *red horse* was the symbol of bloodshed as a result of the war against the church, and color *red* corresponded to the mission of the rider. The *black horse* signified distress and approaching calamity, presented in the metaphor of the weighing of grain in the balances, indicating extreme famine. The *pale horse* represented death, shown by the statement that *hades followed after*, and it was the vision of a death procession, symbolizing the power of the persecutor to kill, and to wreak

devastation and destruction. The *souls under the altar* was the scene of martyrdom of the saints, and the cry "how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," was not a vindictive cry for vengeance, but rather a judicial plea for the avengement of the *cause* for which they were martyred. The *shaking of the nations* signified that the response to the call of the martyrs would be forthcoming in due time, and their cause would be avenged. The *sounding of the trumpets*, enfolded in the seventh seal, represented signals for the series of events which followed in order—and the end of the events with chapter 11:15, with the victory of the Cause of Christ and the universal expansion of his kingdom.

Finally, the *souls on the thrones* of chapter twenty was the scene of victory. The *altar* of chapter six was the scene of defeat and persecution and martyrdom; but the *throne* of chapter twenty was the symbol of victory—the same souls that were under the *altar* in chapter six are elevated to *thrones* in chapter twenty, and taking the souls from beneath the altar of martyrdom and elevating them to thrones of triumph and victory was represented as a resurrection, a figurative resurrection—the resurrection of the *cause* for which the martyrs had pleaded, "how long O Lord, how long," in chapter six. The reigning *with* Christ was not the reign of Christ on earth, but a reign of the souls *with* Christ, a spiritual state such as Paul mentioned in 1 Cor. 4:8, and in 2 Tim. 2:11-12. The symbol of *thousand years* was not employed to indicate a cycle of time, but to signify that which is complete, as in Deut. 7:9 in reference to God's faithfulness in *keeping* his covenant—surely, God's faithfulness to his covenant, or promise, does not terminate with any cycle of time—it has the meaning of that which is complete and perfect; and so it is in Rev. 20:4, the victory of the church over the persecutions, symbolized by the reigning saints, was complete.

The *binding and loosing of Satan* symbolized the ebbing and the flowing of the tide of persecution, and the final "mopping up" campaign in the flare-up of persecution

against the church in far-away parts of the empire. The *first resurrection*, symbolized by taking the souls from beneath the altar and elevating them to thrones, was the vision of the vindicated cause, the revival and survival of the cause of the martyrs—and as previously shown was a symbolic or figurative resurrection of the same order as that mentioned in Isaiah 26 and Ezekiel 37 in reference to the return of Israel from exile—they are counterparts, the Old Testament Israel in exile returned to their land, described in the symbol of a resurrection; and the persecuted church emerging from tribulation, the victory of which was also symbolized by the *first resurrection* of Rev. 20.

The *rest of the dead* was in reference to the lords, rulers and persecutors whose power of persecution had ended, and they *lived not again*, as persecutors, in exactly the same sense that Isaiah foretold the demise of the persecuting lords over Israel in exile. Read again Isa. 26:13-14, and make the application—the applications are the same, they are counterparts. The *great white throne* was an awesome scene of the judgment of God that would descend upon the persecuting powers which had caused his saints and his cause to suffer; and the *new Jerusalem* and the *new heaven and new earth* were the descriptions in magnificent imagery of the victorious and triumphant church in the unmolested and unrestrained conditions of new spiritual surrounding. Again, this same metaphor is employed by the prophet Isaiah in symbolic description of the state of Israel upon return from Babylonian exile, in chapter 66:22. The symbols are parallel.

Seventh, the coming of Christ in the apocalypse was connected with the words *shortly* and *quickly*—the events were *at hand*, shortly to occur; and his coming was *at hand* in the sense that he had promised to be in their midst, hence, “Surely I come quickly. Even so, come, Lord Jesus.” The coming of Christ is used in various senses in the New Testament. It refers to his first advent in Gen. 49:10 and Matt. 2:6 and Rom. 11:26. It refers to his second advent in Acts 1:11 and Heb. 9:28. It was a promise to his chosen apostles in Jno. 14:3. It was the assurance of his coming in

the power manifested on Pentecost and in his kingdom at that time and place established, as in Matt. 16:28 and Mark 9:1, coupled with Acts 1:8 and Acts 2:1-4. The destruction of Jerusalem was described as the coming of the Lord in Zech. 14:1 and Matt. 24:30. The apostle in 1 Cor. 1:7-8 gives the assurance of the coming of the Lord in the death of a Christian, and in 1 Cor. 11:26 and 1 Thess. 4:15, at the end of time, and at the last judgment in Matt. 25:30-31 and 2 Thess. 1:6-10. In Revelation the coming of Christ is connected with the reward and retributions during the events of trial described in the apocalypse with the promises and warning in the letters to the seven churches of the second and third chapters.

II. THE MID-HEAVEN FLYING ANGEL.

As previously explained, this pause in the visions of persecution was for the encouragement of the churches facing the tribulation, an assurance to them of ultimate victory. The angel, of verse 6, flying in mid-heaven was a post-persecution scene—that is, after the end of the tribulation resulting from the fall of Jerusalem and the removal of the obstacle of Judaism, this evangel of the gospel was envisioned in its universal proclamation beginning in the *heaven* of the secular authorities in Judea and Palestine—the place of the persecution, designated as *the earth*, and from there expanding beyond Palestine “to every nation, and kindred, and tongue, and people.” In order to see this contrast in the reference to “the earth” and “to every nation” it will be necessary to determine the use of the words and phrases of the text.

First, the symbolic pattern and code words in the book of Revelation.

Throughout the apocalypse there are certain key words to designate events and places and powers. (1) the word *air* is used to denote the sphere of life and influence; (2) The word *earth* signified the place of the persecution (Palestine); (3) the words *quake*, *quaking* and *earthquake* were descriptive of the upheavals in the nations and governments; (4) the use of the word *sea* the state of society,

tossed and turbulent or placid and peaceful; (5) The figurative term *heaven* denoted the existing governmental authorities and high positions; (6) The reference to falling *stars* meant the downfall of the rulers and officials of Jewish and heathen governments; (7) The metaphorical word *war* was employed to describe the various conflicts among governments, both secular and spiritual; (8) the use of the term *beast* was symbolic of the characters of the persecutors and the persecuting powers; (9) The various descriptions of *calamity* and *pestilence* were figurative of the various forms and effects of the persecutions; (10) the *names* of certain characters, such as *Jezebel*, *Balaam*, *Nicolaitanes*, and of places such as, *Sodom*, *Egypt*, and *Babylon*, stood for the multiple phases of error and forms of wickedness; (11) the *acts* and *performances*, such as the riders of horses and movement of armies, were the visions of the events of destruction; and (12) *Armageddon* was a metaphor of conflict between the secular and spiritual forces of heathenism and Christianity.

Second, The symbolic mission and ministry of the angels in the visions of the Apocalypse.

It is generally believed that the use of the word *angel* anywhere in the Bible carries the meaning of heavenly beings—the angels of heaven; but there are numerous scriptures where the word “angel” was employed to designate human agencies, the positions and functions of men, good and bad, diabolical and divine.

It is generally admitted that “the angels of the seven churches” mentioned in the first, second and third chapters of Revelation were the appointed representatives of the churches. On the same principle the angels in the church at Corinth, mentioned in chapter 11:10 must have been the venerable men of the congregation, deserving of respect according to a general custom or localism among the Grecians. In a similar application the angels of Heb. 2:2 were the agents of divine revelation in the Old Testament, comparing with the prophets mentioned in chapter 1:1.

When Paul mentioned the three couplets of truth which

form the pillar and ground of the redemption plan, in 1 Tim. 3:16, the second couplet, "seen of angels, preached among the nations" evidently meant that those who preached him among the nations were the ones who had seen him, therefore were not preaching second-hand evidence, but giving first-hand testimony to the truth which they proclaimed. Foretelling the universal expansion of the gospel as an aftermath of the destruction of Jerusalem, Jesus said in Matt. 24:31, that God would "send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other"—a declaration that the emissaries of Christ would proclaim the gospel like the sound of a trumpet in every part of the world.

The "angels that sinned" in 2 Pet. 2:4 and "which kept not their first estate" in Jude 6, were evidently the representatives of the race of man in an early period of time, who by apostasy fell from their high positions among men, the details of which were not narrated. It is hardly conceivable that there was sin and apostasy in heaven; it would not fit into the descriptions of the abode and habitation of God and Christ, where sin cannot enter nor evil exist. The reference in Isa. 14:12, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations," is an obvious condemnation of the ancient degenerate king, whose depravity weakened the nations, and he was cut down, therefore fell from his high place of dominion, designated as his heaven, or high place.

When Jesus said in Luke 10:18, "I beheld Satan as lightning fall from heaven," he did not mean that with the eyes he had seen the devil as a physical object fall from the skies, but rather that he had foreseen and was forecasting Satan's complete defeat and downfall from his evil dominion, his own heaven or high place, and that it would come as swiftly as the lightning—by his resurrection and ascension to heaven—and it did so occur.

So it was with the war between the dragon and Michael, and their respective angels, in Rev. 12:7-17. The *war in*

heaven meant the state of conflict that developed with the existing authorities and governments—and the two forces were put in opposition, the diabolical forces of heathenism, represented by the dragon and his angels on one hand; and the divine forces of Christianity, represented by Michael and his angels, on the other hand. The dragon and his angels were the representation of the powers and forces of heathenism and darkness of the whole pagan world.

Michael and his angels symbolized the representatives of the truth of the gospel and the light of Christianity. In the apocalypses of Daniel in the Old Testament, Michael was presented as the defender and guardian of Israel; so in the apocalypse of Revelation Michael is the symbolic representative defender and protector of the Woman—the persecuted church of Christ. It is necessary for this symbolic pattern and code language of Revelation to be understood and observed for the proper application of these apocalyptic descriptions.

Third, the post-persecution proclamation of the gospel and universal expansion of Christianity.

In the prolepsis of this fourteenth chapter John envisioned the angel flying “in the midst of heaven”—in the center of the powers that had persecuted the church, the place of the existing governments and authorities which had waged the war of the dragon against the church. This angelic evangelist was flying unrestrained “with the everlasting gospel”—the gospel which all the combined persecuting powers had failed to destroy. The indestructible gospel of this angelic emissary was first to be preached “unto them that dwell on the earth”—that is, those in Judea and Palestine, the geographical place of the conflict or war against the church; and next, “to every nation, and kindred, and tongue, and people”—that is, from the scene of the persecution against the church, the gospel which the forces of heathenism could not defeat would be proclaimed throughout the Roman world, bringing glory to God, vindication to his servants, and judgment to the forces of evil: “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.” The loud voice was

the proclamation of the gospel to be heard around the inhabited world, "to gather his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) Through the success of the gospel, not only in Judea, but in all the Roman empire and heathen dominions, their subjects would "give glory" to God, and worship him. But "the hour of his judgment" had come upon the enemies of Christ and the persecutors of His church.

It was thus that the churches in tribulation were permitted to look into their immediate future and to view the ultimate victory of the cause for which they were suffering.

III. THE EVERLASTING GOSPEL.

The combined powers of the Roman empire and the citadels of heathenism failed to destroy the gospel of the mid-heaven angel—but in the world today there are forces of a new modernism at work to accomplish the annihilation of the Bible as the Word of God, and the destruction of the gospel of Jesus the Christ as the only begotten Son of God.

(1) The Neo-Orthodox movement.

A few years ago an organization known as "The International Council For Religious Education" was formed with headquarters in Toronto, Canada, and branch offices in New York, London and Australia, the purpose of which was then and yet is to promote the Neo-Orthodox movement and to convert the English-speaking world *en masse* to the ultra-modern propaganda. These aims could not be fully accomplished merely through books authored by the modernists of this movement, so the conspiracy to destroy the Bible and to replace it with the pseudo-versions of the so-called new Bibles was formed.

The affiliated organization of this International Council in England is the World Council Of Churches; and in the United States the affiliated organization of this International Council Of Churches. Through the World Council of Churches in England the New English Bible was produced to implement the Neo-Orthodox theology in Britain; and here in the United States the National Council of Churches sponsors the Revised Standard Version, the purpose of

which is the implementation of the Neo-Orthodox theology in America. It should not be overlooked that both the English and the American organizations mentioned are the subsidiaries of the International Council For Religious Education.

The history of the National Council Of Churches here in the United States has a bad odor. It is the successor to the Federal Council Of Churches which was investigated by the United States Naval Intelligence department for subversive activities and was subsequently reported to the Committee on Un-American Activities of the Congress, whereupon the Federal Council Of Churches dissolved its organization, abandoned its name and re-organized under the designation: National Council Of The Churches Of Christ. But they are the same people with the same aims and the same goals—the destruction of the integrity of the text of the Bible, its verbal inspiration, and the deity of Jesus Christ in the virgin birth of Jesus of Bethlehem and Nazareth. The Revised Standard Version and the New English Bible are the chief propaganda mediums of these organizations and have been produced for the implementation of the ultra-modern theology of the Neo-Orthodoxy. On the side-lines a flood of “new translations” have been produced by individual translators who belong to this same school of modern theology—Moffatt, Goodspeed, Phillips, and as many as twenty-five such books that have been produced within that many years claiming to be *new translations*. The best that can be said of them is that they are *commentaries* representing the theological viewpoints of the respective authors, all of whom are modernists of the deepest dye—these books are not the Bible, and are not even reliable commentaries on the Bible.

