

My
OBJECTIONS
to a
Sinning
Religion

Bud
Robinson





Bud Robinson's unforgettable ability at pungent, witty expression has never been excelled. You will find some of his most striking statements in this little book.

"A sinner in the pulpit is the most dangerous man in the land."

"We used to say that a boy that could take a young lady to church on Sunday night, down a beautiful sandy road, on a moonlight night and not make love to her is an awfully poor excuse for a man."

"A Christian is so busy following the Lamb that he has no time to ride the goat."

"If a bulldog would come out of a fence corner and growl at a fellow with iron shoes on, he could simply kick that dog in the under jaw and turn him two double somersaults and hand him a few good kicks in the short ribs that would open the eyes of that pup and make him realize at once that he had made the wrong choice."

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Bud Robinson

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Preface

One of the stimulating facts of a publisher's life is the thrill when any author's book remains a perennial favorite. We wish that would happen more often. But it has proved to be the case with the writings of "Uncle Bud" Robinson.

We are presenting in this little book, *My Objections to a Sinning Religion*, some of the material that was previously printed in a book *Bees in Clover*. That book has long been out of print, but the demand for the material is such that we are providing it in this fashion.

This little book lets you meet "Uncle Bud" Robinson again at his courageous, forthright best. Here he presents his arguments against the Calvinistic teaching that Christians must sin daily. As you read, you will see him again: see him as he marshaled his scriptures, see him as he punctuated his preaching with humor and tears.

THE PUBLISHERS

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My Objections to a Sinning Religion

For a few minutes we just want to give you a few of our objections to a sinning religion. For almost everywhere we go the good people tell us that their pastors preach to them almost every Sunday that they are sinners now and always will be while they are in the flesh. They tell them that they sin every day in word and thought and deed, and that they are just as good as anybody else. They say that everybody else sins just like they do and yet they never stop to think how inconsistent it is.

Of course, if a man is religious and sins every day he must have a sinning religion, and a sinning religion evidently is not the kind of salvation that Jesus purchased for a lost world. We read in Jas. 1:27, "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 reader will see here that the very fact of a pure religion denotes the fact that there are impure religions in the country. For when you hear a man say, "This is a genuine dollar," he means to say that it is not a counterfeit dollar. Of course a religion that is a pure religion would denote that many religions are counterfeit. A pure religion would denote that there are counterfeits in the country, but also a pure religion denotes that a man has been saved from all sin, and purified, made pure.

Now my next objection to a sinning religion is that the atonement provides a salvation from all sin, for all men, for we read in Titus 2:11-14, "For the grace of God that bringeth salvation hath appeared to all men, teaching

us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour 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." Now in this quotation the author says that we were redeemed from *all* iniquity, and then he adds, "and purified." Then he tells us that we are to live lives of holiness and righteousness "in this present world," and not in heaven.

Of course we expect to live holy lives in heaven. There is no disputing that. But the war breaks out when some claim we can live holy lives here on earth. The man that says he can is evidently in harmony with the teachings of God's Word. The man that says he can't is without doubt out of harmony with God and the teachings of the Book.

Then the Lord tells us also in this quotation that we are to be "a peculiar people." Now in the minds of some people a peculiar man or woman is a person that wears a peculiar kind of a dress. They take a ribbon off their hat or leave off their necktie, or cut the two little buttons off their coat sleeves, or they eat in a certain way, or else things they don't eat.

Some people believe if they don't eat pork or oysters they are peculiar and fulfill the Scriptures. Many people imagine that if they don't wear certain things or don't eat certain things, that within itself will make them peculiar people. But, according to the Book, there is but one thing that makes man peculiar, and that is to be saved from all sin, and then good common sense will regulate his eating and his wearing.

My next objection to a sinning religion is found in the fact that the least religion a man can have to have any at all must settle the sinning question. For we read in I John 3:9, "Whosoever is born of God doth not commit

sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

I want the reader to see that, as great as the new birth is, and as far-reaching and as eternal as it is, and as wonderful and glorious as is the experience of the new birth, still it is the least experience that God gives to man. For if a sinner gets anything below the new birth, he gets nothing. However, we don't teach that the new birth is a small blessing or a little, insignificant experience. It is a tremendous experience, and, sorry to say, so much bigger than the average man has nowadays that the average man in the church when he meets a man that is really born again often accuses the fellow of professing holiness.

My next objection to a sinning religion is found in the fact that a sinning religion would make no distinction at all between a sinner and a Christian. There should be a distinction between them, and the lines of separation between the two should be so clearly marked that any man could detect it. Now we read in I John 3:8, "He that committeth sin is of the devil; for the devil sinneth from the beginning." Then we read in the ninth verse, "Whosoever is born of God doth not commit sin"; and then in the tenth verse, "In this the children of God are manifest, and the children of the devil."

Now if this means anything in the world, it means God's children don't commit sin and the devil's children do. We have just read in the preceding verse that if a man is born again he cannot commit sin, and that doesn't mean if a man professes holiness that he can't commit it. It simply means that any man that is born of the Spirit of God has been brought into such a relationship with God that he has gone completely out of the sin business.

