

"JUST AS WATER IN A SHIP WILL SINK IT, SO WILL THE WORLD IN THE CHURCH WRECK IT"

PREMILLENNIAL....BAPTISTIC....CALVINISTIC....BIBLICAL

Devoted to Evangelism, Missions and Bible Doctrines

# The Baptist Examiner

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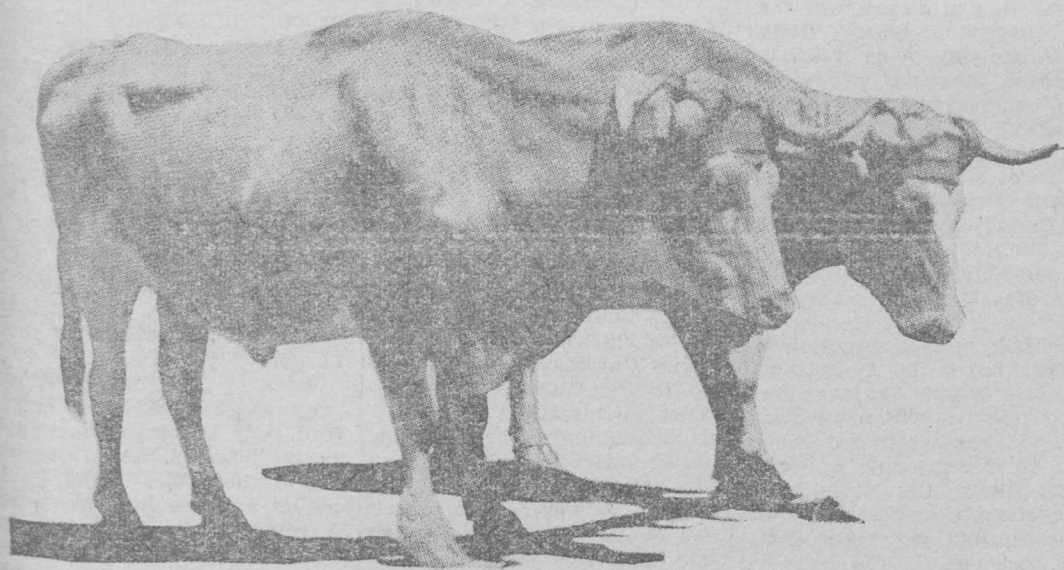
"Go ye into all the world and preach the Gospel"

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

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WHOLE NO. 262



"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light".—Mt. 11:29, 30.

## Making God's Word Practical

Read John—Chapters 11-21

1. Mr. L took the stand that Judas shouldn't have been lost, because it had been prophesied that one should betray Him. Mr. M insisted that Judas had been a bad character before the betrayal. Which was right?

2. Mary Lee often wondered what Jesus was doing, now that He had gone back to the Father. Find a verse that helps answer that question.

3. Mrs. N claimed she loved the Lord, but she failed to keep an appointment which the Lord had with her at the Lord's Table. Also, she did things which were not an honor to the name "Christian". Did she really love the Lord?

4. Mr. R believed that the Holy Spirit was a kind of subtle influence that came upon one at times. His wife believed that the Holy Spirit was a person. Which was right?

5. Harry insisted that the verse, "Greater love hath no man that this, that he lay down his life for his friends," meant dying on the battle field in an effort to kill others. Joe took the stand that it meant laying down one's life in an effort to save others. What do you say?

6. Mr. S soon faced the scorn of his worldly associates in the office where he worked, after he made known he had become a Christian. He had hoped everything would be lovely after being baptized, but now he was faced with a real problem. Should he have expected it?

7. Many of the miracles which Jesus performed are not recorded in the Bible. Why are any miracles recorded?

Answers: 1. (12:6); 2. (14:1-3); 3. (14:15, 21, 23); 4. (14:26); 5. (15:12-14); 6. (15:18, 19); 7. (20:30, 31).

## Some Precious Truths About the Bible

(By John L. Bray)

After a certain preacher had preached his sermon, a little girl asked him whether all Bibles really belonged to God. He told her the Bible was God's word. "We have one at our house we never use," she said. "Guess we ought to return it to Him." That could apply to many Christians today.

No wonder that many Christians are spiritually starving to death. More time is taken by Christians in reading dime detective novels, love stories, daily and Sunday comics, and other trashy books and literature, than is taken for the reading of God's word.

The reading of God's word, when read in earnest, produces food for the spiritual life of the Christian. Jesus said in Matthew 4:4: "Man shall not live by bread alone."

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### HOW TO FIND THE WILL OF THE LORD

- First: Pray.
- Second: Think.
- Third: Talk to wise people, but do not regard that decision as final.
- Fourth: Beware of the bias of your own will, but do not be too much afraid of it. It is a mistake to think that God's will is necessarily in the line of the disagreeable.
- Fifth: Meantime, do the nearest duty (for doing God's will in small things is the best preparation for knowing it in great things).
- Sixth: When decision and action are necessary, go ahead.
- Seventh: Never reconsider the decision when it is finally acted upon.
- Eighth: You will probably not find out until afterward—perhaps long afterward—that you have been led at all.—Henry Drummond.

## Was The Law Operative Before Sinai?

Was THE LAW (spoken) operative before Sinai? If so, then we know that THE LAW is Theistic—not Hebraic. If THE LAW is Theistic, then we know it is eternal. All eternal laws are universally operative and changeless, and that without reference to divine dispensations. In every dispensation every eternal law is operative, either in type or in substance, or in both.

We are assuming herein that the Lord is Absolute, perfect in thought and in labors, eternal in nature and laws, and changeless in purpose and deeds. We are assuming that all types are relative and function only until the types are fulfilled in the anti-type. Accordingly, only shadow laws and all shadow things pass with their fulfillment.