The International Council For Religious Education through several years of planned propaganda, backed by millions in money and a consequent blare of publicity, timed this “battle of the versions” to a generation of an already shaken faith and broken confidence in the inspiration of the Bible and the deity of Jesus Christ, the soil for which had been seeded in the various seminaries and theological de-

partments of colleges and universities; and with bold and brazen audacity these theologians have made a *new Bible* to implement the theological views of this ultra-modern school of religious thought. The Bible as we have had it and known it was produced in an age of faith in its integrity and inspiration whereas the new bibles which seek to relegate it are produced in an age of sinister doubt and of corrupt religious thought.

When the Revised Standard Version first appeared, the late Doctor Scott, then head of the theological department of Northwestern University, who was an internationally known and recognized scholar, branded the translators of this RSV with "deliberate dishonesty"—*deliberate dishonesty*—and in his Classical Weekly magazine he printed a long list of citations to prove his drastic charge. About the same time Dr. R. C. Foster, also the internationally recognized scholar of the Christian Church, who is head of the seminary in Cincinnati, castigated the RSV through the columns of the *Christian Standard* under the title "The Battle Of The Versions" and submitted unimpeachable evidence of the utter unreliability and premeditated perversions of the so-called new Bible. But about the same time that these eminent denominational scholars were exposing the evils of these pseudo-versions, some of our own college professors, and loose-talking preachers were commending them to the members of the churches, and "Bible Departments" adopted them for the classes, thus imposing upon the young people whose parents had entrusted them to their custody and training—and it is a breach of trust for these young people to be exposed to the modernism of the so-called new bible. It is not a new translation—it is *no translation*, and it is not a new version, but a *perversion*. These charges can be abundantly substantiated, a few examples of which proof shall presently be offered.

The theology of the Neo-Orthodox movement is a modernized form of German Rationalism at its worst, as it is now being disseminated throughout the English-speaking world by the International Council For Religious Education through the World and National Councils of churches,

implemented by the New English Bible and the Revised Standard Version. The theology of the men who have produced these new bibles should be made known to the public and to the people who read and are being deceived by the subtle changes that have been made, which changes when uncovered and brought to light are shocking to all who believe in the verbal inspiration of the Scriptures and the deity of Jesus Christ. The claims that there have been no changes in the fundamental doctrines are completely untrue, as false as the serpentine lie to mother Eve in Eden—the new versions stealthily negate fundamental truth, in a clandestine and surreptitious effort destroy the divine system of Christianity as it has been revealed in the Bible, and to replace it with the Neo-Orthodoxy of the new versions. That is the meaning of the term itself—Neo-Orthodoxy. The prefix *neo* means new; and *orthodoxy* applies to standards—and the purpose of Neo-Orthodoxy is to reject the revealed standards and give a *new face* to Christianity.

(2) The old versions of the Bible.

It is a well-known and accepted fact by all who believe the Bible to be the Word of God, that the Scriptures were verbally inspired by the Holy Spirit. Jesus said to his appointed apostles: Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit.” (Mark 13:11) And the apostle of the Corinthian epistles, who said “I think (or know) also that I have the Spirit of God” (1 Cor. 7:40); and by the Spirit of God he said: “Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth.” Jesus Christ *commanded* his apostles to take no thought *beforehand* and positively *prohibited* their personal *premeditation*; and the apostle of Christ affirmed without reservation that the words of the apostles were not words of their own selection, but the *words* which the Holy Spirit communicated to them. This was exactly as Jesus had said: “But whatsoever

shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit." For an example of it, go to the day of Pentecost in Acts 2:1-4 where it is stated that "they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." If inspiration was *verbal* when the apostles were speaking, why not when they were writing? Was the written word less inspired than the spoken word?

Furthermore, in the Old Testament the phrases: *Thus saith the Lord* and *God spake these words* and the *word of the Lord* are used approximately two thousand times, yet a prominent member of the new bible councils declared that these expressions should not be in the Bible because they are not true!

But we have been told that if the Scriptures were originally inspired, translation into our language would destroy this characteristic. Well, that was not the case with the Septuagint version of the Old Testament, which is a translation of the Hebrew into the Greek. Out of approximately three hundred quotations in the New Testament from the Old Testament, with the exception of less than a half-dozen they are quoted from the Septuagint version—and both Jesus Christ and his apostles placed the stamp of inspiration on this version from which they quoted *the words of God*. The issue therefore turns on faithful translation. The translators of the new bible versions (if they should even be called versions) have plainly stated that they have exercised the liberty to put into their own words what they *believed* to be the meaning! By their own admissions the new Bibles are not what the Scriptures say, but what a group of Neo-Orthodox theologians *think* the Scriptures *ought* to have said. The real Bible is the word of God—the new bible is the word of men. The new translations bear *prima facie* evidence of being *no translations*, with assumed liberty to depart from translation and resort to paraphrasing the text. The claims of *recent scholarship* are being made to justify this assumed liberty—but the recent scholars are unbelievers, as we shall presently show, and they represent an unbelieving theology. The men who translated

the Bible were believers; the men who have translated the new bibles are unbelievers.

On this point a few quotations from the eminent scholars of the old versions are in order:

TRENCH: The name of Richard Trench, author of the well-known books on Parables and Miracles, also a member of the Revision Committee of the early versions and of the American Standard Version from 1885 to 1900. Hear his comments: "The conscientious task is to take the actual word of the original and transplant it unchanged—in the trust that any strangeness will disappear by time and use—and its meaning acquired by even the unlearned or unlettered reader—and that is exactly what occurred with the King James Version. . . . It is clearly the office of the translator to put the reader of the translation on the same vantage ground of the reader of the original. . . . Inspiration is not limited to the Hebrew and Greek words first communicated to man. It lives in whatever words are a faithful representation of these words. The translation must be a perfectly reproduced adequate counterpart of the original and the copy. When words fall short of this adequacy, then divergence exists between the copy and the original, the copy is less inspired. . . . To the extent of the divergence it is not inspired at all." (Trench On Biblical Revision)

This was said by this world renowned scholar in defence of the King James Version of the Bible. Compare it with the engendered bitterness toward it now, and the irresponsible and blathering attacks made upon it.

SCHAFF: This eminent scholar (Philip Schaff) was the president of the revision committee for the American Standard Version, and in regard to the older version, the King James, he said: "Faithful translation consists in the nearest possible equivalent for the words which came from the inspired organs of the Holy Spirit . . . changes made in later versions than the King James were mostly unessential." (Biblical Revision, page 16).

By the "inspired organs of the Holy Spirit" was meant the words of the apostles of Christ, and that means *verbal*

inspiration, which is preserved in equivalent words of translation—and this is the tribute of Philip Schaff to the King James Version.

CHAMBERS: This scholar, Talbot W. Chambers, was also a member of revision committees subsequent to the King James, and he says: "The merits of the King James Version in point of fidelity to the original are universally acknowledged . . . no other version ancient or modern surpasses it . . . it conveys the mind of the Spirit with great exactness." (Biblical Revision, P. 37) Continuing on page 38 Chambers said: "Even Shakespeare has verbal quibbles . . . the authors of our Bible (KJV) seem to have been preserved from this error by a sort of providence."

Let it be said that the works of Shakespeare were produced in the same period of the English language as our Authorized Version, and there is not a literary body of people in the United States of America or of the whole wide world who would alter a syllable, remove an obsolete word, or change an archaic expression in the writings of Shakespeare—but they will vilify the King James Bible and attempt to smear it and relegate it.

GREEN: The name of William Henry Green stands out among the conservative scholars, who in opposition to the extreme modernism of such Universities as Yale and Harvard was respected by them all. He is the author of books defending the authorship of the books of the Bible and the integrity of the texts of both the Old Testament and the New Testament. Quoting from Deut. 4:2 and 12:32, and Rev. 22:18-19, which warns against adding to and taking from the word of God, he stated: "That it is the imperative duty of translators, with solemn warning, to give the Bible unadulterated form . . . and absolutely astonishing to find how large extent this grand old version (King James Version) must be confessed to be still the most adequate and accurate translation." (Biblical Revision, paragraph under the name GREEN).

Yet there are some college professors among us, who think they are scholars, and a generation of young men, who are berating our old Bible, like a toy poodle barking at a

New Foundland or a St. Bernard. When men of limited information attempt to discourse on profound subjects, it reminds of a duck paddling on the placid bosom of a bottomless lake, drawing two inches of water, serenely unmindful of the fathomless depths beneath it.

The more we read the new versions, the more convinced we become of the superiority of the old Bible. A statesman of England said: "England lost many of her children, but they took their mother's Bible with them"—the English Bible, in the words of William Henry Green, "this grand old version."

PACKARD: The name Joseph Packard will also be found on the translating committees of versions subsequent to our old Bible, and he says: "No one need fear that the preternatural grandeur of our Authorized Version will suffer an eclipse." (Biblical Revision, p. 85.)

DAY: The name of George E. Day will be recognized by any group of scholars, who are properly informed on biblical translation, and he says: "There is no reason to doubt the qualifications of the King James Version translators . . . in the nature of all differences, the King James Version stands the test." (Biblical Revision, p. 72)

CARLYLE: Any English student who does not immediately recognize the name of Carlyle ought to go back to school. Hear his words: "When our Shakespeare was packing up for Stratford there came out another priceless thing: a correct translation of the Bible, of importance unspeakable." (Biblical Revision)

The plays of Shakespeare and the King James Bible have been lauded from a literary point of view as twin monuments to the perfection of the English tongue, being produced when the English language had reached the highest peak of excellence, in beauty of diction and elegance of style. It was the announced intention of the translators that there should be no break with the past nor any innovations, and no revision has ever replaced the old Bible in the affections of the common people, and there is no prospect of doing so. Ten generations used and loved it before any official

effort was made to better it. Then, it was not an effort to better it, but merely to revise it, removing only the archaisms not in familiar use, and to leave even these untouched if they did not confuse the reader. Out of approximately three-fourths million words under review, the dictional alterations were invariably slight—so declares the roster of scholars who engaged in the revisions from 1885 to 1900, culminating in the American Standard Version. Their announced aim was not to *re-translate*, but simply to *revise*. The American Standard Version accomplished that end; the English language has not changed since; and there is no need for revision now—and indeed, the new bibles (RSV and NEB) have no such purpose; they have not revised, they have rewritten the text, and the sole purpose is to relegate both the American Standard and King James versions, to open the way for the universal sway of the Neo-Orthodox movement in the English world.

All of the gusto concerning *obsolete words* and *archaic* expressions are puerile. Who has rewritten, revised or altered Shakespeare, Chaucer, Tennyson? Why this yen to change the Bible, and reduce it to the elementary vocabulary of children, the inferior language of the street, or the colloquialisms of a modern society, unsuited to formal writing of literary quality. The Bible itself takes care of the classifications of knowledge and understanding in milk for the babe and meat for the full grown—its sublime language does not need to be changed for the accommodation of the simple-minded under the guise of simplifying the text. The words of the Holy Spirit are not to be manipulated by theologians.

On this very point, the popular columnist, Inez Robb, had the following timely and intensely interesting comment:

PUBLISHERS STIR UP SOME BIBLICAL PAP

For centuries church scholars have translated and retranslated the Bible.

But no century has produced more tampering than ours. There is a continuous itch in the 20th Century not so much to retranslate the Bible, as to rewrite it in the venacular.

For more than four centuries men, women and children have managed to read, enjoy and understand the ringing periods and the poetic beauty of the King James and Douay versions. But in this enlightened age, with universal education more widespread than ever before, the Bible is deemed too arduous.

So the "archaic" language of the old versions has been continuously updated and new editions appear regularly.

On the other side of the Atlantic a team of British and Irish scholars are busy rewriting the Old Testament into the modern idiom.

On this side of the Atlantic a much more ambitious project is about to bear fruit in the book stalls. Three new versions of the Bible, one for children, one for teenagers and one for adults, will be ready for the Christmas trade.

I have not yet seen the "Children's Version of the Holy Bible." But I can well imagine a first-grade version that reads:

"See the woman.

"Her name is Eve.

"Eve is in a garden.

"See the tree in the garden.

"Eve sees the tree.

"It is an apple tree.

"See the apple on the tree.

"See the snake.

"The snake is in the tree.

"Eve wants the apple on the tree."

The language of the King James version is "foreign," according to the publisher of the three new American versions of the Bible, and the vocabulary "difficult." Hence it needs translation into a "language" that can be understood, although the King James Version is the one English work that for nobility and beauty of language is classed with Shakespeare.

Why, in the 20th Century, has it suddenly become so difficult even for adults to read the old versions of the Bible, on which their far less educated forebears cut their religious and intellectual teeth? Many a great writer and orator, including Winston Churchill, has owed the elegance of his style and the grace of language to the King James version. It has been, in the past, a university for countless men.

Bible stories for little children are one thing, but it seems that a teen-ager ought to be able to read something

beside a watered-down version of the Scriptures. As for adults, it passeth understanding that they, too, must have a simplified text.

Must everything in our age be predigested? Does the Bible have to be reduced to pabulum? I refuse to believe that modern man, who split the atom and is exploring space, is unable to cope with the grandeur and the glory of the King James version.

Year in and year out the Bible continues to be the world's best-seller. To the credit of man's intelligence, the old versions lead the way.

The foregoing treatise from the pen of a fascinating newspaper columnist is a classic and ought to be read in the chapel assemblies of our colleges. The Preface to the 1946 edition (the original) of the Revised Standard Version objected to the exact word-by-word translation of the early versions with the admissions that the translators of the RSV had no such intention. Here is the self-convicting testimony of these new translators that they have produced a *constructed* text, not a translated text. They are convicted *text-makers*, not translators—and in so doing have vindicated Doctor Scott, of Northwestern University, in his charge against them of *deliberate dishonesty*.