We have often heard worldly church members accuse the holiness people of saying that they couldn't sin if they wanted to. But the Bible said that the converted man can't do it. We next notice that a sinning religion would make God swear a lie. But somebody might say, "Brother

Robinson ought to be honest, and if a man cannot be saved from sin, God is a liar." We say it, not to be rude, or unmanly, but because from what we read in the Bible it is impossible for us to say anything else. For we read in Luke 1:73-75, "The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."

Now here the reader will notice that God put himself on oath that He would deliver us from the hands of our enemy, that we "might serve him without fear, in holiness and righteousness before him, all the days of our life." And, beloved, all the days of a man's life are not the last days. So some men are ready to tell us that they believe in being made holy in death, but God said we are to have it all the days of our life.

You will notice the two expressions, holiness and righteousness; it means that inward holiness will produce outward righteousness, and there is no better condition than that in this country—holy on the inside and righteous on the outside is God's standard, so he is clean on both sides—inside and out.

I heard Rev. Seth C. Rees say once that "salvation is a revolution and not an evolution, that regeneration is a revolution that turns a man upside down, and that sanctification is a revolution that turns a man inside out." This is all brought about, as we have just noticed, through the oath that our Father sware unto us.

And, beloved, when our Heavenly Father puts himself on oath that we should have a thing, why should we listen to unbelievers and backsliders although they may be in the pulpit? A sinner in the pulpit is the most dangerous man in the land.

The Whole Lamb

In Exodus 12 we find that when Moses was preparing to take the Israelites out of the land of bondage he outlined a number of things they must do in order to leave bondage. Among the things he said to do, one was to take a whole lamb. As the reader will notice, this lamb was to be a type of Christ, for it was used in the Passover. And the Passover, of course, refers to the coming of the blessed Son of God.

The Lamb Must Be Whole

You will see at a glance that they had to take a whole lamb, and not a part of one. Sad to say, the American church has reached the place where the Lamb has been much divided. Some denominations can take His death while others take His life. Some take His beautiful example; others His beautiful personality, but just as stubbornly reject His blood, and His dying groans and sweat and agony on Golgotha's brow. Many seem to admire His beautiful life, but are ashamed of His death on the Cross. Some stubbornly reject His divinity. Some deny His eternal sonship. Some do not desire to look back as far as His eternal deity; they want something more modern and up-to-date. They reject almost everything that is written in the Book concerning the Christ.

Here is one point that will illustrate what I mean. Not long ago in one of my camp meetings a great preacher stood on the platform and made this fearful statement. Here are his exact words: "The church of which I am a member has taken the fire out of hell, and the gold out

of heaven, and the blood out of the atonement, and the inspiration out of the Scriptures, and God out of Christ." If he was correct in his statement concerning the teachings of his church, nothing could be sadder than what he told that great multitude of people.

And now for a few minutes I want to show you that when a man rejects the deity of Jesus Christ and only accepts His personality, he has cut himself off from the kingdom of Jesus Christ and he is adrift on the sea of time like a lost vessel without a chart or compass. For every scripture that the man uses to prove the personality of Jesus Christ, we heartily accept, and take the same Scriptures also and prove that Jesus Christ was not only a man but that He was God. First, they tell us that Jesus Christ stood at the grave of Lazarus and wept, and that proves Him to be just a man. But they seem to forget that the blessed Christ not only wiped the tears of His beautiful eyes as a man, but He spoke the life-giving word and said, "Lazarus, come forth." And immediately the man that was dead and bound in the tomb now stands in the presence of that multitude wonderfully alive. So if Jesus was a man when He wept, He was a God when he called the dead man out of the grave.

Again, they tell us that Jesus was a man because He stood on the mountainside and preached the gospel, and that proves Him, they say, to be a man. We gladly accept that statement, but in the same hour He looked up to heaven and gave thanks and took five barley loaves and two little fish and brake them and handed them to the great multitude. With this prayer and thanksgiving at what we would call the dinner table, Jesus Christ proves himself to be God, for with the small quantity of food He fed five thousand men beside the women and children. If His preaching on the mountainside proves Him to be a man, His feeding the multitude proves Him to be a God. Now don't forget these two wonderful facts that we find in this lesson, and they both took place

within one day and probably within one hour of each other. The first thing I want you to remember is that Jesus Christ preached like a man; the second thing is that He multiplied bread and fish like a God.

Again, the people tell us that they know Jesus was a man because He went out on the mountainside on another occasion and spent many of the dark hours of the night in prayer. They tell us that that proves Him to be a man, for God never goes to the hills and holds prayer meetings. But they seem to have overlooked the fact that while Jesus was on the mountainside in prayer His disciples were in the middle of the Sea of Galilee in a little boat. A fearful storm was raging, and at a late hour of the night the blessed Son of God rose from His knees and walked down that beautiful mountain slope until He came to the raging sea. Now behold Him as He walked over those raging waves as though He was stepping on cement blocks. The reader will have to admit that, if the Son of God prayed like a man on the mountainside, He walked the raging waves of the sea like a God. So we accept these two facts and rejoice in them both, that He prayed like a man on the mountainside but walked the waves of Galilee like a God. If one proves His personality, the other proves His divinity.

