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Holiness Writers

**OLD TIME
GOSPEL MESSAGES**

By

Elbert Dodd

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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OLD TIME GOSPEL MESSAGES

By

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OLD TIME GOSPEL MESSAGES

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HELL

"And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (Isa. 13:11).

"And in hell he lift up his eyes, being in torments" (Luke 16:23).

The subject of hell is a much neglected theme. It is not a pleasant subject to write about, and the liberal minded, backslidden professors of holiness today are claiming that all the hell there is, is the punishment that men receive for their sins here. But these arguments do not in any way remove the doctrine of hell from the Bible. One has said that there was a great shouting time in hell when the imps reported that the Protestant Ministry had eliminated the doctrine of hell from its preaching. There are many false ideas about hell. Some preachers are denying it, and some are so busy preaching on other things that they do not have time to preach on hell; but hell is just as real and just as hot as it has always been.

I believe in hell first, because hell is the natural and inevitable consequence of sin. Hell is the sure punishment for sin. Sin will damn you as surely as water drowns and fire burns. You may sneer at almighty God, trample His moral law under foot, curse Jesus, and wade through His holy blood; but when you are through, you will find that the blood hounds of hell have been on your trail, and they will back you into the corner of God' s universe and bring you to hell to be punished for your sins.

There is a hell because it is necessary for God to separate the righteous from the wicked and ungodly. The state has a penitentiary to separate the bad from the good, and a Holy God will see that the righteous who have separated themselves from all sin and faithfully served Him will be separated from the bad in eternity.

I believe in hell because hell is necessary to restrain men from sin. When men have a fear of punishment they are more careful. If the young hoodlums of this day who slay, rape, and steal, had the fear of hell before their eyes it would restrain some of them from their wickedness.

The main reason that I believe in hell is because God's Word teaches there is a hell. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains" (Deut. 32:22). "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.. And if thine eye offend thee, pluck it out: it is better for thee to enter

in to the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" (Mark 9:45-48). Surely anyone who believes all the Bible must believe in hell when he reads these scriptures. Because I do firmly believe all the Word of God, I believe in a literal burning hell.

Consider the nature of hell. There is only one real hell, and that is the hell that is taught in the Word of God. The hell of the Bible is a place of fire and brimstone and outer darkness. God speaks of a crowd who will have their part in the lake which burneth with fire and brimstone. "Put your finger in the flame," said John Wesley, "Can you bear it for one minute?" "How then will you bear to have your whole body plunged into a lake of fire and brimstone?" Charles Finney spoke of "Waves of rolling fire into which lost sinners are thrown, who lash its burning shores and gnaw their tongues for pain forever and ever." It is a horrible picture, but words really cannot describe all the nature of hell. We do know it is a place of fire and brimstone and outer darkness. Surely no sane person would think of going to such a place. Hell is a place of eternal torment where one's conscience lashes him and his memory haunts him.

Notice the who of hell. The Bible is clear at this point. "But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 2 1:8). Every sin that can be committed will come under one of these general headings given here in this verse. Every sinner will come under one of these general classifications .

"The Unbelieving" -- those who do not believe all of God's Word are in this class. A good man told me that a professed holiness preacher told him that there were portions of the scripture that he did not pay any attention to. This is unbelief.

"The Fearful" -- those who are afraid to take a stand for the right are in this class. Right is right regardless of how few there may be who are doing right. The preacher who is afraid to take his stand will have his part in the lake which burneth with fire and brimstone, and so will the layman who is afraid to take his stand.

"The Abominable" -- "these six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Proverbs 6:16-19). The fellow that spreads discord will have his part in the lake that burneth with fire and brimstone as well as the one with the proud look and lying tongue. Anything that is an abomination to God will be cast into the lake of fire. The slack wearing, blue jean wearing, worldly women, and the sissy, effeminate crowd of men are all in this class. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5). "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God" (Deut. 23:18).

"Murderers" -- there are many ways to murder. One can murder a man's reputation as well as his physical body. Racial murder is the curse of this day. Unreasonable, unbiblical birth prevention is sin. Stopping a life unnecessarily is as much wrong as taking a life after birth.

"Whoremongers" -- this takes in the lustful and licentious. Those who practice the homosexual sins of this age, the adulterers and adultresses are in this class.

"Sorcerers" -any religion that does not teach that Jesus Christ can and does save from all sin is a false doctrine.

"Idolaters" -- many people make the club or the lodge their god. Many are the little idols of this sinful age-the sports world, the television, the god of mammon, etc. Multitudes in America will go to hell worshipping idols.

"And all Liars" -- men who tell things that they cannot prove to be true and that they know are not true are liars, and they will have their part in the lake that burneth with fire and brimstone.

Consider the duration of hell. Hell is everlasting. It is the logical end of a life of continual sin. If a man goes on in sin until the desire to repent is gone, then his only place will have to be an everlasting hell. My sin is against God, and since God is an eternal being sin will require eternal punishment.

Jesus said that hell is everlasting. Paul declares it to be so. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:9).

God is not willing that any should perish but that all should come to repentance. Even though I know that hell is everlasting and the unrepentant will go to hell and burn forever, I know also that Jesus died to save all who repent and turn from their sins. There is one way to escape this awful place called hell. "There is a fountain filled with blood." Praise God for this fountain! One will have to wade through the blood of Jesus to go to hell. If you will turn to God you can escape this awful hell and come at last to the city of God where there will never be pain nor death. Praise God for Jesus and the great plan of salvation!

OLD TIME GOSPEL MESSAGES

By
Elbert Dodd

BLOTTED OUT OF THE BOOK

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12). "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8). "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life" (Rev. 3:5). "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin-; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exodus 32:30-32).

Text: "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Exodus 32:33).

At the beginning of a new year there are many whose attention is drawn to the opening and closing of books. The scriptures give us some interesting thoughts regarding the books of God and their relation to people.

There are at least three books mentioned that should be of vital interest to every human being. These books are: The Book of Life, The Book of Records, and The Book of the Law, better known as God's Word.

The Book of the Law has to do with the immutable Word of God, and though it may be violated by man, it cannot be changed or blotted out.

The Book of Life was closed by man's sin, but the Lion of the Tribe of Judah prevailed to open the book by the merits of His atoning blood on Calvary's cross. When a sinner repents of all his sins and turns from his wicked ways, his faith claims the merits of the shed blood of Christ and his name is written in the Lamb's Book of Life. It was to this book that Jesus must have referred when He said to the disciples, "rejoice, because your names are written in heaven" (Luke 10:20).