(3) The Neo-Orthodox theology of the new translators and their sponsors.

With rank presumption the International Council For Religious Education and the National Council Of Churches have labeled their Revised Standard Version the *AUTHORIZED* revision—but *authorized* by whom? It is representative of nothing and authorized by nobody except the radical group of ultra-modernists of the Neo-Orthodox movement under the skirts of the high-sounding name of National Council Of Churches Of Christ, many official members of which did not know what they were doing or what was being done.

First, take a look at this motley aggregation of destructive critics and what they have said about our Bible, its God and its Christ.

Since the Revised Standard Version labeled by the sponsors themselves as “the official NCC Bible”—the *official* National Council Of Churches Bible—it is in order to expose to view the theology of their *officials*.

One Dr. George A. Buttrick, prominent in the NCC, declared that an avowal of the literal infallibility of the Scriptures in its logical consequences would risk a trip of one who so believed to the insane asylum.

The famous Dr. Harry E. Fosdick, who was the radio-voice of the NCC, “voiced” the statement that belief in the virgin birth of Jesus and the vicarious atonement (the death of Jesus for man’s sins) was an old theology of our forefathers and is an insult to our modern intelligence.

A president of the NCC, Dr. Shailer Matthews, said: After death rewards and punishments are distinctly out of fashion, and that post-mortem, doctrine, or the teaching of reward or punishment after death, has no bearing on conduct.

The official of the Department of Research and Education of the NCC, declared that the Virgin Birth of Jesus can be traced to non-Christian origins, and it was referred to as “a biological absurdity.” Yet in Genesis 3:15 it was anticipated as a *biological miracle*. Quite a difference between the Bible and these modern theologians who have produced a new bible.

Another NCC president, F. J. McConnell, said that the deifying of Jesus is more heathen than Christian.

If there is anything to the scriptural criterion, “by their fruits ye shall know them,” the National Council Of Churches can be judged by its officials as yielding anything except the fruit of Christianity. These statements are representative of the theological views of the International Council of Religious Education of the World Council Of Churches in Great Britain, and of the National Council Of Churches in the United States Of America.

Second, the statements of the head of the translating committee of the New English Bible are an example of

the views of all the translators—they are agreed, they are a unit, in these expressed views.

The director and head of the NEB committee was Dr. C. H. Dodd, and the following quotations are from his book, entitled *The Authority Of The Bible*, and they are representative of the translators of this so-called new Bible.

1. That parts of the Bible are pernicious, that it contains a good deal which if taken out of a contemporary historical context and given general and permanent validity is simply pernicious. The old dogmatic view of the Bible therefore is not only open to attack from the standpoint of science and historical criticism, but if taken seriously it becomes a danger to religion and public morals. A revision of this view is therefore an imperative necessity—page 14.

2. That the *downright claims* of the apocalyptists to infallibility is preposterous, and that apocalyptic books such as Revelation are sub-Christian—page 15.

3. That God is not the author of the Bible . . . that its authors write in whatever imperfect human words as they could command . . . that it is a fallacy to argue that the Bible is the word of God to the conclusion of possessing infallibility . . . that its words are the words of men and command only the measure of authority to be recognized in a man . . . thus the words of Paul in the epistle to the Romans carry only the weight of the man Paul as a religious teacher—page 17.

4. That the prophecies of the Bible are second-rate in their religious value and are unimportant—page 12.

5. That Moses was a legendary character, left no writings, and little is known of him . . . that he represents only some personality of his time, and tradition has called him Moses—page 27.

6. That vicarious expiation, or the suffering of one that the sins of man may be forgiven, is not rational . . . on which basis the doctrine of atonement for sin is rejected—page 215.

7. That Jno. 3:16—"God so loved the world that he

gave his only begotten Son”—is mythological (a myth), and that the expression is evidently anthropomorphic—that is, the conception of a god with human attributes, thus classifying the claims of the deity of Jesus and His sacrifice on the cross for the sins of humanity as a form of heathenism—*Authority Of The Bible*, by C. H. Dodd.

These views of the head translator of this new bible, and director of them all, evacuates the Bible of infallibility, and its writers of inspiration. As a set of pseudo-translators they have no hesitancy in reducing the Bible to the low level of these quotations, and to distort and contort its meaning at the whims of dishonest translators.

Third, the statements of Edgar J. Goodspeed, culled from his book *Translation To Readers and Introduction To The New Testament*, are representative of the views of the translators of the Revised Standard Version, and is the proof that the theology of the RSV is no better than that of the NEB—and that they are the twins of the Neo-Orthodox school of modern theology. Doctor Goodspeed, of the Union Theological Seminary, though not the president of the revision committee of the RSV was its dominating influence, and it is evident that his individual translations were adopted and adapted throughout the RSV. Therefore, the statements of the views of Goodspeed are to be accepted as the theology of the translators of the most widely accepted new bible—the Revised Standard Version.

Read it and weep:

1. The Bible has greatly served religion . . . and has its religious usefulness . . . and is freighted with religious association. (*Translation To Readers*) Goodspeed does not recognize the Bible as the divine source of true religion, nor credit it with being divine revelation. The Bible does not *serve* religion, it *reveals* religion.

2. Paul's letters had no effect upon Christian literature until some anonymous collector thought of gathering them in the second or third century. (*Preface to Introduction*)

3. We should not assume that Paul could never alter

his position . . . and must agree with himself . . . the best and wisest men shift their ground as circumstances demand. (Introduction, page 19)

4. Matthew did not write the book bearing his name . . . it was merely appropriated by an unknown author. (Introduction, page 130)

5. The book of Matthew was a sheer act of plagiarism, an appropriation of Mark, the author of which was anonymous. We call it Matthew only because since the second century (the date of it) it has been known by that name. (Introduction, page 172)

6. The book of Matthew is anonymous, the book of Luke is traditional, and Luke was not the author of either Luke or Acts Of Apostles. (Introduction, page 201). He further refers to the Gospels of Mark and Luke as Lukan and Markan material. (Page 205).

7. Goodspeed asserts that Mark's record need not have been written at all, and that modern learning has no difficulty in pointing out the mistakes of Mark's record "as we have done." (Introduction, pages 145-153) The gospel of Mark, whoever he was that wrote it, was the Memoirs of Peter, under the pen-name of Mark, by an anonymous author. (Pages 135-139)

It should be observed here that the Holy Spirit inspired the apostles of Christ on the day of Pentecost, A.D. 33, with direct inspiration to guide their teaching—why should they wait until the "second or third century," as Goodspeed avers, to record their words by some unknown person or anonymous writer? The references to the Destruction of Jerusalem, and its accompanying events, deny the Goodspeed theorem. But hear him further.

8. Paul did not write all of Romans (pages 75-76); was not the author of Ephesians, which *probably* was written by a collector of Paul's fragmentary letters, *perhaps* Onesimus at a late date when he was in his own later years. (Introduction, pages 225-239)

9. The epistles of Peter are pseudonymous, written

only in his name, by someone else speaking for Peter. (Introduction, page 270)

10. The writings of Peter and Paul sound like someone else, so their books could not have been written by themselves. (Introduction, page 285).

11. The name of James may have been only suggested as the author of the book of James, and his name was thus attached to it. (Introduction, page 293)

12. The epistles of John were written by an unknown elder . . . tradition calls him John the elder . . . but he was not the apostle. (Introduction, page 316) Furthermore, there is little or no value to 2 John and 3 John, as they have little or no meaning, and without merit for their survival or preservation. (Page 320)

Goodspeed further denies the authorship of the epistles of John, and eliminates John the apostle from the inspired authors of the New Testament epistles. (Page 325)

On these pages, this dominant translator of the Revised Standard new Bible, repudiates the inspiration of all the New Testament epistles. He hypothesizes that they were produced by the hand of some collector writing under the pen names of Paul and Peter, James and John, and would prove it by the use of the words *probably* and *perhaps!* Could there be a more blatant modernism? But this is not all.

13. The books of Timothy were only made to be Scripture by a man named Marcion, who wrote them in Paul's name and elevated them to the position of Scripture, long after the death of Paul. (Introduction, page 338). And this man Marcion made an effort to identify the contents of the Pastoral books (Timothy and Titus) as scraps from Paul's hand, collected by himself (Marcion), and composed by him, long after Paul had died. (Page 340) And Goodspeed further asserts that the Pastoral epistles (of Timothy and Titus) possess a double pseudonymity (that is, a double false authorship and uncertainty) in that both the author and the recipient are assumed. (Page 341)

Do you grasp the force of this assertion? It means

that Goodspeed has the audacity to say that Paul did not write the books of Timothy and Titus, and that they were not written to Timothy at all by anybody, therefore both the author and the recipient of the epistles of Timothy and of Titus are *pseudonymous*, which is just a big word for something fraudulent! And Goodspeed was the controlling translator of the Revised Standard Version!

14. The author of the epistle of Jude was not Jude the apostle . . . and "who Jude was we cannot tell." (Introduction, page 348)

15. The second epistle of Peter is an adaptation of Jude, written at the end of the second century, a hundred years after the death of Peter. (Introduction, page 349).

Everything is pseudonymous with these modernists! How Goodspeed knows all of these things which were asserted without the slightest proof, he admits he cannot tell—but one thing is very certain: he rejects the authorship of all of the New Testament books, and has written his book, *The Introduction To The New Testament* actually as the *Introduction to the Revised Standard Version*, and in accommodation of the Neo-Orthodox movement which the RSV was produced to implement, and which is a triumph for a revived German Rationalism among the English-speaking people.

16. To cap the climax Goodspeed's belittling description of Paul is: "A small-sized man with thin hair, crooked legs, eyebrows meeting, a hooked nose, but a vigorous physique, full of grace." (Introduction, page 341) So according to RSV's Doctor Goodspeed, Paul was just a graceful duck-legged Jew! They must have gotten Paul mixed up with Zaccheus, the publican!

The whole effort of Goodspeed's Introduction To The New Testament, as a prelude to the Revised Standard Version, was to destroy the authorship of the New Testament and to undermine its integrity, authenticity and genuineness. No portion of the apostolic epistles escape his mutilation and emasculation, to rest upon their own claims of authorship and inspiration. His so-called *Intro-*

duction To The New Testament is simply introducing its readers to the character of the Revised Standard Version, and is a book of brazen audacity, published under the name of scholarship—it contains the *guide lines* for the new *Revised Standard Version*.

Fourth, Though Goodspeed was the dominant influence on the translating committee of the Revised Standard Version, and is representative of the views of the whole committee, there are some shocking statements in print from other prominent members of the RSV committee.

1. The acting President of the RSV translating committee was Doctor Luther Weigle, of Union Theological Seminary in New York. He deposes as follows: That the Revised Standard Version is the criterion of all interpretation and that its translators represent the final version tribunal; and he refers to the RSV as “the new official Bible” of the National Council Of Churches, making the claim that its value lies not in doctrine or argument, but in “religious experience.” (Preface To Understanding The Bible). Hence, RSV’s Doctor Weigle substitutes *religious experience* for faithful translation of the Word of God.

2. Orlinsky, the Jew, who was a member of the RSV translating committee does not believe that Jesus is the Christ or the Son of God, and openly repudiated what he termed “the Christology of the Septuagint” (Greek) Old Testament, from which both Jesus and the apostles quoted. He charged that Christians substituted the word *virgin* in Isa. 7:14, and further opposed the indorsement of the virgin birth of Christ as it is stated in the Syriac Version, which is the oldest direct version. Orlinsky further charged that the Syriac version, the oldest version in existence, was “worked over” by a Christian group, if not actually made by Christians. These statements are found in *Introduction To The Old Testament*, pages 30-31, and this Jew was a member of the RSV translating committee. We are not downgrading Orlinsky for being a Jew—Jesus of Nazareth was a Jew, and Peter, James, John and Paul were Jews—but what right has an unbelieving, infidel Jew to be on the translating committee of what is supposed to be our

Bible? He does not believe the *Christology* of the Old Testament, quoted by Jesus Christ and his apostles in the New Testament; he does not believe in the virgin birth of Jesus Christ; he does not believe the New Testament at all—and he is an RSV translator!

3. In the *Introduction To The Old Testament* Doctor Sperry, who was an RSV translator, condemns the books of the Old Testament as representing a brutal God, savage and vengeful, not suited to our times, and hence the Old Testament books should be accepted with reservations. (Pages 76-77)

This translator of the Revised Standard Version sounds like the Robert Ingersoll and Thomas Paine books read!

4. Another RSV translator, Doctor Stroyer, claims that the new bible throws new light on *Christian doctrine*, organization and polity of the church, and new light on ethical and religious values! These statements are found in *Understanding The Bible*, page 20. He further claims that Matthew copied Mark, and that Luke “entered the Christian movement” too late to be an eye-witness. (Page 28) This accounts for the change the RSV makes in the reading of Luke 1:3, which Doctor Scott, of Northwestern University, branded as *deliberate dishonesty*.

The books from which these quotations have been made—*Introductions*, *Understanding The Bible*, *Preface*—are the books and booklets that belong to a packet published for the purpose of information on the *Revised Standard Version* and these quotations are an exact representation of the translators of the new Bible—the *Revised Standard Version*.