Again, they tell us that they know He was a man because on another occasion they were crossing the Sea of Galilee, and it seemed that the Son of God was tired, and manlike He lay down on a pillow in the back part of the little ship and went to sleep. We are told that He was a man because they say God never takes a nap; therefore Jesus was only a man. But we would have the critic know He was more than a man even upon this occasion. For while the little boat rocked and the Son of God slept, a dark cloud swept down over the Judean hills. It seemed the storm hung heavy over that little sea, but evidently the devil was too well posted to believe he could destroy a boat with the Son of God in it. Never-

theless the storm swept down over Galilee, and while the waves were raging the disciples became excited; they hurried to their sleeping Master and shook Him and said, "Master, carest thou not that we perish?" (Mark 4:38) He arose and rebuked the winds and the sea and they obeyed Him, and immediately every blue breaker went back into his hole and put away his white cap, and they behaved themselves as though they knew that their Creator had arrived on scene.

To any thinking mind these two facts prove not only the personality of the Son of God, but His divinity. If He slept like a man, which He did, and we believe and rejoice in, we might say, If that was a man that was taking a nap, who was that that commanded the storm and the sea? It will be plain to the reader that nobody but God can command a storm and a raging sea, and immediately receive from them strict obedience. Beloved, if that doesn't prove that Jesus Christ was the divine Son of God, and He has all power in heaven and in earth, there is no use to look for facts either in the Bible or out of it.

Again, they tell us that they know that Jesus Christ was just a man because, after His boat had landed on the coast of the Gadarenes, Jesus came out of the boat and sat down on the bank and had a little conversation with a gentleman that had a legion of devils in him. But the reader must remember that there is nothing there to prove He wasn't a God, for even the devils in the demoniac cried out and said, "Art thou come hither to torment us before the time?" (Matt. 8:29) They seemed to know Jesus Christ, and they asked of Him to grant them a request. You say, "What was their request?" Well, it is there in the Book to be found by any man who wants to read it. They asked Him, if He cast them out of the man, if He would permit them to go into a herd of swine that were feeding on the mountainside, and Jesus granted them their request.

And then they seem to forget that this demoniac had been a terror to that country. He had been bound with all kinds of fetters. He had snapped them off like twine strings. He was a raving madman, a terror to a country. But thank the Lord, after one meeting with the Son of God we see him next clothed and in his right mind and sitting at the feet of Jesus. A few minutes ago he was a demonized, raving maniac. But thank God, a few minutes later he was clothed, and in his right mind, and a perfect Christian gentleman. We will thank God till our dying day that Jesus went to that village and cast the legion of devils out of that poor soul.

But we see another picture here that to us is very sad. No sooner had the devils been cast out of the man than they entered the hogs and they ran down the hill and perished in the sea. The reader will notice that the owners of the hogs came out and besought Jesus to leave their coasts. Jesus left and, as far as we have been able to find, He never returned to that community.

But thank God, He went and gave them one exhibition of His power and glory. It would seem that the sinners and the devils believed that Jesus Christ was God. The devils believed Him to be, and we are persuaded that the sinners did also, because they wanted Him to depart. And we know that they believed He was more than man, for in His first visit to their town He handled a man that they had never been able to handle. Thank God, it is just so today. All the cases that are unmanageable by man are manageable by the Son of God. He has met lots of men that in the eyes of their neighbors are hard customers; but Jesus broke their fetters, pardoned their guilt, cleansed their hearts, filled them with the Holy Ghost, made them clean and pure and Christed men, when everybody else had given them up.

The reader will remember here that we started out with the fact that we must take a whole lamb. Don't let any of us forget that, while it may be possible that some

of the great preachers all around you are trying to convince their congregations that Jesus was a good man but no more divine than they themselves, they are evidently the crowd Jesus referred to when He described someone as a wolf with a sheepskin on him. We are afraid that crowd is increasing; at least it would seem so to a man who travels and looks and listens.

The Lamb Without Blemish

We want to talk to you a few minutes about this wonderful lamb that was used in the Passover the night that the Israelites left Egyptian bondage. God said of the lamb that it was to be without blemish. The word blemish here refers to the physical structure of the lamb. You will notice the lamb could not have been blind or crippled or one-eyed or even bobtailed, or a nick out of his ear. The reason for that is the lamb was a type of Christ.

At a glance the reader will see why God required a lamb with a perfect body, for a deformed lamb could not properly represent Christ. In proof of that, if the reader will turn to I Pet. 1:18-20, we have this remarkable statement: Peter said, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." The reader will see the marks of similarity between Christ and the lamb of the Passover, both called "the lamb." They both were to lay down their lives by the shedding of their blood. And the lamb in the Passover being without blemish is one of the most beautiful types of Christ given in the Old Testament history.