The Book of Records has to do with all our thoughts, words, deeds, and motives from the cradle to the grave. It is from this book that evidence will be brought forth at the judgment bar of God. When one, having come to the age of responsibility, repents and forsakes his sins then they are blotted out from the Book of Records (Acts 3:19), and his name is inscribed in the Lamb's Book of Life. From that day on, if he walks in the light and obeys God, his record becomes a book of remembrance before God. "Then they that feared the Lord spake often one to another: and the Lord

hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16).

If one is to keep his name in the Book of Life he must live according to the teaching of God's Word. Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, t h e same shall judge him in the last day" (John 12 :48). The Bible clearly teaches that there is danger of one's name being blotted out of the Book of Life. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5). "And if any man shall take away from the words of the book of prophecy, God shall take away his part out of the book of life" (Rev. 22:19).

What causes God to blot people's names from His book? Sin is the only thing that can separate a soul from God, and it is the one thing that will blot one's name from the book of God. "The soul that sinneth, it shall die." (Ezek. 18:20). "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Exodus 32:33).

In the passage from which this text is taken the children of Israel had committed the sin of ungratefulness. God had heard their cry and brought them out of the slavery of Egypt delivering them from their enemies, but now they had forgotten His goodness and made and worshipped a golden calf. There are multitudes today who have become ungrateful to God and have broken their promises to Him. Some promised God amid the holocaust of war that they would serve Him if He would but spare them. God was merciful and spared them, but they have not appreciated His kindness. Many have sought God's mercy in the hours of sickness, sorrow, tragedy, and financial reverses. God answered their prayers, but now they have forgotten to turn again and thank Him. It is a sad tragedy when children are ungrateful to their parents. To be ungrateful to friends who have stood by and helped is a cruel thing, but to be ungrateful to God is worse.

Again they had sinned in that they had turned aside from God' sway and worshipped strange gods (Numbers 32:8). The little gods of money, popularity, and denominational loyalty are now worshipped by some who once served the true and living God. Furthermore, they had sinned in giving their offerings to the wrong place and had supported a program of idol worship. "Neither be partakers of other men's sins" (I Tim. 5:22). "For he that biddeth him God speed is partaker of his evil deeds" (II John 11). They had also sinned by exposing their naked bodies, thereby bringing shame and disgrace among themselves and before God. Some holiness (????) schools today cannot play a game of basketball without pulling off their clothes and exposing their bodies to the gaze of the opposite sex. "They sat down to eat and drink and rose up to play" (Exo. 32:6). Moreover they had sinned by breaking God's Sabbath (Numbers 31:12). Far too many today are forfeiting their hopes of heaven for Sunday jobs and sinful pleasures. Some habitually desecrate God's day by eating out and by buying and selling. Others desecrate it by family reunions or the popular sports of the world. Such blatant disregard for the laws of God will bring inevitable judgments upon the land.

Adding to or taking from the words of the Bible will cause God to blot out a person's name from His book (Rev. 22:19). The promoters of the new "Red" Bible will find themselves in this class in that great and final day.

How can one get his name in God's book? If you will come to Jesus Christ with a truly penitent heart confessing and forsaking all your sins, God will scour your record from the top of your head to the basement of your soul and give you a clean page on His book. Your name can be written down in the Lamb's Book of Life and you too can sing, "There's a new name written down in glory, And it's mine, Oh yes, it's mine." "There is a fountain filled with blood drawn from Emmanuel's veins, and sinners plunged beneath that flood, lose all their guilty stains."

OLD TIME GOSPEL MESSAGES

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CHRIST OUR PATTERN PREACHER

The great need of this time-serving, compromising age is gospel ministers who, like Christ, will take the sword of the Spirit and cut through the veneer of formal godliness, formality, fashion, pride, pretense, secretism, and worldliness; and uncover sin, expose carnality, and unmask hypocrisy. Such men would bring down the blessings of heaven and perpetuate a church-wide revival that would stir the whole world and shake the ramparts of hell.

I. JESUS WAS BOTH A NEGATIVE AND A POSITIVE PREACHER -- "He tore down and built up."

There is the great objection to what is termed "negative" or "radical" preacher. We object to them too if it is meant by the expression, those who preach people down and destroy their faith merely for the sake of exploitation or achievement. But, if like John the Baptist, the preacher cuts down in love what needs destruction in order to build up in the end, there is great need of such men. Much in the modern church and some things in the holiness churches need destruction. Preachers who do this work may be classed as harsh and without love or sympathy, but this is a blind accusation. The greater the preacher's love for God and humanity, the more unflinchingly will he wield the sword.

The popular idea that John the Baptist was iconoclastic and void of sympathy is a false notion. He was an understanding, tenderhearted man who loved people too well to let them drop quietly into hell without warning or rebuke. He realized that the greatest tragedy that could come to the soul was to be lost forever in hell, and that earnest endeavor to prevent so terrible a tragedy was the highest expression of courageous love.

God called Jeremiah to "root out, pull down, throw down, and destroy" and then to "build up and to plant." He was to be God's "battle-axe." The negative work of destruction always precedes the positive work of reconstruction. The thing God had against certain false prophets of the day was that they "healed slightly" and did not "discover the iniquity" of His people. They were too "diplomatic" to go to the bottom and offend. God needs radical preachers with backbone and unfailing courage who will go to the bottom of the sin problem and relieve sin's disease altogether.

Such a ministry was Christ's and such must be that of those who follow Him. He dug out sin and forgave it; wounded and healed; made men miserable, and then comforted them. If one would follow Him in His wonderful ministry, he must not only edify and comfort, as desirable as this might be, but often he must tear down and discourage wrong conceptions and then strengthen and comfort. Jesus never comforted any in their sins. He said, "go and sin no more." We wonder at the interpretation some have of Him when they give the impression that He was all love, compassion, pity and sympathy. Certainly His severe messages were in love. He said of His ministry: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the

blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19). But He also spoke of bringing a sword, and He could administer the most scathing and withering denunciation and rebuke whenever necessary. In one moment He could say, "How can ye escape the damnation of hell?" and in the next with tearful heart and eyes, "O Jerusalem, how often would I have gathered you as a hen doth gather her brood." He would cry, "Woe unto you scribes, Pharisees and hypocrites," and then with forgiving, outstretched hands say, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

O, for more Christlike ministers, who possess that wonderful combination of courageous fidelity and fearlessness mingled with tender love and heavenly sweetness. It is a strange love that can keep silent in the church when it is surrounded by evidences of worldliness and pride; that can watch poor deceived souls go to hell rather than speak out in plain terms against specific forms of sin. That is a kind of love Jesus never possessed. Real Christian love will compel the preacher to give no quarter to sin, to "cry aloud and spare not: and lift up his voice like a trumpet and show my people their sins."