Our old Bible is admittedly reliable, by the testimony of a galaxy of scholars who were not modernists, and whose statements have been included in this address, to the effect that its accuracy has been conceded by honest scholars, even the translators of later versions, the purpose of which was not to retranslate or to rewrite the old version, but to revise it in the instances of words that had lost their meaning. But obsolete words and archaic expressions are not mistranslations. Anybody knows what

to do with an obsolete word, but nobody knows what to do with the many *new bibles* of both individual and collective authorship that are constantly appearing.

From a literary standard both of the new versions are inferior and have been severely criticised by both religious and secular editors. One example has been cited, but another secular editor has written these words; "The new versions withdraw from men's eyes and ears (in the homes and in the churches) the matchless glory of the great Bible, and in so doing render a disservice to the whole English speaking world." If men of the world can thus speak and write, why cannot the professors in our schools so teach, and our preachers so proclaim? It gives us a mid-riff sinking sensation to compare the tributes of denominational scholars and men of the world to our old Bible with the downgrading that has been so frequently heard from some quarters within the brotherhood. A conspiracy in the form of a combination of modern theologians and certain organizations, which have been named, are pushing the *Revised Standard Version* and the *New English Bible* with vehement attacks on our old Bible. It is the same method that has always been employed by infidels and evolutionists and atheistic pseudo-scientists to make it appear that anyone who opposes them is ignorant and prejudiced. The bitterness toward the Bible we have had, and which brought to us the church, in the youth of the homes and churches, and in the student bodies of the schools, is amazing. The boards of regency, the presidents of our schools, the elders of the churches, permitting these perversions to be adopted are *particeps criminus* to the destruction of the Word of God and the faith of the people for whom they are responsible. The claim for academic freedom for faculty members is no *alibi*. If such *freedom* does not apply to the teaching of the theories of evolution in a science department, surely it should not be applied to the mutilation of the Scriptures in a Bible department.

To introduce this pseudo-bible, the *Revised Standard Version*, into the schools, to make it the Bible for our student boys and girls, will bring them to ruin religiously, by

the destruction of the integrity of the text of the infallible Word of God—and we shall not take it lying down. What people do privately in their homes is their own responsibility, but what is done in the classes of the churches, and in the pulpits, is the responsibility of the elders of the churches, who have been charged with the duty of feeding the flock aright, and God will not hold them guiltless who permit these perversions to infiltrate the congregation. And the same rule applies to the schools—what is taught is the responsibility of the administration, and they shall by no means escape guilt who under the fallacy of academic freedom allow the religious welfare of trusting students to be imperiled.

The book which has withstood the assaults of its enemies, atheist or modernist, or of whatever description, for all the centuries; and to which the civilization of all cultured nations owe their existence, and to which the church owes its survival, shall not now be relegated by a Neo-Orthodox group of ultra-modern professors belonging to infidel theological seminaries. The difference is that the battle now is against forces within instead of without. But in the phrase of the title of Prime Minister William E. Gladstone's book, of England, the Bible is *The Impregnable Rock*, and it will stand. To speak in its defence seems superfluous and unnecessary. There is the example of the old rhetorician who delivered an eloquent and elaborate oration on the strength of Hercules, at the conclusion of which a listener asked the question: Who has denied it? So it is not the strength of the mighty Hercules of all books—the Bible—that we forsooth defend, but rather to expose for the sake of our souls the books which claim to be the Bible and are not.

A comparison of passages in the Revised Standard and New English versions with the same passages in the Bible as examples of how far these so-called versions have departed from basic doctrine of the Bible and the very bulwarks of the whole remedial plan and foundation principles of Christianity reveals that their ultimate purpose is the destruction of our Bible.

(4) The perversions of the Neo-Orthodox versions.

Among the misleading claims of the promoters of the late and new falsely so-called versions is that they *simplify* the language of the Bible. This is sheer propaganda, and is not true. The reputed new versions are based on the Latin vocabulary which consists of long words. But the words of the old version, especially the *King James Version*, are the short words based on the Greek vernacular; and the Latin does not translate as simply as the King James English. The words of the Bible text are of easy origin and simple meaning, and outside the geographical and historical, of proper names and places, they are mainly one and two syllable words. The common comment that has been put into circulation that *it is hard to understand*, coming from some Doctors of Philosophy intellectuals among us, is ludicrous—the Ph.D's want it simplified so *they* can understand it! But the *new versions* do not simplify anything—they rather confuse everything. Their arrogant policy of adding multiplied words and phrases to the Bible is a corruption of the text and destructive of its integrity. The examples of such additions and interpolations appear on every page and almost in every verse, and are so obvious that a casual reader, who has any acquaintance with the language of the Bible, will at once discover them.

The instances of substitutions that have changed the *doctrine* of many passages are worse than shocking—they are *appalling* to all who hold the truth of the gospel in due regard. As examples:

First: The unpardonable omission of *begotten* in every text where that word in our New Testament is applied to Jesus Christ, thus mutilating Jno. 3:16 and other such precious passages. Regardless of all the verbiage in the pages of verbosity on this omission—the fact stands that the word *monogenes*, in Jno. 3:16, is a compound word which cannot be fully translated without two English words—*mono* (only) *genes* (begotten), and *monogenes* (only begotten). “God so loved the world that he gave his *only begotten* Son.” The *one hundred forty-eight* of the greatest

and ripest scholars of England and America who faithfully translated our Bible knew this fact, and so translated Jno. 3:16; and the only reason that the cult of ultra-modernists of the Neo-Orthodox translations cut the word into and threw half of it out the window was obviously and palpably to destroy the doctrine of *the virgin birth of Jesus Christ*.

Second: The substitution of the word *abolish* in place of the word *destroy* in Matt. 5:17. Jesus said, "I came not to destroy the law" and the new translations (?) make him say, "I came not to abolish the law"—but he did abolish the law as stated in Eph. 2:14 and in 2 Cor. 3:7, 11, 13, 16. If he had *destroyed* the law, he could not have fulfilled it; to have destroyed the law would have prevented its fulfillment; but having fulfilled it, the apostle Paul declared in the verses cited that he abrogated the fulfilled law. The word *destroy* in Matt. 5:17 is *Kataluo*, but the word abolish is *Katargeo*, and they are not the same words, and they have entirely different meanings—and this is an open and above board example of the arbitrary policies of the so-called *translators* of these new versions—they should be named *interpolators* for they are unworthy of the name *translators*.

Third: The rewriting of Luke 1:3 stirred the indignation of Doctor Scott, of the Northwestern University seminary, and brought forth his scathing charge that these translators were guilty of *deliberate dishonesty*. In stating the reason for his gospel narrative, Luke said: "Having had perfect understanding of all things from the very first"—and the new interpolators had the audacity to change these words of Luke to make Luke say: *having followed all things closely for some time past*. This change destroys the *inspiration* affirmed in Luke's statement. Only an *inspired* man could possess *perfect* understanding; but any man could follow things closely. And the statement *from the very first* means first-hand inspired testimony, while to follow these things closely for *some time* could mean any kind of information from any source. No wonder that the eminent Doctor Scott branded these perversions with *deliberate dishonesty*!

Other examples of such deletions in Luke's record are such as Luke 22:19-20 where following the statement "this is my body," the words "which is given for you: this do in remembrance of me" are omitted; and the entire statement of verse 20 is dropped from the text: "This cup is the New Testament in my blood, which is shed for you"—the whole of verse 20 was eliminated from the text. Another instance is Luke 24:6, where the words "He is not here, but is risen" are removed from the verse, which renders the passage incomplete and destroys Luke's testimony to the resurrection of Christ. The words "He is not here, but is risen" is the resurrection announcement, the *punch words* of the passage. Instances of taking words and lines and whole verses out of the text and dropping them into oblivion can be multiplied.

Fourth: In the important passage of Acts 11:26 on the name *Christian* the *New English Bible* takes out the word *called*, from the original term *chrematizo*—which means *called of God*—and substitutes the belittling word *got*, "the disciples first got the name of Christians," thus making a *nick-name* of the *divine name* Christian. The word *called* from *chrematizo* occurs twelve times in the New Testament and in every place, without exception, it signifies *called of God*—a divine calling. The word *kaleo* is the common word *call*, and *chrematizo* was the divine word. To ignore this fact, and substitute the word *got* for the word *called* is another example of deliberate dishonesty. The battle with the denominational churches on the divinely given name Christian was fought and won in earlier years, and now the modernists are translating the divinity of that name out of the New Testament—it is the only way that they can get rid of it.

Fifth: The mutilation of the apostle Paul's Roman and Galatian epistles is tragic. The substitution of the term *as* in place of the preposition *eis*, which means *in order to*, and of the pronoun *your* in place of the article *the*—in reference to the phrase *in order to righteousness* and the important term *the faith*—changes the doctrine of justi-

fication in both these epistles to fit the theology of *faith only*. The entire fourth chapter of Romans has been rewritten in the *Revised Standard Version* to teach the doctrine of *justification by faith only*, by the use of the word *as* instead of the *in order to* of the preposition *eis*. In Gal. 2:16, the apostle said: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ." The RSV eliminates from this verse the article *the* in the phrase *the faith* and changes it to *faith* and *faith in Christ*—but the expressions *the faith* and *the faith of Christ* refer to the gospel, and signify more than mere faith. This change was made with deliberate design to change the doctrine of the apostle Paul from justification by obedience to the gospel, to the doctrine of justification by faith only. A weak effort has been made to defend these changes by the assertion that the word *faith* includes all that faith requires: to which we reply first, that Paul had a reason for saying *the faith* and *the faith of Christ*; and second, when the denominational theologians use the phrase justification by faith, they mean *faith only*; and third, the *Today's English Version* rewrites Rom. 1:17 to read: *through faith alone from beginning to end*. And in Rom. 3:27-28 this same new version takes out Paul's statement that we are justified by "the law of faith" and substitutes the phrases *because he believes* and *only through faith*. Such changes are a dishonest tampering with the text of the Bible. That is what these translators believe, and that is why they have changed the text to make it read like they believe; and fourth, the apologizers for these erroneous translations cannot by any sort of interpretation make *faith alone* mean faith plus something else—the phrase *faith only* does not include obedience nor anything else.

Another example of changing the doctrine of the Roman epistle is in Rom. 11:25-26: "Blindness (hardness) in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." The RSV changes *in part* to the phrase *full number*, and the conditional predicate *shall be saved* to the unconditional *will be saved*.

The reference to *hardening in part* until the fulness of the Gentiles, meant that the blindness (or hardening) of Israel as a nation afterward would become *complete*; and the statement, "so all Israel shall be saved," as a comparison with the *remnant*, or the part, of Israel that had been saved by accepting the gospel, as set forth in the preceding chapter 10. In this declaration "so all Israel shall be saved," the word *so* is an adverb of manner, and it means that all Israel should be saved in the same manner that the remnant had been saved. But the unwarranted rewriting of these verses forces into this passage the meaning of the unconditional salvation and restoration of the nation of Israel—and teaches the doctrine of premillennialism.

Sixth: Other examples in these misnamed versions that classify them as *interpretations* instead of *translations* are such as the *Amplified Bible* rendition of Eph. 5:19 in which the playing of mechanical instruments is interpolated into the "singing and making melody in your heart." The phrase *making melody* is *psallontes* which is the participle of the verb *psallo*. The phrase *in (or with) the heart* is the instrumental dative of means, which makes *the heart* the instrument of the *psalloing*. The one hundred forty-eight, who produced our English Bible, settled the meaning of *psallo* when in all the five places where it occurs in any form in our New Testament it was translated fully in what the word *sing* denotes in praising God with the heart. It is not necessary to know *Greek* in order to know that these versions are perversions, one needs only to know the *truth*, for they are completely out of harmony with the truth.

Many other examples of these mistranslations can be cited, but we shall reserve that work to the completion of the book which I now have in process, which will deal with the errors and the evils of these new versions in an exhaustive treatise. We have cited a sufficient number of examples here to prove that the changes that have been made vitally affect the doctrine of the New Testament; that they are a miserable spoliation of precious passages which we have known and memorized from childhood; that their changes, aside from being doctrinally wrong, are altogether

unnecessary departures from the original text, the integrity of which has stood the test of the centuries; and that they reveal an utter disregard for the original inspiration of the Scriptures as the Word of God.

The invectives that are now being hurled against our old tried and true Bible reminds us of the carping criticisms of the infidels and skeptics of the ilk of Robert Ingersoll, Thomas Paine and Clarence Darrow. It makes me feel utterly humiliated and ashamed to hear these abuses of the Bible coming from some of the professors, and the generation of young preachers coming from their classes out of the colleges into the pulpits of the churches. It is a bad sign, and protends nothing good for the future of the churches.

IV. THE SUBSTANCE OF THE EVERLASTING GOSPEL.

The *substance* of a thing is that which *stands under*—its foundation. The essence of it consists in the elements of which it is composed. The word *essence* is defined: "That in being which underlies all outward manifestations and is permanent and unchangeable; substance; a necessary constituent element." There are some constituent elements which are the base, the foundation, the ground, "that which underlies" Christianity—the essence or substance of *the everlasting gospel* which is not only unchangeable but is indestructible.

First: The integrity of the Bible as the verbally inspired Word of God.

The basic claim for Christianity has been the verbal inspiration of the Scriptures. The truth of the Bible is grounded and founded on this postulation of its writers. The Old Testament statements, "Thus saith the Lord" and "God spake these words," with equivalent expressions, occurs many hundred times. In the New Testament, in the Mark 13:11 commission to his apostles, the Lord prohibited their premeditation: "Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit." And the apostle Paul

affirmed in 1 Cor. 2:12-13, the same verbal inspiration of apostolic teaching: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual (words)." The integrity of the inspired Word does not allow the tampering with the text and the rewriting of the Scriptures by the translators of the new versions.