Here we might help the reader some by adding two quotations, one from the Old Testament and one from

the new. When Abraham was going to the mountain with his boy Isaac to offer him as a sacrifice to God, we read in Genesis 22 that Isaac said to his father, "Where is the lamb?" The reader will remember that Abraham said to Isaac, "My son, God will provide himself a lamb." Then we notice again in the first chapter of John that when John the Baptist saw Jesus Christ coming to Jordan to receive baptism at his hands, John the Baptist pointed to Christ and said, "Behold the Lamb of God, which taketh away the sin of the world." How strange it would seem that a question of such importance as was asked by Isaac was unanswered for nineteen hundred years! For the reader will remember that Isaac said, "Where is the lamb?" and John said, "Behold the Lamb." But between the question and the answer nearly two thousand years rolled by, and Isaac's question could not be answered until Jesus came, for Jesus was the fulfilling of the question that was asked by Isaac.

A Church Without Blemish

Now, beloved, as we have been talking about a lamb without blemish and a Christ without blemish, we next notice that we are to have a Church without blemish. For the reader is perfectly familiar with the fact that the Church is the bride, the Lamb's wife; and as truly as the Bridegroom is to be without blemish, at once we will notice that He would expect His bride to be like himself. Therefore we have the wonderful statement in Eph. 5:25-27—one of the most remarkable statements in some respects that is found in the writings of the great apostle. Here it is: "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, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Here the reader will see that not only the lamb was without blemish and Christ was without blemish, but in this last quotation we see that the Church, the Lamb's wife, is to be without blemish. It is perfectly natural for the bridegroom to desire a bride that is as pure and holy as himself, and who could blame him? For any man that is worthy to be called a man wants a wife that is pure and holy and clean and spotless. He also wants a wife that will love him perfectly. This he has a right to demand. And while that is true of the husband, it is also true of the bride; she also desires a husband that is as pure and as holy and clean and spotless as she herself. And this she has a perfect right to demand.

Now we know that the Church has such a Bridegroom in the person of Jesus Christ; but if we are to take the American church as the bride of Christ, we see a great difference between the Bride and the Bridegroom. For the great bulk of the members of the American church are holiness rejecters, and sad to say, many of them are sin accepters. They are ashamed to dance before the Lord, but are not ashamed to dance before the devil. They would be ashamed to shout in the church, but are not ashamed to shout for baseball. Often they are so busy with the ballroom and card parties that they have neglected the night of prayers. You can get ten out on a Wednesday night to pray and five hundred out on Thursday night to eat doughnuts.

So we see that, while the Bridegroom is away preparing a mansion for His bride, the bride has gone to flirting with another man. To be real plain, the Church of Jesus Christ has yoked up with the world, but we remember the text says that the bride was to be a glorious bride. She is to be without spot; that means that she has no defect or blemish in her moral character. When He said, "She is to be holy," that means she is to be delivered from all sin, both actual and inbred.

Then He also said that she is to be without wrinkle. Wrinkle refers to age, and the bride of Christ will never grow old, for there are no old people in heaven. Our souls will always be young, and one of the divine writers said that we are to be as fair as the sun and as clear as the moon and as terrible as an army with banners. And he said of this beautiful bride that she looketh forth as the morning. If she is as clear as the sun, there will be nothing below the board, but the life of His bride will be open and aboveboard. She is not only to be as clear as the sun but as fair as the moon. The moon borrows her light and glory from the sun of the solar system, and the bride of Christ receives her light and glory from the Sun of Righteousness.

We used to sing, "The moon shines bright, and the stars give good light," and always denoted a courtship. And we used to say that a boy that can take a young lady to church on Sunday night down a beautiful, sandy road on a moonlight night and not make love to her is an awfully poor excuse for a man. And we find Christ wonderfully in love with His bride, so much so that we read He suffered without the gate that He might sanctify and make the Church holy in order that He might present her to himself a glorious bride.

The Lamb Roast with Fire

Beloved saints, the Lord bless every one of you nearly to death and set the sideboards of your soul out and make you a bread wagon, and load you up with bread from the King's table, and as you run over the roots and rocks of life may a few loaves fall off for the hungry multitudes. If that will take place, which it ought to, you will be able to toll a great multitude right into the kingdom of our Lord Jesus Christ. For it is a fact that pigs will follow a loaded wagon when the corn is tumbling off, and we ought to be able to do as well by the

people as we have done by the pigs; and thank the Lord, we will do it.

Now for a little while let us study a beautiful thought which is brought out in this wonderful twelfth chapter of Exodus, for Moses said, "Your lamb shall be roast with fire." The lamb had to be roasted with fire before it was ready to serve. Just so with us; we must have the fire from heaven on us before we are prepared to serve. The man that hasn't been burned out is still woefully in need of something from the Lord. But thank the Lord, John the Baptist said in the third chapter of Matthew that "he shall baptize you with the Holy Ghost, and with fire" (v. 11). When the refining fire goes through our hearts, and inbred sin is burned out, and the old man is crucified, and the "body of sin" is destroyed, and the fire begins to burn on the altar of our soul, it won't be long until there will be somebody sticking out both hands and all their toes as they warm by your fire.