II. CHRIST WAS A POINTED PREACHER.

He used specific terms. He did not direct His message to those who were not there or to some vague imaginary person. He employed the second person. He spoke so plainly of sin and people that none could mistake of whom and what He spoke. He was unlike the pastor who assured his hearers that they would not be embarrassed or put in any uncomfortable position. Actually that is what must happen before men can get saved. Jesus used plain language such as lust, adultery, fornication, evil thoughts, covetousness, pride, foolishness; called out scribes, Pharisees, lawyers hypocrites. He spoke of definite places, Chorazin, Bethsaida and Capernaum. "O Jerusalem which stonest the prophets and killest them that are sent to thee." To the Jews He said, "ye are of your father, the devil, and his lusts ye will do."

There is great pressure on the minister to please everyone, to which if he yields, he cannot please God. The preacher is urged to be wise, discreet, tactful, cautious, judicious, a mixer, all things to all men, to join the lodges to win the lodge men, etc. But sinners are never won to Christ in this way. Vague, indefinite, unspecific preaching will not bring the agonizing terrors of old-fashioned conviction. Through the vain conceit of learning, opinions, and traditions of men the counsel of God is made of none effect. The story is told of one worldly preacher who said to his elite cultured audience, "If you do not repent in a measure you will go to the place which I have too much self respect to mention before this cultured audience." Direct Christ-like preaching may shock cultured ears and irritate refined sensibilities, but they had better be shocked than damned! There is no greater hindrance to the kingdom of God than the man-fearing, compromising manner with which the awful fact of sin is dealt in many modern pulpits.

III. PEOPLE WERE OFTEN OFFENDED AT CHRIST.

Whoever will be God's prophet and preach God's word may as well know from the beginning that it will bring opposition and offended hearers. The very nature of a holy life antagonizes sin and stirs the devil. John Wesley judged the effectiveness of his sermons by the offense that they brought. "I

preached at six at St. Lawrence's; at ten in St. Katherine's Cree-Church; and in the afternoon at St. John's Wapping. I believe it pleased God to bless the first sermon most because it gave most offense" (Journal of John Wesley, Vol. 1, pp. 82, 83). Jesus offended His hearers. After one of His searching sermons they led Him out to the brow of the hill to cast Him down, and said He had a devil.

The disciples had little opposition until their sanctification on the day of Pentecost. Then people became angry and there were threats, arrests, and imprisonments, and they were told to speak no more in His Name. The baptism with the Holy Ghost and the consequent tongue of fire and offended hearers seem to be inseparable. Whether men will hear or forbear, we must declare the whole counsel of God. If we would follow Jesus in testimony, prayer, and preaching, we will have offended hearers. Let no one think he can so wisely present the doctrine of holiness as to offend none, If so he has learned what Jesus and the apostles and reformers never learned. "Woe unto you when all men speak well of you." "From that time forth many of his disciples went back and walked no more with him." "Knowest thou not that thy disciples were offended at thee?" Surely if anyone could have so wisely presented the gospel to all classes as to have offended none, Jesus ought to have been that one. But this He was never able to do. He antagonized the unspiritual church and the world until they hated Him. "Me it hated because I testify of it that the words are evil."

IV. JESUS SPOKE THE WORD OF GOD.

"Whatsoever I speak, even as the Father tells me so I speak." "I speak not of myself, but the Father dwelling in me He doeth the works." "He gave me commandment what I should say and what I should speak." "He whom God has sent speaketh the words of God." To all who would represent Him He says, "hear the word at my mouth and give them warning from me." "MI I command thee, thou shalt speak, diminish not a word of it, keep back none of it, declare the whole counsel of God." "Eat the book," preach the word for it is "quick, and powerful, and sharper than any two edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is the hammer that breaks the stony hearts in pieces, and drives conviction home. Let us not be wiser than Jesus. Let us take Him as our guide and preach the old, old story. "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" (Col. 2:8).

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THE OLD TIME RELIGION

In introducing true religion to the world, it pleased God to do so through the prophets, apostles and the revelation of His Son Jesus Christ. The old time religion is that which was enjoyed by the prophets and apostles and taught by our Lord Himself. Today there is much said and little known about the old time religion. It is one thing to sing and preach about it and another to live by its standards, practice its spirit, and support its doctrines.

I.

The old time religion was an experiential religion. The divine record is replete with accounts of men and their experiences with God. How clearly this is seen in the climaxing experience of Jacob that dark night when he wrestled with an angel and would not let go until he received the blessing that changed his nature and his name (Gen. 32:24). Early in his writings Isaiah the prophet testifies: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up and his train filled the temple" (Isa. 6:1). He also tells of the experience that occurred in his life. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:6-7).

The apostles were nonetheless certain about their experience with God. Peter was definite in his confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Paul said, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). John declares: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:1, 3).

II.

The old time religion, that of the prophets and apostles, was radical in its denunciation of sin and worldliness. When Achan's sin had brought defeat to Israel at Ai, God refused to be with them any more until they destroyed the accursed from among them (Joshua 7:12). When David committed sins of adultery and murder, the prophet Nathan was specific in his preaching and faithfully cried out, "Thou art the man" (II Sam. 12:7). Elijah fearlessly pronounced the judgments of God upon wicked Ahab and the painted, jewelry bedecked Jezebel because of their sins. Isaiah, with a burning message from God, rebuked the proud haughty daughters of Zion because of their worldly attire (Isa. 3:16:24). Paul, the apostle, speaks out plainly against worldly adornment when he commanded "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works"

(I Tim. 2:9-10). Regarding this Peter wrote, "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel; 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, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God adorned themselves" (I Peter 3:3-5).

The farther away any movement gets from the Bible, the more lenient it becomes toward sin and worldliness. Any ministry that does not cry out against specific forms of sin and worldliness, as definitely as did the prophets and apostles, is blind to its responsibility to God, the Church, and a lost world.

III.

The old time religion brought persecution. The prophets were not popular men. They were hated, denounced, ridiculed and despised. They "had trial of cruel mockings and scourgings, yea, moreover of bonds of imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented ... they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11:36-38). It was said of Paul, the apostle to the Gentiles, that he "had a revival or a riot everywhere he went." All of the apostles suffered severe persecution and most of them won the Martyrs crown as they went sweeping through the gates of glory. From its very nature a holy life in the world today brings antagonism and persecution. Jesus Himself said, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2). But He also said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11-12).

IV.