Second: The creation of man in the image of God.

There has been a rush of text-book writers to force the teaching of this theory as a science into all grades and levels of education. There is a stampede in process by educators to adopt it, ignoring completely the opposition to it by Bible-believing people, and the unanswerable arguments that have been made against this unbiblical and unscientific theory. They have acquiesced to the propaganda of atheists and communists and are making our children the victims. Many of these educators have little or no technical knowledge of the theory and have not made a specialized study of it—but few will take a stand against a popular theory that bears the label of *science*, even though it is in apostolic terminology "science falsely so-called." An up-to-date college professor in most educational institutions is afraid—he *fears* to do so—because the educational world is in that frame of mind in regard to the magical word *evolution*, and theoretical error is preferred to being classed as out-of-date. But we would choose out-of-date truth in preference to up-to-date falsehood. Evolution is not a science; it is a philosophy based on assumptions, an atheistic philosophy. These atheist authors are hiding behind a claim of *academic freedom* for the teaching of atheism. The public should not be required to support the religion of atheism, and colleges and universities dependent on public funds should not be allowed to become so organized as to be the source of the destruction of faith in the God of the Bible and the Christ of the virgin birth.

The primal declaration of Gen. 1:26, with all of the centuries of assault, has never been overturned, and for it there has never been offered a feasible or plausible substitute: "And God said, Let us make man in our image, after our likeness . . . so God created man in his own image, in the image of God created he him; male and female created he them." In the New Testament record of Matt. 19:5, the Lord Jesus Christ said: "Have ye not read, that he which made them at the beginning made them male and female." The Lord here affirmed that *at the beginning*, God *made them male and female*. It is affirmed in the New Testament that Jesus came from God to become man in the world; that he was in the beginning with God; that all things were made by him, and without him was not anything made that was made (Jno. 1:2-3); that he is the image of the invisible God, by whom all things were created that are in heaven and in earth, and by him all things consist (Col. 1:15-17)—that Jesus Christ was the agent of all creation, including the creation of man—and he is a better witness than the evolutionists, seeing that he was *there* and they were *not there*. Jesus Christ declared that *at the beginning* God created man *as man*—the affirmation of direct creation which does not allow for any evolutionary process. The words of Moses in the Genesis record, and the words of Christ and his apostles in the New Testament record, being true, there is no such thing as *theistic evolution*—any theory of the organic evolution of man is atheism.

There are many questions that evolutionists have never answered and cannot answer, upon the answers to which their theory depends and by the failure to answer them it must fall. A few of these failures may be condensed as follows:

1. The designing creator, looking to the creation of man to take dominion over the earth, adapted the earth to his use and possession. The fact of *design* eliminates chance. A building must be the product of a builder—and which is the greater, the printing press or the man who designed it—the watch and the clock, or its maker? The apostle of the Hebrew epistle (chap. 3:4) recognized the argument for

design, and the law of causation—that every effect must have an adequate cause—in the statement that “every house is builded by some man; but he that built all things is God.” The universe is full of design: the sun is set at the precise distance to give to the earth its radiation; and the moon to govern tides and seasons; and the atmosphere mixed with the precision to consume the meteors in space to prevent their falling flames from setting fires all over the earth; and the earth’s rotation of approximately a thousand miles per hour at the equator, which if slower or faster would burn or freeze the earth; and the crust of the earth at the exact depth to make conditions favorable for the existence of life in all forms upon the surface of it; and the cradle of the ocean dipped to contain its waters, preventing the tides of the sea from overflowing the earth twice daily, thus flattening all the works of men. To establish design is to eliminate chance; and that is the principle postulated in the Hebrew passage: “Every house is builded by some man; but he that built all things is God.”

2. The evolutionist has never been able to explain or to successfully theorize any means or method by which to convert or to develop inorganic matter into living force. As well expect a junk-pile by “resident forces” to spontaneously spring into a fully functioning, perfectly operating automobile, a diesel engine or jet plane, as to assume that life is the result of spontaneous generation from dead matter. There can be no genetic continuity between matter and force.

3. The evolutionist has no explanation for the origin of life. With all the research and speculation and theorizing, the essence and the origin of life have thus far eluded their grasp. All life comes from life, and the failure of all attempts to demonstrate spontaneous generation have proved fatal to the evolution theory. In view of this fact the very basis of organic evolution is thus eliminated. The fact that life comes from life requires the special act of the Creator.

4. The theory of evolution fails to account for the mind with its self-consciousness, its will, for thought, reason,

affection, conscience,—and for *language*. God created man, and taught him speech or language, and man through the centuries manufactured its derivatives.

5. The materialism of evolution cannot account for the *spirit*, or the *soul* of man—only within man is there an inner world, an inner man, and man alone is the child of God. That class of evolutionists who attempt to defend *theistic evolution* are frustrated with this question: If man evolved upward from the lowest form of animal life—when did he arrive at the stage of possessing a *soul*, since no animal has a soul, and it could not have evolved. If the *theist* asserts that the soul was *later* imparted—then at what stage of his development did this occur, and by what process? Neither the mind of man, with its freedom of will, nor the soul of man as the emanation from God, is possible in the Darwinian theory. The theory of evolution and the mental and spiritual faculties of man are incompatible. Thought cannot be inherited, and morality is not genetically transmitted. The gap between the mind of man and the highest animal is of such immensity that evolution cannot bridge it. In the reverent words of the Hebrew apostle (chap. 12:9), “shall we not much rather be in subjection to the Father of spirits, and live?”

6. Atheistic evolution which is founded on matter and force alone, and theistic evolution which confines God to that process, eliminate the Bible as the Book of authority in religion by denying everything that is supernatural. The methods of science have a natural basis only; but the religion of the Bible is supernatural. There can be no conflict between true science and true religion for God is the Author of both.

It is significant that the *master minds* have exhausted their powers over the theory of evolution without coming to any agreement among themselves, and it is a tragic thing that such a theory should be taught as a fact in public schools, subjecting the adolescent mind to the mercy of an atheist teacher. The teaching of the religion of the Bible with reference to the creation of man, even so much as the

reading of it, has been legislated out of the schools—but *the religion of evolution* has been legislated into the schools under the labels of *science* and *history* through the arbitrary evolution text-books, imposed without choice or option upon our teachers and students. This is the reverse of the course that both truth and right would require: the theory should be excluded from all the lower levels of education, and taught *honestly* as a *theory* of philosophy, and not as a science, in the higher levels. And its acceptance should not be required, nor its rejection ridiculed. The words of the apostle Paul to the members of the church in the world of heathen philosophy (Col. 2:8) have especial application here: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ”—and to his youthful protege (1 Tim. 6:20) the apostle said, “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.”

7. The common reference to *the law of evolution* is a complete misconception—whose law is it? The word *law* presupposes a *lawgiver*, and if evolution has one, it would be a Darwin or a Spencer or a Huxley, which would automatically brand it as a man-made theory of human philosophy. The learned Doctor Of Science, Alfred Fairhurst, who was for many years Professor of Science in Princeton University, the author of three masterful works—*Organic Evolution*, *Theistic Evolution* and *Evolution In The Universities*—writes the following in reference to the fallacy of a law of evolution: “Forty years of my life have been spent in teaching various branches of science. Darwinism has been in vogue all of that time. Men are saying that we should make evolution the backbone of all our sciences. In what way is *chemistry*, the queen of all sciences, dependent on evolution? If the word *evolution* had never been heard of, still chemistry would be the supreme science . . . and, *Physics* does not need *evolution*. It deals with mass action and with most of the forces of nature, but its processes do not depend on evolution. The theory is not the guiding

principle." And Doctor Fairhurst added that the great difficulty with evolutionists is that they are so anxious to make everything appear *scientific* that they lose sight of God and Christ and all revealed religion, the result of which is that assumptions are substituted for facts, that there is nothing in science that appeals to conscience, that redeems from sin, and it leaves the soul in the Slough of Despond. Thus commented a man of science, a dean of the professors of science, who denied the hypothesis of evolution, and wrote a monumental book against it, the premises and conclusions of which have never been answered.

8. The Bible is not a book of evolution. It is the one book of *Monotheism* and *Christianity*—of God and Christ. The attempt to adjust the Bible to a basis of naturalism, to blend it into the processes agreeable with the hypotheses of evolution is but to repudiate its claims of inspiration and revelation. Yet the modern idea of a *Christian Evolution* would require such a disavowal. The *Virgin Birth* of Jesus was not a work of evolution, nor the Resurrection, nor the Ascension, nor the miraculous powers of Pentecost, nor the Revelation of the Bible from beginning to end as the medium of God's communication with man. All of the miraculous power and resultant occurrences in the realm of the supernatural revealed in the Bible negate this so-called *Christian Evolution*—it is a contradiction in terms. All of the demonstrations of miraculous power in the Bible are the introductions of another *cause* than the natural, for which evolution cannot account. *Revelation cannot be harmonized with evolution.*

9. The great question is *God* or *no God*. David exclaimed: "My heart and my flesh cry out for the living God." Bacon wrote: "A foe to God was never a true friend to man," and, "they that deny God destroy the nobility of man."

The time is upon us when the common run of men in general either assume or accept the evolution theory. But their stale arguments have all been answered and there are no new or fresh ones. They still search in vain for the origin

of life and for the proof that forces in nature could produce spontaneous generation, or the transmutation of species in the crossing of kinds, or the development of all forms and phases and grades of life from a single non-sex cell of unknown origin. The theory has failed to explain the origin of sex, and it guesses at the origin of mammals. The absence of the missing connecting links, which out-number by far the known species, have no explanation in the evolution theory. All honest scientists have agreed that spontaneous generation has not been proved, and that there is no hope of proving it, yet on *that assumption* the whole theory of evolution depends. In *Darwin's Biography*, written by his son, the following statement appears: "We cannot prove that a single species has changed." Yet it is the basic claim of evolutionists that *all species* have changed. That there has been development within the species or kinds, no informed person denies, but development is not evolution, and the fatal fact which must be admitted even by the evolutionist is that there is no living example for the *transmutation* of one species, or kind, into another species or kind, or for any productive crossing of the kinds.

The theories of *atheistic* and *theistic* evolution are alike disastrous—the latter is as contrary to the record of Moses and the teaching of Christ as the former, in that it affirms the descent of man from pre-existing animals and a religion of naturalism which eliminates direct creation. The theistic theory is therefore only a compromise philosophy that destroys the Bible and Christianity, and in its character is more deceptive than the original atheistic theory. The system of so-called *Christian Evolution* is inconceivable—and on the hypothesis of evolution, which claims an unbroken continuity process, it is impossible; for it cannot include the miracles of the Bible, of Christ, of the Virgin Birth, of the Resurrection, of the Bible itself as the revelation from God, or of any other element of Christianity—for none of these things could be a part of that asserted continuity of an unbroken process. But it was not a streak of sublime insanity running through the minds of the greatest men of the Jewish race and all forty of the writers of the

Old and New Testaments that produced the Bible, through the centuries of time, for "holy men of God spake as they were moved by the Holy Spirit"—and *they were not mistaken.*

There are now employed various clever and devious (as well as *devilish*) methods of deceiving young minds. The evolutionists have resorted to *pictures* of the imaginary prehistoric man—the *Pitldown* man, the *Neanderthal* man, the *Pithecanthropus Erectus* man, the exhibited skeletons of which every one ought to know have been constructed of *gypsum and plaster paris*, based on the artist's imagination of the evolution process—and are deceptively displayed as *science!* There are no methods by which the young can be more easily misled than *pictures*—yet religious parents and the general public look on with indifference while their young are being saturated with such deceptions, not knowing that such a theory of things undermines the Bible, which is the only source of revealed religion. Those who follow this theory will find too late that they have accepted and followed the teaching of confirmed infidels.

The inspired psalmist declared: "I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." Again, in exultant song, he said: "O Lord our Lord, how excellent is thy name in all the earth! who has set thy glory above the heavens . . . when I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou are mindful of him? and the son of man, that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. O Lord our Lord, how excellent is thy name in all the earth!"

And the peerless apostle of the Hebrew epistle, in a similar vein of inspired eloquence, penned these words: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not

made of things which do appear." In the anticipation of such theories as the evolutionary hypothesis, the apostle here affirmed that God *created the worlds*, and that *things visible did not evolve from invisible entities*. It is an inspired refutation of the infidel philosophy of evolution.

Third: The Virgin-birth of Jesus Christ as the "only begotten" Son of God.

(1) The primal prophecy of Gen. 3:15.

The fact of birth of Jesus of the virgin Mary does not depend alone on the narratives of the New Testament writers for its evidence—it was foretold by Old Testament prophets. The primal prophecy on Christ is Gen. 3:15 in reference to the seed of woman. The natural seed inheres on the male side, such as the seed of Abraham and the seed of David—but in Gen. 3:15 it is *her seed* which would be the object of Satan's enmity. One of the Neo-Orthodox *new version* translators declared that the doctrine of the virgin birth of Jesus is "a biological absurdity," but God said in Gen. 3:15 that it would be *a biological miracle*—the reference to *her seed* excludes relation to man as a result of union, and there is but one person in human history to fulfill God's declaration in the Genesis record bearing on and inclusive of the fall of man by the lure of his arch-enemy Satan, and his redemption by a virgin-born Saviour, *the only begotten Son of God*.