If we have fire enough to warm the people, we will be able to burn our way through the difficulties, and surrounding circumstances, and the imaginary impossibilities that the devil will throw across our pathway. For the devil is a world-beater on showing weak saints dangerous things that are really not in existence. The most of our troubles have been brought about by troubles that never existed. The average man sees the bridge break down before he is within two miles of the creek, and he just knows that he will never be able to cross the bridge. Behold, when he gets to the place where the bridge looked so dangerous, there is nothing in existence there. But thank the Lord, if we get the fire to burning right good, we will be able to burn our way through anything that the devil can scare up. But don't forget, we are no good until we get the fire from heaven. I want to praise the Lord that the fire still burns and the wheel still turns, and God is still dropping me off at the right place. Bless His name!

Put Away All Leaven from Among You

We are told again in this wonderful twelfth chapter of Exodus that the Israelites were to put away all leaven from among them, and they were to receive the lamb with unleavened bread. The Lord told them emphatically they could not keep any leaven in the house and receive the lamb. The reason was that leaven is a type of sin, and no man can receive Christ and keep any sin in his house, or rather in his heart. All leaven had to be put away. Leaven is that peculiar thing that we put in the biscuit dough. It is commonly called yeast nowadays, but it is the same thing that was called leaven in those early days. And you can put a small amount of yeast in a piece of biscuit dough and heat the dough to a certain degree of heat and the yeast will cause it to swell to several times the size that it was before the yeast went to work.

We have often had people tell us after they had had a spell of anger and the "old man" had gotten up in them and turned over, that they had had an uprising, and how true to life it was! The reader can see at a glance that the yeast was at work; and when you see a man sweating and puffing and swaggering, with his face red and his nose white, with his teeth clenched, you may know at once that the yeast is now doing its work, for you can see now that the dough is several times larger than it was. How true to the spiritual condition are these facts! For they say themselves when they are cooling off that they sure did get hot. Well, don't forget that the biscuit dough has to get hot before the yeast can or will do its work. And when the dough gets as hot as it has to be to start the yeast, there is always a mighty upheaval, and we are not surprised that they call it an uprising.

Occasionally we hear a preacher tell us from the pulpit that leaven stands for grace, and that the little grace we get in conversion will work up and work out

and work through until the whole is leavened, and try to make it appear that the yeast stands for grace. But, beloved, that couldn't be, for the reader will remember that at the opening of this chapter the Lord told the Israelites to put away all leaven from among them before they could receive the lamb, and it would seem strange that leaven would stand for grace, and a man would have to put it all away from him in order to receive Christ. Again, when we come to think it over, leaven could not stand for grace because a sinner has no grace in him, and the reader will remember that in I Cor. 5:6-7, St. Paul said to the church at Corinth, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" Then notice in the very next clause he says, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." Here the reader will see that if the leaven in the sixth verse is grace, Paul himself tells them in the seventh verse to get rid of it, using almost the same language that Moses had used in talking to the Israelites in the twelfth chapter of Exodus, proving to the mind of any reader that leaven could not stand for grace.

But it is amazing nowadays how some men have tried to twist the Book in order to dodge facts and to cover up truth. Here is one point: A big preacher in one of the western cities preached on the "more excellent way," using I Cor. 12:31 as his text. He showed the people that the more excellent way the apostle was going to show these Corinthian Christians meant our beautiful boulevards and fine road systems of America, and the riding in automobiles. He showed the difference between the rough roads in early days, where our forefathers traveled in ox wagons, and our fine highways. But any thinking man or woman in any church or faith knows perfectly well that the more excellent way that the apostle describes was nothing short of the beautiful ex-

perience of perfect love as described in I Corinthians 13. Yet this gentleman was honored with that wonderful title of D.D. In his case evidently D.D. meant "Dead to Truth and Delivered to the Devil." All Christians enjoy good roads and a ride in an automobile. These are great blessings but have nothing to do with the above scripture in this world, and couldn't have. The Apostle Paul had no reference to macadamized roads or automobiles when he wrote this wonderful text to the church at Corinth.

Thank the Lord, we little folks have found out what the old apostle meant. He wanted these people who were so dear to his old heart to be sanctified wholly, and filled with the blessed Holy Ghost, and made perfect in love. Nothing short of that would satisfy the Apostle Paul, or the man that is writing this book. And I want to say right here, bless God, I have got it, and the fire is burning in my soul, and the old leaven is purged out, and there is no uprising there today! Glory be to God the Father, Son, and Holy Ghost! Amen, and amen! If the devil was to just stick his nose through the crack of my theological fence, bless God, I would have another shouting spell. Hallelujah to the name of Jesus! How wonderful it is to know Jesus in His blessed fullness and His beautiful companionship, and His great loving face out before us with His everlasting arms beneath us, and our souls on the stretch for the home in the glory land! I can say with the old saints, "It is better felt than told." No man can describe it, but all can enjoy it.