The old time religion brought sacrificial giving. The prophets gave themselves so completely to their task that they had nothing. The early disciples sold all they had and invested in the kingdom of God. Pioneer preachers of the holiness movement suffered dire need to preach its doctrine. There is no place for selfishness in the heart where Christ reigns supreme. With millions dying for lack of the necessities of life and many more without the "living bread from heaven," Christ must be saddened when many who bear His name spend their money for luxurious homes, fine automobiles, jewelry, television, expensive clothes, extravagant furniture and imposing buildings. Isaiah's question would be appropriate for this day of extravagance. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (Isa. 55:2). The spirit of the Master has always been that of simple living and sacrificial giving.

V.

The old time religion brings a burden for the lost. Moses was so burdened for sinful Israel that he was willing to be blotted out for their sakes (Ex. 32 :32). The weeping Jeremiah was so impassioned for the lost that he cried, "Oh that my head were waters, mine eyes a fountain of tears,

that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1). Paul had such a concern that he was willing to become accursed from Christ for his lost kinsmen (Rom. 9:3).

The tragedy of our day is that so many who profess salvation have no passion for the lost. How can men be at ease in Zion with the nation paralyzed in the grip of sin and millions in foreign lands dying in heathen darkness? How can church members go from day to day with tearless eyes and light hearts, feasting and frolicking instead of praying and fasting, while hundreds of young men die on gory battlefields and thousands are bowed beneath the load of sin and sorrow? Oh, where are the men and women who will stand in the gap between a sin avenging God and a sinning humanity?

Thank God! There are some who still have the old time religion with its privileges of burden bearing and soul winning. May God help us to preach and live the old time religion for it is the only kind that will take us to heaven. "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11).

"Faith of our fathers! living still,
In spite of dungeon, fire, and sword;
O how our hearts beat high with joy
When e'er we hear that glorious word."

OLD TIME GOSPEL MESSAGES

By
Elbert Dodd

STRONG DELUSION

"And with all the deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie.

"That they all might be damned who believe not the truth, but had pleasure in unrighteousness" (II Thessalonians 2:10-12).

Really the main thought here is that God shall send them strong delusion. This great truth gripped my heart when I realized that it was God who was sending this delusion.

In Isaiah 29:10 we read, "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:"

In I Kings 22:22 we find these words, "And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Now notice the Scriptures have plainly taught us that God did this; God closed their eyes, God put them to sleep, God sent the lying prophet.

Notice the words of Jesus in John 12:40, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

When this great truth dawned upon me and I saw that it was God that sent the strong delusion, then I began to wonder why did God send this strong delusion. Then I saw that the truth was plainly taught in II Thessalonians, "They received not the love of the truth, that they might be saved." One must love the truth before he can be saved, and when one refuses to love the truth and cultivate this truth by loving it, then he comes to the place where he won't believe the truth.

Note that 12th verse, who believed not the truth. " The first step now was not to love the truth. Friends, do we sincerely love the blessed truth whether it fits us or not, or whatever it may be, do we love it? If we do not love it, then we will come to the place where we won't believe it, and we will begin to explain it away and say that God didn't mean what He said. "Surely if the Apostle Paul and others lived in this day they would take a different view point of things and they would write

differently, so we need a new translation of the Bible." "This translation gets a little too close to us, so we'd like to have a new translation." Or "we don't know what to believe about it, therefore we don't believe it." This is the second step.

Then third he says, "...but had pleasure in unrighteousness." Now friends, people who do not love the truth and who do not believe the truth soon come to the place where they love unrighteousness. They love the things of the world. They love to sit around their TV and watch worldly programs, and they love to go to ball games. They love to go down to the bowling alley and to be out with worldly crowds. They love the ungodly jokes and all the glamour of the world. Why? Because "...received not the love of the truth, and did not believe the truth" so it came to the place where they were lovers of pleasure.

Paul said in Romans 1:26, "For this cause God gave them up..." Now friends, God will give you up and let you believe a lie and be damned. If you insist on believing that you can accept Jesus without repenting. God will let you believe it. The truth is, "Except ye repent, ye shall all likewise perish." This is truth. Repentance is godly sorrow for sin, confessing sin, turning from sin and making restitution for sin. But if you do not love this truth and do not believe this truth, then God will let you believe the doctrine of accepting Christ without repenting and giving up sin. He will let you believe a lie and be damned.

Second, if you insist that you do not love the truth and do not believe the truth, He will let you believe that you can sin and be a Christian. Now the Scripture plainly teaches that, "he that is born of God doth not commit sin, for His seed remaineth in Him and he cannot sin," and " he that committeth sin is of the devil." But if you insist that you don't love this truth of sinless religion, this truth of Christian perfection before God, this truth that God has given us: you don't love it and don't believe it, God will let you believe that you can be a Christian and sin every day.

Then God will let you believe that you can love the world and be a Christian. The truth is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Then note James 4:4, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be the friend of the world is the enemy of God." Now this is the truth. You can't be a friend of the world. You can't flirt with the world. You cannot do these things and be true to God. This is the truth, but if you insist and do not love this truth and will not accept it and believe it, then God will let you believe that you can love the world and love God. Finally He'll send this arrow so deeply into your heart that you'll believe a lie and be damned.

Then there is the truth of sowing and reaping. The truth is, "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." This is the truth. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." This is God's truth. But if you insist on not believing this and do not love this great truth, He'll let you come to the place where you don't even believe it and go on sowing your wild oats with the expectation of reaping good oats. You'll go on defying God and turning on God, and God will let you do it if you refuse to love the truth and believe it and receive it. He'll even let you believe a lie and be damned.

Next, God will let you believe that you can get to heaven without holiness. Now the truth is, "Blessed are the pure in heart: for they shall see God." "Be ye perfect therefore as your Father in heaven is perfect." And, "Follow peace with all men and holiness, without which no man shall see the Lord." Now if you insist and do not love this truth of Bible holiness and believe this doctrine that leaves out the "killing" and "dying out," and want to believe all that, and don't love the truth of real dying out and getting sanctified holy, then God will let you believe that you can live on this earth in a regenerated spirit and never be sanctified and then get to heaven in the end.

OLD TIME GOSPEL MESSAGES

By
Elbert Dodd

THE TITHE IS THE LORD'S

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S; it is holy unto the Lord" (Lev. 27 :30). "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts" (Mal. 3:8-12).

The above scriptures teach without a shadow of a doubt that the tithe belongs to God. God, through Moses, gave the law and then states that the tithe is the Lord's. Then in Matthew, Jesus says we ought to tithe. This thought signifies that it is a righteous duty. Then God, speaking through Malachi, declares that the tithe belongs in the store house. We firmly believe that the store house is where one gets his soul food. Malachi was the last prophet through which God revealed truth until near the birth of Christ. Malachi walked and talked with God about four hundred years before Christ came in the flesh. At the time of this prophecy the Jews had returned from Babylonian captivity and were dwelling in the land which God had given them for a heritage.