The thing prophecied in Gen. 3:15 would be brought about by woman alone, apart from man. God said to Satan: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This primal prophecy definitely points to Christ, and joins with Jer. 31:22: "For the Lord hath created a new thing in the earth. A woman shall encompass a man." The clause, "a woman shall encompass a man," is here set apart in the passage as a direct declaration of something to be performed by woman alone, apart from man, by a *creation*. The prophet declared that God would *create a new thing* in the earth. This new thing would be compassed (encompassed) by a woman in the

person of a *created child*. The virgin birth of Jesus was as truly a *creation* of God as was the *creation* of Adam, taking only a different form. This *new thing* which *the woman* encompassed is joined with the *son of a virgin* in Isa. 7:14, and it is the meaning of *her seed* in Gen. 3:15. The seed of the woman would crush the head of the serpent—that is, overcome and conquer Satan—and this is the language of *Resurrection*, and it points to the resurrection of Jesus Christ, the *seed* of woman, the *created child* encompassed by a woman, the virgin-born *son*—and Gen. 3:15, Jer. 31:22, Isa. 7:14 and Matt. 1:22-23 are inseparably joined together in the prophecy of the virgin birth of Jesus Christ.

(2) The prophecy of Isaiah 7:14.

The relation of the virgin birth of Jesus to Old Testament prophecy is focused on the passage of Isa. 7:14: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” The meaning of this prophecy is specified and made final in Matthew’s narration of the birth of Jesus, in Matt. 1:22-23: “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

The aims and efforts of the destructive critics are to throw the Old Testament prophecies out of gear with the New Testament quotations, and the later *new versions* are being employed as the mediums to destroy the Old Testament prophecies in relation to their New Testament fulfillment. So the official Neo-Orthodox *Revised Standard Version* takes out the word *virgin* of Isa. 7:14, and puts the two words *young woman* in its place. In the first place, by doing so they have destroyed *the sign* which the prophet said “the Lord himself shall give”—there is *no sign* when a *young woman* bears a son, for that is the natural function of a young woman; and conversely, an old woman could not bear a son, so they have rendered the passage meaning-

less by changing the text. In the second place, the prophet said that *the Lord himself* would perform this thing as a *sign*, and therefore it referred to a miraculous birth of One selected by the Lord, in the Person of his only begotten Son, to fulfill it; and no such contemporary event in Isaiah's time, or in Old Testament history, ever occurred to fulfill it. In the third place, the name of this virgin-born Son would be *called Immanuel* by the Lord's specific direction, and there was no person contemporary with this prophecy who did or who could bear that divine name, Immanuel. In the fourth place, the inspired Matthew stated in unequivocal words that the birth of Jesus by the virgin Mary was the fulfillment of Isaiah's prophecy: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet."

Many years ago the school of theologians known as *destructive critics* asserted that Matthew referred to the statement of Isaiah *only as an illustration*, and not as a fulfillment of prophecy. Such *modernism* was limited to the theological seminaries of these semi-infidels until of late, and now some of the theological professors connected with the Bible Department of a *Christian College* have made the statement, and at least one of them in written form, that Isa. 7:14 had no reference to the birth of Jesus, but was fulfilled in some contemporary event of Isaiah's day—and in this written statement the old theological assertion was repeated: that Matthew referred to it *only as an illustration and not as a fulfillment*. A generation ago a modernist could not have been combed out of churches of Christ, or of colleges operated by members of the church; but if things continue in the direction in which they are now headed, within a decade we can take a hay-rake and bale them up. Some of our theological professors are parroting theologies of the infidel seminaries where they obtained their Divinity Degrees.

On this claim that the reference to the prophecy was *only an illustration* these same critics have denied that Jesus indorsed the book of Jonah by his reference in Matt. 12: 39-40 to "the sign of Jonah the prophet." In his book en-

titled *JONAH*, J. W. McGarvey devastated the arguments of the critics, and his answer to them apply with equal force to the modernism now cropping out among our professors on the virgin-birth passage of Isa. 7:14.

It could as well be said that the other prophetic passages in the context of Isaiah's virgin-birth passage, which are also quoted in the gospel records, were not fulfillments but *only illustrations*. The prophecy of Isa. 9:1 concerning "the land of Zebulun and the land of Naphtali . . . beyond the Jordan, in Galilee of the nations" is quoted in Matt. 4:13-15 as the fulfillment of it: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulun and Nephtalim: that it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun, and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles." And in verse 16 the prophecy of Isa. 9:2 is quoted as follows: "The people that sat in darkness saw a great light; and to them that sat in the region and shadow of death light is sprung up." Matthew introduced all of these quotations with the statement: *That it might be fulfilled*. Then, in Matt. 2:5 the quotation is made from Hos. 11:1, "out of Egypt have I called my son"; and in Matt. 2:12-18, the prophecy of Jer. 31:15 is quoted concerning "Rachel weeping for her children." Now, if Matthew's quotation of Isa. 7:14 on the virgin birth of Jesus was not a fulfillment but merely an illustration, then none of the other quotations are fulfillments, but only illustrations, and the critics have accomplished their common and all-out effort to disconnect the prophecies of the Old Testament with the events that fulfilled them in birth and life of Jesus Christ. On this basis there are no fulfilled prophecies in the New Testament, and the inspired writers were all wrong in saying "*that it might be fulfilled which was spoken by the prophet*"—and it is on this point, and others like it, that *modernism* already has its foot in the door of the colleges and the churches.

The truth of Isa. 7:14 is that this virgin-birth passage is surrounded by an entire context that was prophetic of the coming of the Christ into the world. The prophetic

imagery begins with chapter 6:1 and culminates with chapter 9:6-7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." The context of Luke 1:30-33 is the counterpart of Isa. 9:6-7 and connects the whole context of Isaiah with its fulfillment in Jesus Christ.

After all of these comparisons are observed, it is still true that Matt. 1:22-23 alone is sufficient proof that Isa. 7:14 was prophetic of the virgin birth of Jesus. Beginning with verse 18, Matthew said: "Now the birth of Jesus was on this wise." In verses 18 to 21 Matthew related that "Mary was found with child of the Holy Spirit." And in verse 22, Matthew said: *All this was done, that it might be fulfilled which was spoken of the Lord by the prophet.* The words *all this was done* and *that it might be fulfilled* are specific and there is no equivocation or manipulation of the language that can disconnect the virgin-birth prophecy of Isaiah with the inspired affirmation of its fulfillment by Matthew.

The effort to defend the change that the *new versions* have made in Isa. 7:14 by the substitution of the phrase *young woman* for the word *virgin* is being made by a play on the Hebrew word *almah*, which we have been told means no more than a common, ordinary young woman. This statement contradicts several facts: *What kind of young woman does this word in Isa. 7:14 mean?*

First of all, the word *sign* in the text itself answers the question, for only *a virgin with child* (Matt. 1:23) could be the sign of anything.

Second, in the Septuagint, the translation of the Hebrew Old Testament into the Greek Old Testament, the word *almah* is translated *parthenos*, the specific word for virgin in

its purest sense. Now, Jesus Christ and the inspired apostles quoted the Greek Old Testament with their inspired indorsement. Out of approximately three hundred quotations in the New Testament from the Old Testament, with the exception of less than a half dozen the quotations are from the Septuagint text. The quotation of Isa. 7:14 in Matt. 1:22-23 is from the Septuagint Greek Old Testament—and it reads as Matthew quoted it: “Behold, a *virgin* shall be with child, and shall bring forth a son.” The conclusion therefore is that *almah* in Isa. 7:14 means exactly what *parthenos* means in Matt. 1:23—if this is not true then the inspired Matthew was wrong. The Neo-Orthodox modern theologians do not hesitate to say that the Greek Old Testament is wrong, and that Matthew is wrong—but will our professors join these modernists and deny the inspiration of Matthew’s record, and in doing so cancel the inspiration of all such quotations in the New Testament? Even Martin Luther said: “If a Jew or a Christian can prove to me that in any passage of scripture *almah* (of Isa. 7:14) means a *married woman*, I will give him one hundred florins, although God alone knows where I may find them.”

Third, by this recent change in the text of Isaiah 7:14 these modern translators have produced a contradiction between the Hebrew Old Testament and the Greek Old Testament, and have thereby made the New Testament contradict the Old Testament. Matthew said that *Isaiah said virgin*, but the late translators said that *Isaiah did not say virgin*—so the issue is drawn—the inspired Matthew or the modernist Neo-Orthodox theologians, which? The one question remains: “*What kind of young woman does Isa. 7:14 mean?*” The word “sign” of the text *answers* it, the Septuagint Greek Old Testament *translates* it, and inspired Matthew in the New Testament *applies* it—and that *settles* it.

(3) The context and culmination of Isa. 7:14.

The first part of the seventh chapter of Isaiah records the threat to dethrone the house of David by the confederacy of Rezin and Pekin, the kings of Israel and Syria, to

launch a joint invasion of Judah, at the beginning of the reign of Ahaz. But the prophet assured Ahaz that God's promise to perpetuate the house of David would not fail and that the invasion of Judah would result in failure. Upon the refusal of Ahaz to ask for a sign from God in attestation of this Davidic promise, the prophecy then rises from the temporal to the spiritual and envisions the coming of Christ into the world, and God himself would attest it with the sign of his virgin birth: "Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Here is the shift to the spiritual house of David, beginning with verse 14 of chapter 7 and concluding with the prophetic language of chapter 9:1-7, which climaxes in the illustrious prophecy of verses 6 and 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

From the context of these prophecies and the significance of the quotations in the New Testament records, there can be no doubt successfully cast upon their meaning: The end of Israel would occur in sixty-five years, according to the specific mathematical number of chapter 7:8, but Judah would survive, through which the Messiah would come into the world by the virgin birth of chapter 7:14, whose kingdom would be universal and of eternal duration foretold in chapter 9:1-7. The utterance of the virgin birth prophecy of chapter 7:14, which Matthew 1:21 quotes, therefore had a farther and higher object than any contemporary event of Isaiah's time provided. The earthly throne of David would perish but the divine promise of the Davidic lineage in an empire that could not fall was unfailing. It would find fulfillment in the redemption of Israel by the Immanuel, the Saviour of mankind and the salvation of the

human race, which was entrusted to the house of David—and the *sign* which God should give is stated in the words of the prophet in Isa. 7:14 and quoted by the apostle in Matt. 1:22-23: “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is being interpreted, God with us.” The slight variation in the words of Matthew’s quotation is due to his adaptation of the words of the Septuagint Greek translation of the Hebrew Old Testament. But the language is unmistakable, and is undeniably a reference to *the particular One* of David’s house, for the *sign* was connected with the promise of the Saviour of man through the Davidic lineage and the tribe of Judah.

The language of the prophet further clearly anticipates that the *sign* of Isa. 7:14 would be a preternatural occurrence. It is being argued now, from unexpected and disappointing sources, that the word *virgin* in Isa. 7:14 meant a *young woman*, and it has been changed to so read in the mistranslation of that Neo-Orthodox Bible called the *Revised Standard Version*. It is the universal natural law that a child must have two human parents—but if such were the case in Isa. 7:14, it would have destroyed the sign entirely, and it would have foiled the whole prophecy. And it stands to reason that if the *virgin* of this prophecy meant no more than a young but married woman there would have been no point in the prophet’s mention of the mother at all.

It is being insisted that the Hebrew word *almah* in Isa. 7:14, translated virgin in the Bible, really meant merely a *young woman*. Therefore, it is a timely excursion here to mention the seven passages in our Old Testament where this Hebrew word *almah* is used—it occurs *seven times only*. It is used for Rebekah before marriage to Isaac; it was used for Miriam, the maiden sister of Moses; it was used for the damsels leading the procession in the removal of the Ark of God; it was used by Solomon in reference to the romance of a man and a maid, and in reference to the

purity of virgins. Let us take a look at these seven references, remembering that we are dealing with the word *almah* in Isa. 7:14:

Gen. 24:43: "Behold, I stand by the well of water; and it shall come to pass, that when the virgin (*almah*) cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher."

Ex. 2:8: "And Pharaoh's daughter said to her, Go. And the maid (*almah*) went and called the child's mother."

Psa. 68:25: "The singers went before, the players on instruments followed after; among them were damsels (*almah*) playing with timbrels."

Prov. 30:18-19: "There are three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid (*almah*).

S.S. 1:3: "Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins (*almah*) love thee."

S.S. 6:8: "There are threescore queens, and fourscore concubines, and virgins (*almah*) without number."

Isa. 7:14: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The twenty-fourth chapter of Genesis is the record of God's choice of Rebekah to be the wife of Isaac and to be the mother of his chosen race, and she was the *virgin* by the well—which is the Hebrew *almah*—and it means that she was a virgin in the purest sense of the word. It is inconceivable that God would directly choose her to be Isaac's wife, who was the son of Abraham, to be the mother of the chosen race, on any other basis than that of her pure virginity.

The second chapter of Genesis is the record of the finding of Moses in the river by Pharaoh's daughter, of her sending the *maid*—which is the word *almah*—the sister of Moses, who secretly brought the child's mother to be the

nurse for Moses. This maid, sister of Moses, was a very young girl, assisting her mother in watching her infant brother, Moses. To regard the use of the word *almah* in reference to her in any other than the pure sense is unthinkable, and it would not compliment a translator to deny it.

The sixty-eighth Psalm is a record of prayer and praise in connection with removing the Ark of God from the territory of the enemies, and among the leaders and singers of the procession were the *damsels*—which is translated from *almah*—and again it is applied to virgins in the purest meaning.