Receive the Lamb with Bitter Herbs

We find again in this remarkable chapter that the Israelites were to receive the lamb with bitter herbs. Now in the preceding chapter we showed you they had put away all leaven in order to receive the lamb with bitter herbs. It is very clear to the mind of the reader that bitter herbs in this connection stands for the doctrine of repentance. For no cup has ever been drunk by

the heart of a penitent sinner that is as bitter as the cup of repentance, and this is one of the hard things in connection with getting rid of sin. No man loves to drink the bitter cup, but all will have drunk to the bottom before Christ can be received. For the doctrine of repentance covers all the ground of straightening up the back track.

It is a bitter cup to have to publicly confess our sins and forsake our sins and then take our back track and make restitution, and take back that which does not belong to us, and beg pardon from both God and man, and that makes a cup a very bitter one. There are plenty of people in the country who would get religion and go to heaven if they did not have to drink the cup of repentance, and as far as possible straighten up their past records. But it will have to be done. For God did not ask Moses to preach one kind of doctrine to the Israelites and then preach a different doctrine to us. The facts are that the Israelites could not receive the lamb without the bitter herbs, and neither can you and I.

I used to hear the old Methodist preachers say in their prayers, "O Lord, I thank Thee that we are on praying grounds and pleading terms with Thee." I thought in those days that that was a very common expression, but, beloved, that was my mistake, for that was a very uncommon expression. For no man ever uttered a greater statement than those old heroes uttered in that prayer. For no man is on praying grounds and pleading terms, as they called it, as long as he carries one unconfessed sin in his bosom or as long as he has one nickel in his possession that belongs to another. Therefore the old preacher meant more than we thought for, when he thanked God he was on praying grounds. But any man that will drink the cup of repentance to the bitter dregs and swallow the bitter herbs can pray a hole through the skies—so big that the light of God's face will shine down through that hole and all over his soul until he will look

like he is about half glorified. The fact of it is he has just drunk the cup of repentance and prayed a hole through the skies and the light of God's countenance has lightened up his pathway from earth to glory. Beloved, that man is liable to have any kind of a religious spell at almost any time of the day, in almost any part of the world where he may be.

Receive the Lamb with Your Loins Girded

To the sons and daughters of the Almighty scattered abroad: We want to notice again some beautiful things from the twelfth chapter of Exodus. Now Moses told the Israelites that they were to receive the lamb with their loins girded. At first this would seem to be a strange statement, but after looking at it more closely it will reveal its own self to you. This refers to the clothing that they were to wear. The Oriental garment was a loose robe over their shoulders coming down to their ankles, and when they were to make a journey they were to put a big leather girdle around their loins and gird themselves up, in order that it would pull the loose robe up about halfway between their ankles and knees. This was done in order that they might walk well.

The girdle also would brace their back and loins and give them strength for their heavy march. The reader will remember that in the picture of the old family Bible of the pilgrims they all had on this loose garment and the girdle around their loins, so you see the Israelites had to assume the role of a pilgrim before they could receive the lamb, and how true is that with us today! No man can receive Christ without becoming a pilgrim, and the old Book says that we are strangers and pilgrims here below, and that we are seeking "a city which hath foundations, whose builder and maker is God."

We understand from the teaching of the Book that all truly regenerated people are pilgrims. But the

Apostle Paul gave us some wonderful insights into the life of a pilgrim in that wonderful eleventh chapter of Hebrews. He said of them that they wandered about in sheepskins and goatskins, were destitute, and afflicted; of whom, he said, this world was not worthy. He said they wandered about in deserts and mountains and dens and caves of the earth and that they all died in the faith. Another remarkable fact in connection with their receiving the lamb with the loins girded was that they could not leave Egyptian bondage until they assumed the role of a pilgrim and received the lamb with their loins girded.

And what was true of the Israelites is just as true of us. For the child of God today is just as truly robed and girded and is running this remarkable race with his face set toward the celestial city as was the face of the Israelites set toward the land of Canaan. A Christian is a very busy man. He is making tracks with the toes pointed toward the New Jerusalem; in fact, he has said good-by to this old world, and is so busy following the Lamb that he has no time to ride the goat. He has his eye on the Cross and is running for his life.

It was hard on him to say good-by to all the goat riders and these splendid gentlemen of the cloth and take the lonely way with Jesus. He has no time for the entertainments and the great blowouts of the world. His business is to scratch gravel. He has no time to look back, nor to stay on the plains. He is bound for the mountaintop of holiness and righteousness. Every move he makes is heavenward. He now has on his robe; his eye is on the Cross, with a spring in his heel and a well in his soul, and his face is set like a flint. He is one of the most peculiar men on earth—not exactly in the way he is dressed, but in the way he lives. For he lives different from the other man, for he is a citizen of another country. Amen!

Receive the Lamb with Your Shoes on Your Feet

Beloved, we are now getting ready to put on our gospel shoes. For again we notice that Moses said to the Israelites that they were to receive the lamb with their shoes on their feet. We read in another place that Moses said that their shoes were to be iron and brass, so I am not surprised now when I think of it that the Israelites wore their shoes for forty years. And we nowhere read that they had to have them half-soled or new heels put on them.