But after their return, things were not going well. There was drought, pestilence, trouble and much grumbling among the people. The trouble was not with God or His plans. The trouble was with them. They had robbed God of that which they knew was His. They had not paid their tithe. And God said, "Ye have robbed me in tithe and offerings." Consequently, heathen kings were their masters, the soil which they tilled yielded a scanty return for their labor, locusts devoured the grain in their field and the drought destroyed the grass and grain upon which their flocks and herds depended.

God divides time into sevenths and material things into tenths. I believe our nation is in the confused and decadent state it is in because we as a nation have not kept God's laws regarding the Sabbath and the tithe. Some would tell us that the law of the Sabbath and the tithe is only the Old Testament. It certainly is taught in the Old Testament, but who told us to discard the moral laws of the Old Testament? Certainly Jesus didn't. He came not to destroy the moral laws but to fulfill the laws that had to do with the Jewish economy and ritual. He was the Lamb slain. He made the supreme sacrifice but He strengthened the moral laws. He gave us a new Sabbath, the Lord's day and He gave us a new reason to tithe. The Jew tithed because he was forced to because of God's law, but we tithe, as Christians, because we love God's law, and we have His grace that makes us love His

cause. Personally, I do not believe that any man can be a Christian in this enlightened age and not be a tither.

The law of tithing applies both to the layman and the minister. How can a minister of the gospel preach that one should tithe and then not tithe himself. Brethren, we are shepherds of the flock and we should be examples in every day living and giving.

The question may be asked, "What is the tithing?" The tithing is one tenth of one's income. It is better to figure it thus than to try to deduct too many things or to check God too closely. I find that the person who pays tithing on all his income is a happy person.

The next question that may be asked is, "Why should one tithe?" First, it is a reasonable thing to do. If I rent a farm to raise cotton, I pay the owner of the land one-third. He owns the land, pays the taxes and keeps up the fence. He requires one-third. If I pick the cotton and do not pay him his one-third, then everybody would consider me a thief and a robber, and I would be. Isn't it reasonable to believe that since God gives one health and strength to work and gives one the air to breathe and sends the sunshine and rain so he can raise the crop, that God should get one-tenth? I believe so, and so do you, if you are honest and fair minded. No wonder Malachi calls one a robber who fails to pay God His tithing.

In the second place, we should tithe because it is God's command (Deut. 14:22-23, Proverbs 3:9-10, and Matthew 23:23). Tithing is a moral law and no one can knowingly break God's moral laws and be a Christian.

Still another question may be asked, "Where should I bring or pay my tithing?" God said to bring them into the store house (Deut. 12:6, Mal. 3:10). The store house is where one gets his supplies. We do not buy groceries at Smith's Grocery and pay the Jones Grocery Store. We pay where we get the groceries. We should pay our first tithing where we get our soul food. All who joined the Bible Missionary Church took a solemn vow that they would pay their tithing where they held their church membership. (See General Rules Paragraph 31, Part 2, Page 19 of the Manual.) For one to say that he does not believe in tithing is to say that he does not believe all of God's truth. Neither can one be honest and break his church vows.

Furthermore, we should tithe because it is God's plan to carry on His work. God is a God of order and His Church is His cause. The Church is a Divine organization.

Finally, we should tithe to receive the blessings that come from giving. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). Also Malachi tells us that there shall not be room enough to receive the blessings that come from giving. Really one does not give when he pays tithing. He merely pays rent. When one gives beyond the second tithing he then begins to give, and then is where the blessing starts. Are you prayed up, paid up, and ready to go up?

OLD TIME GOSPEL MESSAGES

By
Elbert Dodd

LIBERALISM

Scripture Lesson: Revelation 2 :18-23; 2:15-19. Text: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 2 :16).

Liberalism is a lukewarm religion. It seeks to straddle the fence and take the broad view of all things that have to do with spirituality. The reason most people take the liberal road is because it offers them the way of least resistance. Liberalism takes no definite position against sin and worldliness and makes no exacting demands upon its adherents. A Liberalist believes only what he wants to believe and lives any way that his feelings lead him to live. He knows little or no restraint. Liberalism leads to chaos in the spiritual and moral realm because every man does that "which is right in his own eyes." Let us notice:

I. The Cause of Liberalism. Works without faith breed Liberalism. "I know thy works," (Rev. 3:15). It emphasizes works more than it does faith. While it is true that faith without works is dead, it must ever be remembered that faith supersedes works and is the medium through which the benefits of divine grace comes to man. One can very easily get so busy working and doing things that he can run out of true faith. While there is no faith without works, one must not forget that there can be works without faith. It is always easier to work human plans and programs than it is to wait on God until true faith is born.

Another cause of Liberalism is shallow preaching. Shallow preaching seeks to "Accentuate the positive and eliminate the negative." Shallow preaching avoids the negative because it does not like to clash with the selfish and wicked practices of men. No one can successfully deny that the gospel is both negative and positive. Some preachers do not preach the negative because they do not want to pay the price for the anointing that it takes to preach close. A man can preach positive generalities that do not offend without much prayer, but it is different when he goes to naming sin. He cannot spend his time leading his people in social activities and catering to all the whims of each civic organization, and have that tender anointing that it takes to be effective in pointing out the sins and short comings of his people. To preach the negative, a man's heart must be broken with such concern for the people that he can pour forth, from his soul, tender burning denunciation like the weeping prophet of old. To possess such a spirit one must pay a greater price in the secret closet of prayer than most preachers are willing to pay. For that reason they do not preach negatives. Negative preaching lays the foundation upon which positive preaching can build.

All too often the preaching is shallow because the preacher is selfish. "For all seek their own, not the things which are Jesus Christ's" (Phil. 2:21). The shallow preacher is primarily interested in his own temporal well being. He is more interested in knowing about the salary and if the church pays all the bills and if the parsonage is furnished, etc., than he is in knowing God's will. The selfish, shallow preacher does not realize that if God leads a man to a place He will see that his every need is supplied. "For many walk, of whom I have told you often, and now tell you even weeping, that

they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18-19).

A shallow ministry and leadership will, of course, thrive on shallow altar work. They are not concerned that people really pray through and quit the sin business but are only interested in professing them through and getting them into membership, so that they can have a great church. Such conditions cannot but produce shallow spirituality.