The reference of Solomon, the sage, in the Proverbs passage, to the way of a man with a *maid*—which is the word *almah*—is a description of winning a maid's love, and it would be a base and degraded mind which would interpret it as a scene of lust or prostitution. It is the word *almah* again in the sense of a pure virgin, not an intimation of debauchery or seduction.

The Song Of Solomon 1:3 is in praise of the Beloved, and the *virgins*—from the word *almah*—who loved her could hardly be classified otherwise than as pure virgins. And in chapter 6:8 of the Song the same word *almah*, there translated *virgins*, is used in specific contrast between the *impure* and the *pure*. The virgins “without number” in this description were *pure* as distinguished from the queens and concubines.

Then comes the Isaiah 7:14 passage in order: “Therefore the Lord himself shall give you a sign; Behold, a *virgin* shall conceive, and bear a son, and shall call his name Immanuel.” And here again is the word *almah*, which was translated *virgin* by the *one hundred forty-eight* of the world's ripest scholars who produced our English Bible. In addition to this there are the *seventy* Hebrew scholars who produced the Septuagint Greek Old Testament, who translated the *almah* virgin of the Hebrew into the *parthenos* virgin of the Greek—and it is the purest Greek word for a virgin. Added to these *two hundred eighteen* translators of the Hebrew Old Testament is the *inspired*

apostle Matthew, who by the Holy Spirit said, in Matt. 1:22-23, that *almah* in Isa. 7:14 meant *virgin* in reference to the mother of Jesus Christ. The word *virgin* therefore is the pure translation of the word *almah*, and the change that has been made in the new versions from *virgin* to *young woman* is worse than wrong—it is an evil perversion of the text of Isa. 7:14, designed to destroy the prophecy of the virgin birth of Jesus Christ which these translators have openly renounced, and they are attempting to accommodate the Scriptures of both Testaments to their modern theological viewpoints.

When the Septuagint Greek Old Testament was produced in the second or third century before Christ there was no doubt in reference to the word *virgin*, and there were no suppositions and theologies at stake. Later translations designed to destroy the Jewish prophecies concerning the Messiah and Emmanuel were the first to attempt to cast doubts with respect to *the virgin* of Isaiah's prophecy. Now, to all who accept the inspiration of Matthew, and who bow to the authority of this apostle in his words of chapter 1:22-23, there can be no doubt remaining. The reason for Matthew's reference to these occurrences connected with the birth of Jesus was to show its fulfillment of Isa. 7:14. He very plainly stated that *all this was done* that Isaiah's prophecy *might be fulfilled*, showing that the birth of the Christ had thus been foretold. It had been foretold by the divine authority of the prophet, and both the prophecy and the fulfillment were from God, the purpose of which was to prepare the world for Jesus Christ the Saviour.

The birth and life of Christ in every particular, experience and detail, corresponded to the prophecies of the Old Testament—"now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet." It therefore could not have been a contemporary event of Isaiah's time, of something near and commonplace, for Matthew's inspired words are very specific and cannot be regarded as accommodated language in necessity of an illustration for an account of the birth of Jesus on a supernatural claim.

The basic reason for the virgin birth of Jesus was to lift mankind out of the degradation of the world of sin. The One to redeem him must himself be free from sin—a sinless Redeemer, yet a man, and only the special enfranchisement of virgin birth could provide it in One who already existed from eternity, free of human degradation, who did not owe his existence to human parentage, but who nevertheless entered the world through a human birth, and thus it was (1 Tim. 3:16) that in the virgin birth “God was manifest in the flesh.”

The surroundings of this virgin-birth prophecy begin with the theophany of chapter 6:1: “In the year that Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims . . . and one cried unto another Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.” This refrain is accentuated in verses 5-8 of chapter seven, in verses 8-10 in chapter eight, and reaches its sublime culmination in verses 1-7 of chapter nine in the *child* and the *son* whose name should be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, who should sit upon the Throne of David. The context is clearly a prophecy of Christ, proven to be so by the several quotations of its parts in the New Testament, and the *SIGN* of chapter 7:14 concerning the *VIRGIN* must agree with the scope of the prophecy as a whole.

The contemporary events deal with the overflowing of the land by the Assyrian invasion, and the prophecy on the end of Ephraim (Israel) in sixty-five years (chapter 7:5-8); but the perpetuity of the House and Throne of David (Judah) through the virgin-born Immanuel was assured by the prophecy of chapter 7:14: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” Thus rising from the temporal to the spiritual the vein of prophecy continues through chapter 8:8, 10, 14 and reaches the climax in the culmination of chapter 9:1-7. It is significant that Isa. 7:14 is not the only part of this prophetic refrain that is quoted in the New Testament. The reference to “a

stone of stumbling and a rock of offence" in chapter 8:14 is quoted in Rom. 9:33 and 1 Pet. 2:8, and an allusion is made to this verse in Luke 2:34, concerning the child Jesus, when the Holy Spirit said through Simeon: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed." Then, as mentioned in previous comments the language of chapter 9:1-2 is quoted in Matt. 4:13-16 and applied to Christ with the specific statement: *that it might be fulfilled which was spoken by Isaiah the prophet*—and in verses 6-7 the refrain reaches its crescendo in praise of the Wonderful One, the Prince of Peace, to rule and reign in his kingdom on the throne of David. These verses are all connected by context with that prophecy of Isa. 7:14: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." And the inspired record of Matt. 1:22-23 puts an end to the argument in the words concerning the conception of the virgin Mary: *Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us.*

These verses of the whole context of Isaiah are connected with the prophecy of Isa. 7:14. As well claim that the quotations of all the others, with the phrase *that it might be fulfilled*, were mere illustrations and did not refer to Christ, as to assert that Isa. 7:14 is not a prophecy of the virgin birth of Christ. There was no contemporary event, and nothing else in the context, to fill up the meaning then—the *sign* of that prophecy swept far beyond that present time, beyond Syria, beyond Ephraim, beyond the Assyrian invasions—to *the child given*, to *the son born*, to the established kingdom, to the throne of David, to the fulfillment of the Davidic prophecies and promises, and to the inspired declaration of Matthew: *Now all this was done, that it might be fulfilled which was spoken of the Lord by*

the prophet. Anything else is rank modernism, no matter from whence it comes. It represents that type of destructive criticism that McGarvey answered in such scholarly precision as to gain world attention and distinction. And when this same type of spurious *biblical criticism* issues from certain professors in the Bible Departments of some *Christian Colleges*, it means that *Modernism has its foot in the door* and that another *Bethany College* of modernism may be in the making. After the death of Alexander Campbell, the founder of *Bethany College*, it passed to the liberals of the Christian Church, and later fell to the modernists. There are *liberals* in our colleges now—how long will it be until there will be a *Bethany* in our own ranks? The churches of Christ are the last people on earth among whom such modernisms should even find soil for its seeds.

(4) The doctrinal bearings.

It has become customary to assert that there is no doctrinal issue at stake by the acceptance or non-acceptance of Isa. 7:14 as a prophecy of the virgin birth of Christ. But this view of the modernists loosens the foundation of the deity of Jesus and the inspiration and integrity of the New Testament writers—it is a deadly attack on the foundation of Christianity. The one thing that is being overlooked or ignored is the inspiration of Matthew—the Neo-Orthodox critics reject this inspiration, which explains their theology and their viewpoint. But how can our own professors accept that viewpoint? There is no explanation except that the destructive criticism of the theological Seminaries of Harvard and Yale and Chicago are being parroted by some of the professors in the Bible Departments of some of our colleges. The modern theological viewpoint is that the virgin birth of Jesus grew out of a mistaken application of Old Testament prophecy, and that it forms “no essential part of the Christian faith.” This amounts to the claim that there is *no prophecy* at all of the virgin birth of Christ—for if *his birth* was prophesied, why the omission of such an important occurrence as the miracle of his birth? It is a strike at the miraculous element in the incarnation of Christ, and involves the contingent miracles of the resur-

rection and the ascension, for they were no less miraculous than the virgin birth. If there was the miracle of the *resurrection* and *ascension* at the end of the Lord's earthly ministry, why not the miracle of the *virgin birth* at the beginning of it? And if there were prophecies of them, why not of this? It involves the entire scope of the supernatural claims of Jesus Christ. The effort to prove that it is not a "vital part of Christian doctrine" has in it the same *aim* as the elimination of the word *begotten* everywhere it is applied to Christ in the New Testament.

It is significant that both of these objections, to Isa. 7:14 and Jno. 3:16, come from the same theologians. The prophecy of the virgin birth of Isa. 7:14 and the *only begotten Son* of Jno. 3:16 stand or fall together. One thing is certain: Christ was born of a virgin mother or he was not; and the statements of Matthew and Luke are true or they are false—if he was born of a virgin, and if Matthew and Luke related the truth, then he is the *only begotten Son of God*—and if he was not *that*, then he was not virgin-born.

The words *only begotten* are derived from one compound Greek word—*monogenes*—the meaning of which is evident, for *mono* in the English word is *only* and *genes* in the English term is *begotten*. The Greek term *monogenes* therefore cannot be fully translated without *two English words*. Any man, or set of men, who would drop *genes* from this word, and thus omit *begotten*, either does not grasp the original language and its meaning or he does not believe its doctrine.

This word *monogenes* occurs five times in our New Testament in reference to Christ and is consistently translated *only begotten*: Jno. 1:14, "the only begotten of the Father"; Jno. 1:18, "the only begotten Son"; Jno. 3:16, "gave his only begotten Son"; 1 Jno. 4:9, "sent his only begotten Son." Then, in Heb. 11:17 the word occurs in the original and in the English in reference to the offering of Isaac by Abraham: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten (*monogenes*) son."

In this text the word *son* is in italics, showing that it is not in the original; so if the word *begotten* is omitted (as the new versions have done) this passage would end in mid-air—"offered up his only"! Here it is evident that it requires the two words *only begotten* to fully translate the word *monogenes*—he "offered up his only begotten." But the new translators are involved in the inconsistency of deleting the word *begotten*, which is in the text, but retaining the word *son*, which is not in the text, of Heb. 11:17. It is the evidence of an arbitrary policy of translation to serve their purpose of expunging the cardinal doctrine of the *only begotten* Son of God in the virgin birth of Christ from these New Testament texts, as they also did from the Isa. 7:14 passage of the Old Testament prophecy.

The reason why Heb. 11:17 refers to Isaac as Abraham's *only begotten son* is that Sarah was barren, and Abraham being "about an hundred years old," in the impotence of age, "his body was now dead" (Rom. 4:19); but God "who quickeneth the dead" reactivated Abraham and quickened "the deadness of Sara's womb," so that "what he had promised, he was able to perform" (Rom. 4:17-21)—therefore God *determined* the birth of Isaac, and by miraculous intervention Isaac was *created* and is the type of the special creation of Christ the *only begotten* Son of God. The place where Abraham built the altar upon which to offer Isaac was described in Gen. 22 as *the land of Moriah*, but the particular hill is not known for God said, "upon one of the mountains which I will tell thee of." These hills surround Jerusalem, and it is said by some encyclopedists that the Golgotha crucifixion hill was one of them. Whether factual or not, the "offering up" of Isaac upon the altar of Gen. 22 was a type of the sacrifice and resurrection of Christ, for Abraham accounted that God was able to raise Isaac from the dead (Heb. 11:17-19) "from whence also he received him in a figure"—and the offering of Isaac upon Moriah's altar is the finest prophetic picture of Calvary.

The three other places in the New Testament where the word *monogenes* occurs in the Greek originals are in the record of Luke: chapter 7:12, "the only son of his

mother, and she was a widow"; and 8:42, "for he had only one daughter"; and 9:38, "for he is my only child." The context indicates that due to the limited circumstances of these three passages, having no special significance, the use of the word was incomplete and the translation was therefore limited accordingly and consistently with the circumstances. It is important to note in this connection that only the English omits *begotten* in these three places in Luke—it is complete in the Greek and it is the same in all of the nine passages, and that settles it, but it leads us to ask why it was given an incomplete rendering in these three instances.

In the case of the mother's only son (Luke 7:12) it *specifies* that she was a widow—she did not *beget* him, and the father in this instance was not involved at all, the emphasis being on the feminine side and not the masculine, stressing that he was her own and not a foster son; it was therefore a question of the relationship to herself alone, which accounts for the incomplete use of the word *monogenes*—for the *genes* is in the masculine gender and was not the woman's part; but the dead man was her only son in blood relation, which in the Hebrew concept was important to every Jewish woman. In the case of the ruler's only daughter (Luke 8:42), the Jewish significance in the use of the word inhered in the *father* and *son*, and without this significance the *mono* part of the word—*only*—was sufficient for the purpose, and hence the limited use of the term. In the case of a man's only child (Luke 9:38) there was no contextual significance requiring an exact use of the word. But in the *six passages* of special import, the use of *monogenes* is the full and complete translation of *only begotten*, and they set the measure of the word, and are uniformly fully translated, according to the Greek text itself.