Well, beloved, think of a man with iron shoes on, how well protected he is. At a glance you can see that this man can wade through thorns and thistles and briars. He can climb over rocks and hills and mountains for years and never get a thorn in his toe nor a brier in his heel. And of course there is no danger of a man stumping off a toenail. If a great rattlesnake or a copperhead or a boa constrictor or any of these dangerous reptiles that man has to fight along the path of life undertakes to bother a man with a pair of iron shoes on, he can stamp his head into the ground and mash it as flat as a pancake. There is no danger of a fellow getting snake-bitten.

I thank the Lord that a man can have a pair of gospel shoes made out of iron; glory to God for such protection! Thank the Lord for the good things that are coming our way at last! Beloved, iron shoes are quite a fortune. In the next place, if a bulldog would come out of a fence corner and growl at a fellow with iron shoes on, he could simply kick that dog in the under jaw and turn him two double somersaults, and hand him a few good kicks in the short ribs that would open the eyes of that pup and let him realize at once that he had made the wrong choice. That old warrior wouldn't be bothered any more with a bulldog soon.

Beloved, just think of what a dangerous weapon an iron shoe is to rattlesnakes and bulldogs, and what a

wonderful protection it is to a pilgrim as he travels through this world. I wouldn't take anything in the world for mine. St. Paul one day looked down at his iron shoes and a big smile played up and down his face and he said, "Gentlemen, I am shod with the preparation of the gospel of peace," and he turned and said to me, "So run that ye may obtain," and I said, "Bless God, I am everlastingly at it."

Beloved, if a man can have such preparation as we find here offered to the saints, there is no reason in the world why we should hobble around and complain of the little difficulties of life, for a man that is so well shod as the pilgrims were need not fear the rough places of life. We have noticed that he was well clothed with his Oriental garment on, and now with his gospel shoes, with his soul on a stretch for the glory land. There is no power on earth or in the pit of darkness that can keep the man from going through. There is no way to keep the devil from tempting him, but there is no power that the devil has that can make us yield. No man has to yield to the temptation of the devil unless he wants to, for our Heavenly Father has said He would not "suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape" (I Cor. 10:13).

We see from the above quotation that, when the devil comes up and throws down a temptation before you, Jesus walks up and lays down the way of escape by the side of it. So we will say, "Praise God, from whom all blessings flow!" and buckle up our belts and put on our shoes and start for the race.

There is another interesting fact about this case and it is this, that no man will ever start anywhere until he puts on his shoes. As long as a man lies around in the morning barefooted until his wife gets breakfast, too lazy to knock the flies off his nose, and with barely enough life to knock the bumblebees off his toes, let it be remembered that that man will never get anything done.

But you take the old boy that rolls out of bed at break of day, and while he is shaking the sand out of his socks with one hand, he is knocking the mud off his heels with the other, that man is going to make a corn crop. There is no make-believe about it. And what is true in the literal world is also true in the spiritual world. Amen! So get a move on you and let's meet at the marriage supper of the Lamb. But don't undertake to come without your shoes on; for if you do, they won't let you in.

Receive the Lamb with Staff in Your Hand

Now, beloved, church members and lovers of the gospel truth, we take fresh courage and take our staff in our hand and march to the battle's front, for we notice again in this wonderful twelfth chapter of Exodus that Moses told the Israelites to receive the lamb with their staff in their hand. Now this staff was a big walking stick, we would judge about as big round as a man's wrist, and probably about five feet long. It was their protection. They didn't use firearms in those days as we do at present. But if a mountain lion came out of the woods and growled at one of those old Israelites when he had his staff in his hand, he could knock every tooth in his mouth right down his neck at one lick, and then beat him into a frazzle, and put his stick on his shoulder, and march on down the highway of holiness.

This stick was a great source of joy and comfort to the man who carried it. When he was tired he could lean on his staff and rest. When he went up a mountain, he found it very useful; he could push himself up the hill and help himself over the slick places and rough cliffs. It was also just as useful when the fellow started down the mountain; he could often lean on his staff and hold himself back. He had two legs of his own, and his staff—which was a kind of a third leg and meant so much to the travelers in those early days.

But in our day we now use for our Staff God the Father, God the Son, and God the Holy Ghost. We lean

on the triune Godhead. They protect us from the wild beasts along the highway. They help us to climb the mountains; They help us down the steep hills; and when we are tired, we lean on Them. What would we do without this wonderful Staff? It is a comfort to us by day and our protection by night.

The old Book is often our Walking Stick; for as we read the Book, we walk and talk by the way. We draw our very spiritual life and existence from the Word of God through the power of the blessed Holy Ghost, which is sent to us by the Father and the Son. Thank God, we receive the Lamb with our staff in our hands.

Receive the Lamb in Haste

We notice again in this remarkable chapter that Moses told the Israelites to receive the lamb in haste. We understand by this that the time had come when they were to receive the lamb and leave bondage or reject the lamb and stay in Egypt. Egyptian bondage is a type of sin, so understood by the majority of Bible readers. Pharaoh is a type of the devil, and Egyptian bondage a type of the work the devil puts poor sinners to doing. For while the Israelites gathered straw and made brick and worked in the slime pits under the lash of the taskmaster, they were then away from God's country and on the devil's territory. They were servants and serving their enemy, which is the most remarkable picture of the life of sin that is given in the Old Testament.