Liberalist tainted literature is also a subtle and effective means of producing Liberalism in the church world of today. The new "blasphemous bible" strikes directly at the fundamental principles of the Christian faith. Anyone with an ounce of reason or religion knows that it is "pink" in more ways than in merely having a red cover. Yet this book is defended by many professors in holiness churches. In a fairly recent Sunday school quarterly of one holiness church, the lesson aimed a direct blow at the inspiration of the scriptures by picturing Doctor Luke tramping up and down the hills of Judea seeking for material and information with which to make the Bible. In the same quarterly it went so far as to imply that there was a time when Jesus was not sure that He was the son of God. The amazing and disheartening thing about it all is that when such practices are brought in question they are hotly defended by some who are in leadership in the holiness movement. "If the foundations be destroyed, what can the righteous do?" (Psalms 11:3).

II. Signs of Liberalism. Liberalists are great workers. They must make up by doing what they lack in being. "I know thy works, and charity, and service, and faith, and thy patience, and thy works;" (Rev. 2:19). Workers conferences and expert plans abound. When the Holy Ghost is lacking, much human effort is required. There is plenty of flag waving and bell ringing, but no real whistle blowing and no steam to do the job because there is no fire in the fire box. The people must be coaxed and bribed to work by the prizes that are offered. Their love for Jesus is so weak that it does not furnish sufficient motivation for the task of seeking the lost. They will do for a prize what they will not do for the Christ of Calvary.

In the opinion of the Liberalists they are "rich, and increased with goods, and have need of nothing;" (Rev. 3:17). They boast in their large membership. They are more interested in the number who joined than in how many prayed through to victory. They are more interested in how much money was raised than in how many young people were called to the mission field.

They are more interested in members than in ministering to a poor lost world. They are more interested in getting the head trained than in preparing the heart or caring for the widows and orphans. Liberalists are greatly impressed by magnificent church buildings and great institutions. They know not that in God's sight they are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

A further evidence of Liberalism is the worldliness that is permitted in the church. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Rev. 2:20). That wicked woman Jezebel, who painted her face and sought to seduce the prophet Jehu, is actually in the church and is permitted to carry on her nefarious

trade and teach in the church. The Jezebel crowd runs the liberal church and the board. The choir is filled with bobbed haired, painted, jewelry bedecked, and often bare armed women. When considering the calling of a pastor the board asks, "Does he preach against television and things? If he does, we don't want him." They never consider how many souls might be saved if the good man were permitted to come. They say, "We don't want a man who preaches against things, because he might run some people off." How could he run people off who are not coming? It is not the world that opposes radical preaching, but the backslidden, liberal element in the church.

I have found, after many years in the ministry, that the sinner is more friendly toward the rugged truth of the gospel than the unsanctified or backslidden church member.

A soft, cowardly, ministry and laity clearly indicates Liberalism in the church. "Thou sufferest that woman Jezebel to teach." They are afraid to oppose the worldly element in the church. Often they have loaded themselves with so much church debt in order to build their beautiful church and attractive recreational building that they cannot afford to offend anyone less they lose a few paltry dollars and find themselves having to sacrifice. There are many who would go the old fashioned way if they did not crave the soft popular way. They must have, at any cost, the pat on the back, the office, and the applaud of the worldly church crowd. A liberal ministry cannot produce a spiritual church. John Wesley wrote in regard to this type ministry, "They say much of the promises and little of the commands; they corrupt their hearers, vitiate their appetites so that they cannot endure sound doctrine or receive true nourishment. They feed them with sweat meats until the bread and meat of the kingdom becomes unpalatable, and it is extremely difficult to recover them from their enfeebled state and get strength and vigor into their souls. Preachers of this kind, though it may appear otherwise, spread death rather than life among the people." A liberal church is incapable of reproducing real spirituality. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:3).

III. The Result of Liberalism. Liberalism renders one lukewarm. He is neither cold nor hot. Lukewarmness is sickening to God. "I will spue thee out of my mouth" (Rev. 3:16). After people backslide they become grossly sinful. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator who is blessed for ever. Amen" (Rom. 1:21-25).

God will cast them into the great tribulation. I had rather be hated, lied on, persecuted and despised, and come through fiery trials for the sake of Jesus than to have God cast me into the great tribulation.

Liberalism may be likened unto a great serpent. It is cunning, deceitful, subtle and heartless. It will bite a baby as readily as it would bite a grown person. It is deadly poison. If it ever strikes its fangs into one he becomes blind to spiritual things. He will turn against his own dear loved ones.

Liberalism makes one unnatural. It will make one bite, like a mad dog, those who have been the kindest to him and who love him best. Oh, the dark tragedy of Liberalism in the hearts of men!

Is there no cure for the deadly disease of Liberalism? Yes, thank God! There is a cure provided through the blood of Jesus Christ. The condition is that of true repentance. Liberalism must be confessed and renounced just as any other sin if there is to be victory over it. God cannot and will not ignore or excuse sin, but He will abundantly pardon all who will confess and forsake it. The only road back is the route of bitter, heart-sore, penitence of soul. "As many as I love I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19). Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). F. L. Eiland pointed the way back when he penned the old song, Do you seek relief for your sin-sick soul? You to Christ, then, must make appeal, There's no other one who can make you whole, You must come where the blood can heal!

OLD TIME GOSPEL MESSAGES

By
Elbert Dodd

THE ENDURANCE TEST

"But he that shall endure unto the end, the same shall be saved" (Matthew 24:13).

These words were spoken by our Lord in His discourse on His coming back to this old world the second time. If the Holy Scriptures teach any one thing they teach that Jesus Christ, the Son of God, is coming back to this old world the second time.

In the 24th chapter of Matthew Jesus tells us how we can know that His coming is near, and of some things that will happen that His very own will have to endure -- not enjoy, but endure. The race is not to the fast runner, it is to the one that endureth. Let's notice some things Jesus said we would have to endure.

First, it is FALSE DOCTRINE. "For many shall come in my name saying, I am Christ; and shall deceive many" (Matthew 24:5). "And many false prophets shall rise, and shall deceive many" (Matthew 24:11). Many are claiming to be the Son of God today, and more are claiming to be the voice of God -- the voice of prophecy. This is the day we MUST try the spirits. Any doctrine that does not coincide with God's truth is not the true Doctrine of God. Paul wrote many things, but everything he wrote lined up with the teaching of Jesus. He was inspired to write by the Holy Ghost, and it was Paul that said "try the Spirits." This is a day of impressions, false theories, and false prophets. Any voice, any impression that does not line up with God's word is not true. But these are some of the things we must endure in the last days.

Second, God's people must endure the UNREST OF THIS AGE. Political unrest, wars, rumors of wars, little wars, big wars, and threats of wars. "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matthew 24:6-7). But Jesus said, "see that ye be not troubled." These are some of the things you must endure.