In the English New Testament six passages out of nine read *only begotten*, and in the original Greek text all nine passages are rendered *only begotten*. The Greek word settles it—not the theological modernists who have changed it. From the viewpoint of honest translation, why should

they drop the *six* special and complete uses of the word in favor of *three* incomplete and insignificant uses? Taking the English, it is *six to three* in favor of *only begotten*, and taking the Greek it is *nine to nothing!* Although the Greek word settles it, and the *one hundred forty-eight* translators who produced our English Bible correctly rendered the word, an organized group of Neo-Orthodox theologians without textual warrant have split the word *monogenes* (only begotten) and have thrown half of it away, to implement their long-range theological designs to destroy the integrity of the text of the Bible, to demolish the verbal inspiration of the scriptures and to annihilate the doctrine of the virgin birth of the Bethlehem babe—*the only begotten Son of God.*

It is inconceivable that such a central fact as the virgin birth of the Christ would not have been prophesied, with all of the other facts and phases of his life and mission and ministry. Consider them: (1) Jesus was born in the days of Herod; (2) he was conceived of the Holy Spirit; (3) his mother was a virgin; (4) she was betrothed to Joseph; (5) Joseph was at Bethlehem; (6) Jesus was born at Bethlehem; (7) By divine direction he was called Jesus; (8) he was declared to be a Saviour; (9) Joseph knew beforehand Mary's condition and its cause; (10) notwithstanding, he took Mary and assumed full guardian responsibilities for the child—in *loco parentis* to Jesus; (11) the annunciation and birth were attended by revelations and visions; (12) after the birth of Jesus, Joseph and Mary dwelt in Nazareth.

Now, the only way to get rid of the virgin birth of Jesus is to break down the *genuineness* and *integrity* of the two gospel narratives, as authentic productions. The two chapters containing the narratives of the virgin birth are attested by all available evidence as indubitably genuine parts of the respective gospels—they are in *all* of the un-mutilated manuscripts, and they are in the old versions of the Syriac and the Latin, the Egyptian (Coptic) Vulgate and the Diatessaron—they are in the whole field of the manuscripts. Nevertheless to rid the record of the virgin birth, the destructive critics removed these parts from

the text of the gospels in order to destroy the evidence for the miraculous conception and birth of the Son of God. Similarly, the *Revised Standard Version* and the *New English Bible* and others of these later modern versions, including the latest *Today's English Version* (of the American Bible Society) have made the same changes—including the mutilation of Jno. 3:16—omitting and deleting the words that contain the teaching of the virgin birth of Jesus. But the *honesty* and *common sense* and *good faith* of the New Testament writers, aside from the claim of inspiration, must be recognized—to do otherwise would charge them with incredible stupidity in the concoctions and artfully manipulated deceptions equal to knavery. If the birth of Jesus was not supernatural, the only alternative is that of deliberate fiction by the writers of the New Testament record.

(5) The evidence of the supernatural birth of Jesus Christ in the New Testament epistles.

The critics who deny the records of the virgin birth have alleged that it is mentioned by the Matthew and Luke records only, and that the gospel narratives and the apostolic epistles are silent on the subject. They have asked why the gospel narratives of Mark and John, and the epistles of Paul do not include the mention of the virgin birth, if it is “a vital part of Christian doctrine and faith.” To this we reply that the doctrine of the supernatural birth of Jesus Christ runs through the New Testament. Let us examine the texts and follow the references and allusions.

1. The genealogies of Matthew and Luke support the virgin birth.

In Matt: 1:16, it reads that “Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” The text deviated from the word *begat*, of the father, to say *Mary, of whom was born Jesus*, thus denying by omission that Joseph was his father. In Luke 3:23, the writer Luke inserts “as supposed” with the reference to his being the son of Joseph; and Mark 6:3 reads, “Is this not the carpenter, the son of Mary”—thus Matthew, Mark and

Luke reject the paternity of Joseph. Matthew inserted a periphrasis to disavow the paternity of Joseph, and Mark refuses to chronicle it by phrasing his words "the son of Mary," and Luke inserts the disclaimer in the words "as supposed"—thus Matthew, Mark and Luke invalidate the common concept of the Lord's parentage and nullified the public opinion. The clause in Luke 3:23 is in all reliable texts, and the later versions that alter Matthew's genealogy, with the intent to destroy evidence of virgin birth, do so without the authority of recognized texts. Jesus knew that Joseph was not his father as shown in Luke 2:29 and John 8:42, by his statements "wist ye not that I must be about my Father's business," and "I proceeded forth, and come from God." Jesus knew God was his Father.

2. In Matt. 1:25, referring to the relation existing between Joseph and Mary, Matthew stated that Joseph "knew her not till she had brought forth her firstborn son"; and Luke records the words of Mary to the angel, in Luke 1:34, when she said, "How shall this be, seeing I know not man." The *new versions* have changed the wording of these passages to break the force of the teaching of the virgin birth which they contain.

3. The teaching of John, in the Gospel of John and in his epistles, is predicated on the virgin birth of Christ. In chapter 1:14, 18, John refers to Jesus as "the only begotten of the Father" and "the only begotten Son, which is in the bosom of the Father"; and in Jno. 3:16, 18, he twice refers to Jesus as "his only begotten Son" and "the only begotten Son of God"; and in 1 Jno. 4:9, the apostle said that "God sent his only begotten Son into the world." It is with the intent to destroy the doctrine of the virgin birth that the *Revised Standard Version* and the *New English Bible*, and the entire field of the modern versions, have ripped the word *begotten* from all of these texts, and yet that word is an essential part of the original term from which *only begotten* is translated.

Further evidence in John's gospel of the virgin birth of Christ is the Lord's own words to the Pharisees in Jno.

8:41-42, who taunted him with the insinuation of having been born of fornication, to which he replied: "I proceeded forth and came from God." Today, those who attempt to rid these texts of the virgin birth are taking their stand with the infidel Jews who cast the reflections of illegitimacy on the Lord.

John's record of the discourse with Nicodemus, in chapter 3, implies that Jesus was exempt from all others from the requirement to be born of the Spirit, by reason of the constitution of his Person—for only a man in the natural condition would need to be born anew, as taught in Jno. 1:11-13 as well as in Jno. 3:3-7. But Jesus was "the only begotten of the Father," as declared in verse 14, and the virgin birth is the only ground upon which such a saying could be sustained.

The reference in Jno. 10:35 which Jesus makes to himself as being *the Son of God*, coupled with the statement "the Scripture cannot be broken," applies with force to Isa. 7:14 and all other prophecies concerning him, and it refutes the effort to throw the Old Testament prophecies out of gear with the New Testament quotations and fulfillment.

In a final reference to John's testimony to the virgin birth of Jesus, the references in John's epistles, 1 Jno. 4:1-3 and 2 Jno. 7-10 have no other implications than John's inspired knowledge that the rejection of the virgin birth was a denial of *the doctrine of Christ* and that it was the supreme heresy of the time.

4. The teaching of Paul bearing on the doctrine of the virgin birth.

Preliminary to his own teaching, it is worthy of mention that Luke was Paul's associate in the gospel and in his travels, and it is not conceivable that Paul disbelieved Luke's gospel account in which the virgin birth of Jesus was affirmed.

But the testimony of Paul to the truth of the supernatural birth of Christ is in his postulations concerning Christ, the Son of God; the Son of David, according to the

flesh; the sinless Redeemer; the second Man from heaven; made of woman; the second Adam; the Head of the new race; his descension from heaven, voluntarily entering into human nature; that he was God in the world; and manifested in the flesh—all these statements of Paul are connected with the doctrine of the supernatural birth of Christ—and they are found in the order of mention in the following citations: Rom. 1:3-4; 2 Cor. 5:18-22; 2 Cor. 15:47; Gal. 4:4; Eph. 4:8-10; Phil. 2:5-8 with Luke 1:35; and 1 Tim. 3:16.

In contrast with Adam, in a new creative beginning, Jesus was sinless in the midst of sinful humanity—there is no way to account for his exemption from the sinful lot of man, if man was his paternal origin, or progenitor.

In Gal. 4:4, the word *made* (or born) in the phrase “made of woman” is not the usual word for *born*, as in Matt. 11:11, “among them that are born of women”; but it is the same word as used by Paul in Rom. 1:3, “made of the seed of David according to the flesh”; and as in Phil. 2:7, “made in the likeness of men”—and Gal. 4:4 is thus connected with *the seed of woman*, the “her seed,” of Gen. 3:15. It is also true that the words *became flesh* in Jno. 1:13-14 are the same Greek words as in the passages cited; and from this fact a new significance is derived from Paul’s use of this word in the phrase *made (or born) of woman*, in Gal. 4:4, as a direct affirmation of the virgin birth of Christ.

Other references to the supernatural birth of Christ in the epistles of Paul are seen (1) in the parallelism of Rom. 1:3-4, “made of the seed of David . . . declared to be the Son of God with power,” with Luke 1:34-35 in the announcement of the angel to Mary that “the power of the Highest” would overshadow her to make her child “the Son of God”; and (2) in the statement of 1 Tim. 2:15 that womankind shall be saved in childbearing—through the bearing of the Saviour—in allusion to Gen. 3:15. In the light of the context, the words of 1 Tim. 2:15 find fulfillment in the birth of the Saviour as the *seed of woman* through Mary, the Childbearer.

Thus it can be seen that Paul was not silent on the subject of the virgin birth, but was a witness to its truth.

Corroborative of this accumulative evidence is the fact that the virgin birth of Christ was not questioned by the early church, and only by the destructive critics of the past century, until its outcropping lately through the influence of the modern Neo-Orthodox version of our Bible.

Further corroboration of the fact of the supernatural birth of Christ exists in the unanimity with which the gospel records were received and accepted by the church at the time they were delivered. The unchallenged reception of the four gospels of Matthew, Mark, Luke and John, indicates that there was a state of preparation for them in that which was already known—and an expectancy awaiting their testimony.

Fourth: The organic and spiritual unity of the church of Christ.

The common question among the non-member-of-any-church people is, what church ought one to join, and why are there so many good people who have not *joined* any church? This is admittedly a state of religious confusion existing among pious people. There are about two hundred religious organizations, known as churches, in a race for members—how may an honest and unbiased person determine which of these many churches is right, and what particular church to join? The general teaching of orthodox denominations is that the church is a spiritual expediency and not an essential to salvation, so the logical conclusion of the confused mind would be that as one may be saved and go to heaven out of the church, why be concerned about joining any denomination, or “church group” as it has been lately designated. All of these questions arise out of the general misconception of *the church*, as it is revealed in the New Testament.

The New Testament defines the church as the one spiritual body of Christ (Eph. 1:22-23), the whole spiritual realm over which Jesus Christ reigns as Head, governed by his authority in the rules of his teaching; and that it is

composed of all people in the aggregate who have been saved from sin in obedience to the gospel which the Lord announced in the Great Commission (Matt. 28:18-20; Mark 16:15-16), and which the chosen apostles as inspired witnesses preached throughout the whole world (Luke 24:46-49; Acts 1:8; Acts 2:32, 36-41, 47).

The definition of a denomination is not in the Bible, for it is not a Bible thing. The word *church* in the New Testament is used in two senses—as the *whole* body of the saved believers, or as the *local* congregation of worshipers. The denomination is a religious organization smaller than the *whole church*, for no denomination claims to have within it all of the saved; but it is larger than the *local church* because the denomination is composed of all local churches of one faith and order; and being too large to be the church in its limited sense, and too small to be the church in its general sense—it is therefore not the church in any sense. The church of the New Testament is not a denomination and has no denominational character or connotation.

The prayer of Jesus for the unity of all believers is recorded in Jno. 17:1-26. In this chapter the Lord declared that he had finished the work on the earth that God had sent him to accomplish (verses 1-4); that he had communicated to the men whom he had chosen to be his apostles *the word* that he had received from God the Father (verses 6-17); that he was sending them into the world to preach the God-given word, and he prayed for the sanctification of all through the truth which they were sent to teach and preach (verses 18-20); and he prayed for the unity of all believers through the word of the inspired apostles (verses 20-21). This prayer of Jesus was a Pentecost pointer—pointing to the establishment of his church on the Day of Pentecost as described in Acts 2:37-47. The Lord's prayer of Jno. 17:20-23 anticipated the inauguration of the new dispensation and the beginning of the church by the preaching of the apostles on this Pentecost occasion: "Neither pray I for these (apostles) alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also

may be one in us: that the world may believe that thou hast sent me . . . that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." It is plain that the prayer of the Lord for unity had reference first to the *oneness* of the apostles in the *unity* of their apostolic teaching; and second, to the unity of all who *believed the word* preached by them. This prayer anticipated the establishment of the church by the preaching of the apostles, and it was answered when the believers were made one in the church (verse 20)—*through their word*.

The usual prayer that is heard today calls upon God to answer the prayer of his Son for the unity of all believers—as though God had ignored this prayer from then until now. The prayer of Jesus for the unity of the believers *through the word* of the apostles was answered when the church was established. What the many religious denominations of today will do with their human creeds and party names and doctrines has nothing to do with this *unity prayer* of Jesus. It was answered when the church became *one body* of believers in Christ on Pentecost, and remained one *through the word* of the apostles in the apostolic age—and that organic and spiritual unity exists today in the body of believers who follow the teaching of the apostles of Christ in the New Testament wherever they are in the world.

The hostility of sectarianism to the New Testament church is apparent. There are many millions who would abandon denominationalism but cannot find their way out of the labyrinths of Roman and Protestant creeds in which they are groping and lost in confusion. To lead them out of such abysmal religious darkness into the resplendent light of New Testament teaching is the task of the church today. The denominational plans for religious union are unavailing in that their resolutions are no better than their human creeds. The *unity* of the *church of Christ* is not the *union* of denominational bodies—it is the unity which results from obedience to the gospel and adherence to the New Testament in

doctrine and practice. Through the power of the gospel of Christ as preached by the apostles of Christ, the barrier between the Jew and the Gentile was broken down and they were formed into *one church*. The same gospel today has within it the power to penetrate the citadels of denominational error and bring all believing people into the one New Testament church. It is thus that we do not pray for the prayer of Christ to be answered—we pray for all believers to come into his answered prayer, into the unity and the oneness of his church.