Every man knows, who will think for a moment, that every sinner is serving his enemy; for the greatest enemy any sinner has ever had has been the devil, and the only Friend he ever had was Jesus. And yet, strange as it seems, sinners will serve the devil and reject Jesus Christ.

Now Moses had been planning for some time to leave Egyptian bondage with the Israelites, and the plan was to go into the land of Canaan, which represents God's country, and the lamb had been killed, and the Passover was

made ready, and finally the time came when they had stayed in Egypt their last day and up till the last night, and now they were to arise at once and go with Moses out of Egypt, or stay there and perish. His command was, "Receive the lamb in haste." This means to get up and get out there. It meant, "Don't delay in your going, for everyone that delayeth will perish."

It is just so with us today. The time comes when every man must give up sin and go with Jesus Christ or stay in sin and perish eternally. After reading and traveling and talking with people for years, I am convinced that multiplied thousands of saints today receive Christ on their very last call of mercy. The time came when they had their last call. They realized that God was giving them their last and final call to mercy. Hence, we have heard them say by the thousands, "I just barely got in on my last chance." I am sure that they felt that way about it, and they felt truly that if they rejected Jesus Christ one more time He would never pay any more attention to them. In their testimony they have said publicly, "If I had rejected Jesus Christ one more time, it was so plain to me that I would never have another call to mercy that I fairly ran to the altar of prayer and begged God for the sake of my lost soul to have mercy."

O beloved, multiplied thousands have gotten in on their last call. But think of the sad millions that have heard the call so often, and have turned a deaf ear so many times, and said, "No," to God. They have hardened their own hearts, stiffened their own necks, choked and stifled their own convictions that the blessed Holy Ghost had brought to their hearts, until God left them. Today we have a nation of God-forgetters and Christ-despisers, and Holy Ghost-rejecters, and sad as this statement may seem, God pays no more attention to them than if they had no soul. The buggy horse they drive has just as much conviction now as they have. You might say, "Why

is this?" We answer that the time came when they were to receive Christ in haste or reject Him and perish, and they shook their heads for the last time at God, and God's dealings with them closed. In a few years or maybe a few weeks on their dying bed darkness will settle down over them; they will have no feelings. Their friends may pray, but they will show but little or no concern. Their testimony will be, "I am lost," and the next dealing they will have with God will be at the judgment bar. For we remember the words of Jesus when He said to the Jews, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." I would and ye would not. So Jesus walked out of their Temple and shook the dust from His feet as a testimony against them, and said, "Your house is left unto you desolate." He never went back to it.

"When I See the Blood, I Will Pass over You"

Beloved, the last lesson we will give you from the twelfth chapter of Exodus is on the blood. We read in this chapter that Moses said, "Ye shall strike the blood on the two side posts, and on the upper doorposts." Then he adds, "And when I see the blood, I will pass over you." The blood of the lamb that was used in the Passover is a beautiful type of the blood of Christ. The lamb itself was a type of Christ. The lamb had to shed its blood before it could be used by the Israelites, and Christ had to shed His blood before He could redeem a lost world. The blood of the lamb was to be the protection that was thrown around the Israelites. This blood was to keep back the death angel from entering their home; for every person that did not have the blood on his front doorposts and upper posts, there was a corpse found in that home.

Just as truly as the blood protected the Israelites, the blood of Jesus is to be the protection of His people in a world of sin, for it is through the blood of Jesus Christ

that we are delivered from sin and the power of the devil and delivered from eternal death. We even read in the Bible that angels desire to look into this great salvation and that the songs of the redeemed in the holy city will be concerning the blood of the Son of God. The blood had to be put on the two posts and the upper doorposts as a public sign or example. The command was not to put it on the back posts of the door, on the doorsteps even, but it was to be put on the front door.

And, beloved, you can't imagine any old Israelite that night, when the death angel was going through the land with a drawn sword leaving a corpse in every home, being ashamed of the blood. The greatest protection that ever came to a band of slaves was the blood of the lamb, and the little family was safe in its mud hut in the land of Goshen. Therefore that wonderful transaction that took place that night in the land of Egypt is called the Passover.

It was so named or called the Passover simply from the fact that the destroying angel passed over every house that had blood on the door. Again it pointed to the death and sufferings of Christ, when He too should give up His life and shed His blood to redeem not only Israel but the whole world. And from the day of the shedding of the blood of Christ until this present hour all mankind can look back to the hill of Calvary and see a bleeding Victim on the Cross, which means that there is a deliverance for me from my sin and bondage to the devil. Thank the Lord, the Blood will not only pardon the guilt that is found in the heart of a lost sinner, but will also cleanse and purify the heart of a justified believer. In trying to describe this great salvation we have often said that it was blood-red and snow-white and red-hot and sky-blue, and as straight as a gunstick. We have used this language because we probably had no better language to use.