Third, PERSECUTION. No living person enjoys being persecuted, lied on, and all that goes with persecution, but Jesus said in Matthew 24:9-10 "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." We are living in that day when friends are betraying friends. We are living in the day of mis-representation, mis-information, mis-quotation, mis-construction, and mis-understanding among God's professed Holiness people. We must be careful that we are not ensnared in the wiles of the devil. These things are upon us, but we must endure them to be saved.

Last, we must endure the GREAT FALLING AWAY. In Matthew 24:12, Jesus says "And because iniquity shall abound, the love of many shall wax cold." Paul says in 2 Timothy 3:1-5, "This know

also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness but denying the power thereof: from such turn away." Also in 2 Timothy 4:3-4 Paul says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

We are living in that day of sinful pleasure. People are wild over sports, wild over sinful pleasures. People who profess a high state of grace will let their children play in the big football games, and they will drive hundreds of miles to see the games. They will neglect Prayer Meeting to see the big fight on TV more interested in sports than the things of God. Preachers will spend God's holy money for TV so they can entertain their members and themselves. The world and many professed Christians are wild over fashions and fads, and many of the fads of today deeply offend God's sanctified people. No sanctified man or woman appreciates any of this, but Jesus said "He that shall endure unto the end, the same shall be saved."

We are in a great endurance contest, but stay true, God's little flock, our Lord is coming back to bring a halt to all this. We must endure these things, but we shall forever enjoy the things which are to come. Jesus says, And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

OLD TIME GOSPEL MESSAGES

By
Elbert Dodd

A MESSAGE OF WARNING TO GOD'S SAINTS

Scripture II John 9-11:

"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:

"For he that biddeth him God speed is partaker of his evil deeds."

Let's notice first of all who wrote this Epistle. It was John the Beloved. The John that leaned on Jesus' breast, the one that seemed to be the closest to the Lord and the one the Lord revealed the future to in the great book of Revelation. But he lived in a day when apostasy had already set in, and he loved his brothers and sisters and God's children, and he had a message for them, and he wanted to give the message to them. So he wrote this message to, "The elders unto the elect lady and her children, whom I love in the truth." You will notice it was to the "elect lady," that is God's chosen people, His chosen church.

Now let's look at this truth which he gave out to God's holy people. Many good, conscientious, holy people are being deceived in this day in which we live. This day is the day of deception. This is the day when many false religions and false Christs are to be found throughout the land. So this warning is a timely warning.

Let us notice the doctrine of Christ. He claimed in many places to be the Son of God. He was born of the virgin Mary and lived among men and when John the Baptist baptized Him, there was a voice from heaven which said, "This is my beloved Son, in whom I am well pleased." The doctrine of Christ is the doctrine of Him being the only divine Son of God. Not a son of God, but THE SON OF GOD. Jesus gave forth His doctrines in the great sermon on the Mount in the 5th, 6th and 7th chapters of Matthew.

In this great sermon, His doctrine was a doctrine of pure religion. He taught that one must make his peace with God and then he must have a pure heart. He also taught that there is a heaven. He said, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go I will come again." So He taught that there was a better place and He was coming back to this world the second time.

Not only did Jesus teach that He was coming back the second time, but had His apostles to record this fact. Notice in Acts 1:11 we read, "Ye men of Galilee, why stand ye gazing up into heaven? this

same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This same Jesus as you see Him go away, so shall He come. Many advocate today that He comes into the heart, but not in a bodily form. But the blessed hope of this day is the doctrine of the second coming of Jesus back to this old world again.

Not only did He teach that there was a heaven, but He also taught that there was a hell, In Mark 9:43, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched." In Luke 16 beginning with the 19th verse, we have a vivid description of a man who lived and died and went to hell. Now friends, these are some of the doctrines of Christ.

He also taught, "If any man will come after me, let him deny himself and take up his cross and follow Me." If He taught anything, He taught self denial. Denial of the world and separation from the world. Through Paul, whom He ordained and gave a special dispensation to give to us, He gave us these words in II Corinthians 6:14-18 which teaches a complete self-denial and a complete separation from the world.

Then He taught that we must keep His commandments. John 14:23, Jesus said, "...If a man love me, he will keep my words:" He gave to us this great book of First John where He said, "And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: Whosoever sinneth hath not seen him, neither known him. Whosoever is born of God doth not commit sin;" This is the doctrine of Christ against a sinning religion and for a sinless religion.

He also taught that we were not to love the world. He said about His disciples that they were not of the world even as He was not of the world. In I John He says, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." No man with intelligence could believe that a person who has the doctrine of Christ abiding in him will love the world or the things of the world. The Bible is very plain about what He means about the things of the world.

Jesus taught holiness. He said, "Blessed are the pure in heart, for they shall see God." In John He prayed, "Sanctify them through thy truth, thy Word is truth." In I John He says, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin."

This is the doctrine of Christ, friends. Now comes the warning. If there come any unto you and bring not this doctrine, receive him not into your house. This not only means your house, but your fellowship. Neither bid him God's speed. Friends, we can receive him in and bid him God's speed by indulgence, by being unconcerned, by private contribution, and public countenance, and public assistance and open apology and defense.

If one comes in with other than the above doctrine of Christ which is very plain in the Bible, we are not to receive him and we're not to give him any countenance or assistance whatsoever to the furtherance of the doctrine which he preaches.

The second warning, "He that biddeth him God speed is partaker of his evil deeds." Not only friend, does He tell us not to receive him into our house, but we're not to bid him God's speed in any way. If we do, then we're partakers of his evil deeds and we become as guilty as he is and we come under the condemnation of those who transgress and abide not in the doctrine of Christ.

This is a thought we should consider very carefully and we should take it to our own hearts in this day in which we live. If we support liberalism whether it is in literature or any other form, then we become partakers of these evil deeds. If we support a sinning religion and boost a sinning religion who say that one must sin every day and one can be worldly and be a Christian and that it is not necessary for one to have a pure heart, if we support these either publicly or privately and we give our assent and our approval of them, then we become partakers of their evil deeds.

To the ministry, especially, this word we should be careful of what we support and what we put our approval on. God help us all to take this message of warning is my humble prayer today.

OLD TIME GOSPEL MESSAGES

By
Elbert Dodd

LIVING ON THE BORDERLINE

"Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; The children of Gad and the children of Reuben came and spake unto Moses and to Eleazer the priest, and unto the princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan" (Numbers 32:1-5).

Israel at this time was confronting Canaan, the land of their inheritance. God had promised it to Abraham and his seed, and now the land lay before God's people. This land of Canaan is a type of holiness, as Egypt was a type of sin, and the wilderness a type of the regenerated experience. The Jordan river ran between where they stood and their inheritance which they were to possess in Canaan.

But there were those among the Israelites who were content to remain where they were, they were satisfied with the wilderness because it was the easier way. I hate to think of it, but I will have to say there are multitudes of Christians who are content to live on the borderline, preferring the common place, the ordinary up and down life, rather than to pass over Jordan and live a life of victory and blessing.

Paul found some of these in the church at Corinth. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife and divisions, are ye not carnal, and walk as men?" (I Corinthians 3:1-3). These Corinthians had failed to cross over. They were living on the borderline and were not sanctified.

Why did the tribes of Gad, and Reuben, and the half tribe of Manasseh fail to go on over and possess their inheritance? First of all they were more concerned about the temporal than the spiritual. If this type of believer is concerned about the spiritual it is rather spasmodic. You will notice they did not say one word to Moses about the spiritual outlook in the land of Midian; they did not seek the best place to raise their children. They were interested in the best place to raise their cattle. The Corinthians were more interested in gifts, and their own personal interest than they were in the gift of the Holy Ghost. They had rather have some gift that might better their own interest than to have the Holy Ghost who would give them victory over divisions and strife.

Many people today live on the borderline of their inheritance because they are not willing to die out to material things. They had rather have the smiles of the world, and the applause of backslidden

church members, and they prefer the easier way to the death route. It is no sin to own property or material wealth if we surrender it all to God and become stewards of these things and do not develop the ownership complex. But if it keeps us from going on into the blessed experience of holiness-and it will if we hold onto it-then it becomes sin, and when it becomes sin the individual is no longer on the borderline, but is back in the wilderness. Not only does living on the borderline affect one's soul, but it will influence and discourage others from going on into Canaan. Was not this the thought Moses had in mind when he said to the two and one half tribes, "Ye are apt to discourage the hearts of the people?" There are many young converts who have been kept back because they saw that there were other people who seem to be satisfied living on the borderline.

The people who live on the borderline are the first to fall away when under stress and trial. They failed to go on to the mighty baptism with the Holy Ghost. They failed to be sanctified wholly and carnality was too much for them, so they fell back into sin and are wandering. They came to the altar and felt a little better but they never did really go through and get reclaimed and then go on to holiness.

The only safe place for any is to cross over Jordan, get sanctified, and God will give him grace and power to overcome the enemies, slay the giants, and tear down the walled cities. Oh, friend, come over into Canaan! It is wonderful over here!

OLD TIME GOSPEL MESSAGES

By
Elbert Dodd

THE BLOOD THE CURE FOR SIN

"For the wages of sin is death;" (Romans 6:23). "For sin is the transgression of the law" (I John 3:4). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-19). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin" (I John 1:7).

There are people in the world today that tell us that there is no such thing as sin. They also try to tell us that there is nothing wrong with the human race that a little training would not correct. For one to say there is no sin and to believe that there is nothing wrong with the human race, he must be blind, deaf, dumb and crazy. Sin surrounds us on all sides. We run against sin almost every time we move. Sin hurls us to the ground. Sin batters and bruises, blinds and wrecks the souls, bodies, and minds of men. It will damn the soul in hell. John said, "If we say we have no sin we deceive ourselves and the truth is not in us."

Some would try to tell us that wrong is right in disguise, that error is truth viewed from the opposite side, and that vice is only another name for virtue. They think that sin and holiness are really the same. But we who believe God's eternal, everlasting word and believe that "all scripture is given by inspiration of God," know that sin is a reality. We know that sin is wrong and not right, that sin is error and not truth, and that sin and holiness are as different and as far apart as heaven and hell. Compared with each other, sin is a serpent while holiness is a dove; sin is darkness while holiness is light; sin is bitterness while holiness is sweetness; sin is death, holiness is life; sin is finally hell, while holiness is heaven.

How could one say there is nothing wrong with the human race when they see sin on every hand and the diseased and wrecked minds, bodies and souls all around us? An artist once painted a picture. It was a picture of a large man sitting on a heap of straw and chained in a cell. This man laughs, he smiles, he thinks he is a great king and that his tattered rags are richest robes. To his deranged mind, the prison keepers are his royal guards and he thinks he is a great ruler. He is a lunatic, though he deems himself most happy. He is an object of deepest pity to every beholder. Yet he is no more insane than the man who, clothed in the rotten rags of sin and bound hand and foot in Satan's prison house, calls himself free while he laughs and sings and shouts as he sits on the thin crust of time which separates him from the flames of everlasting damnation.

Sin is to blame for all the sorrow, all the heartache, all the hell on earth and the hell hereafter. The whole body and soul and mind of the human race is affected by sin. We cry with the prophet, "Is there no balm in Gilead? Is there no physician there?"

Sin is "original" or "inbred" and sin is an "act." Sin is carnality in the hearts of men and sin is an act that is caused by carnality in the heart.

Sin is a disease. Sin grows; sin deceives; sin produces moral insanity. See the poor man of Gadara, screaming among the tombs, forsaken by friends and loved ones, torn and bleeding and cursing the day he was born. That is sin in its state of insanity.

Sin kills. A single sin unforgiven will kill the soul and cast it into eternal hell. Sin marks, disfigures, and pollutes the soul, and will finally cut it off from light and hope and peace and God forever and forever.

This is a dark picture, but thank God! I can announce to a poor blinded, diseased, deluded soul that there is a physician Who has a remedy. There is a balm, a healing balm! There is a cure for the disease of sin. It is not reformation. It is not the social gospel. It is not a remedy that man can prescribe. It is the precious blood of Jesus. His blood is the only remedy for sin. God the Father wrote out the prescription, Jesus dying on the cross filled the prescription, and the Holy Ghost administers the remedy. Praise God, there is a guaranteed cure for sin! That cure is the blood, THE BLOOD!

"There is a fountain filled with blood drawn from Immanuel's veins, And sinners plunged beneath that flood lose all their guilty stain." And William Cowper further states, "The dying thief rejoiced to see that fountain in his day. And there may I though vile as he wash all my sins away." The blood, the blood is all my plea. It is the BLOOD that cleanseth me."

Thank God! There is a cure for sin. It is the blood of Jesus Christ our Lord. No substitute will be accepted. There is no other way, no other hope, no other cure, no other fountain, and no other remedy. It is the blood of Jesus. Jesus is the Lamb slain from the foundation of the world.

Robert Lowery sang:

"What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.
O precious is the flow,
That makes me white as snow,
No other fount I know,
Nothing but the blood of Jesus."

John the beloved shouts to this poor sin sick world, "If we walk in the light" -- one must be born to walk -- "as he is in the light ... the blood of Jesus Christ His Son cleanseth us from all sin.

Glory to His name! I am glad I ever found the remedy for my committed sins and the deliverance from sin, The remedy is the precious blood of Jesus Christ the Son of God.