Could the Lord, who is "the same yesterday, and today, and forever," Heb. 13:8, put post-Sinaitic people under THE LAW to provide knowledge of sin that they might be brought to the Saviour, Rom. 3:20; and Gal. 3:24, and not grant pre-Sinaitic peoples the same grace? The

answer is, No.—The Lord is not a respecter of persons, Rom. 2:11 and Acts 10:24.

That the Lord's righteous will, as expressed in THE LAW, is not Hebraic is disclosed in Rom. 2:12-15. Here the Holy Spirit, by Paul, says, "For as many as have sinned without law (written) shall also perish without law (written); and as many as have sinned in THE LAW (written) shall be judged by THE LAW (written); (For not the hearers of THE LAW are just before God, but the doers of THE LAW shall be justified. For when the Gentiles, which have not THE LAW (written), do by nature the things contained in THE LAW (written), these, having not THE LAW (written), are a law unto themselves; which show the word of THE LAW written in their hearts, their consciences also being witness, and their thoughts the meanwhile accusing or else excusing one another)." Now, how could the Gentiles' consciences accuse them when they had not the written law of Sinai? Answer: They had THE LAW (spoken) in their hearts. To have such law in their hearts, it had to be taught them, and to be taught them, THE LAW (spoken) had to be known. If these Scriptures teach anything, they tell us that THE LAW is a racial inheritance, the which was at first spoken. Before Sinai the Lord spoke THE LAW, and had it planted in the hearts of individuals, whether Gentile or Hebrew, and it is the basis of reckoning individual guilt. Accordingly, guilt was known and retribution was administered according to spoken law before THE LAW was codified at Sinai. If this be not so, then what could these Scriptures mean?

Since the Lord is no respecter of persons, and THE LAW is of grace, then we know that the Lord provided THE LAW (spoken) for the pre-Sinaitic people that they might have the knowledge of sin and be led unto Christ as Saviour, repentance and faith being granted them, even as it is unto us today.

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## An Old Trick Of The Campbellites

Standing before their auditors with an open Bible resting on one hand and beckoning to the people to come with the other some preachers say: "Come on and unite with us on this book, let us have one Lord, one faith, one baptism and one name—the God-given name Christian. This is our plea, it is all we ask; isn't it fair and right? We are almost identical. Let us be fair-minded and big and liberal-hearted enough to minimize, yes drop out our insignificant differences, and magnify our agreements, which are of vast importance because they are large and essential."

This is a specious plea and it sometimes catches the unwary (Continued on Page Four)

### WHEN SOMETHING MUST BE DONE

Dr. Torrey, in illustrating the definiteness of prayer tells the following: Up in a little town in Maine, things were pretty dead some years ago. The churches were not accomplishing anything. There were a few godly men in the churches, and they said, "Here we are, only uneducated laymen, but something must be done in this town. Let us form a prayer band. We will all center our prayers on one man; who shall it be?" They picked out one of the hardest men in town, a hopeless drunkard, and all centered their prayers on him. In a week he was converted. They centered their prayers on the next hardest man in town, and soon he was converted. Then they took up another and another, until, within a year, two or three hundred were brought to Christ, and the fire spread out into the surrounding country. Definite prayer for those in the prison house of sin is the need of the day.—Mary E. Watson.

## THE FIRST BAPTIST PULPIT

### "A Remarkable Prophecy Concerning The Jew"

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones."

And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and

I will hear them: I will say, It is my people: and they shall say, The Lord is my God." (Zech. 13:7-9).

On Friday evening of this past week, at the invitation of some Jewish friends, I visited the Ventura Hotel and saw there the pictures which were shown concerning Palestine, the Land of Israel. It was a very interesting production, portraying the rebuilding of Palestine by the Jews. Various cities including Jerusalem and Tel-Aviv were shown. It was most interesting to see the reclamation

of the land, the irrigation system, along with their system of cultivation, and the harvesting of their crops. The land once barren and unproductive during the time when it was trodden down by the Arabs, is today producing fruits, grain, and other crops as it did in the days of old when it was controlled by the Jews. When we came away from the showing of these pictures, Mrs. Gilpin remarked that the Jews in Palestine seemingly had everything they needed except Jesus. By this message to (Continued on Page Three)



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# WAS THE LAW OPERATIVE BEFORE SINAI?

(Continued from Page One)

The Bible does not leave us up in the air as touching the operation of THE LAW (spoken) before Sinai. In Gen. 26:5 the Lord discloses that His law was operative with Abraham, and that ought to settle the matter. In this verse, the Lord testifies:

1. That Abraham obeyed the Lord's VOICE;
2. That he kept the Lord's CHARGE;
3. That he kept the Lord's COMMANDMENTS;
4. That he kept the Lord's STATUTES;
5. And that he kept the Lord's LAWS.

Thus we see that the Lord's will, whether in voice or charge or commandments or statutes or laws was known to Abraham. The Lord's will was spoken, not written, and Abraham understood.

This fact is further confirmed by the record found in Gen. 18:19. Abraham had to be acquainted with THE LAWS of the Lord to keep HIS WAY and do JUSTICE and JUDGMENT. Justice is evidenced in the keeping of THE LAW and judgment is effected in adjudicating THE LAW.

We have found here that the Lord proclaims the presence of THE LAW (spoken) in the days of Abraham, and that Abraham observed to do them. Here we find the spoken law operative 318 years before Sinai.

Now, this declaration concerning Abraham keeping THE LAW should suffice, but that all may be convinced, we shall explore the life of some pre-Sinaitic people and see if THE LAWS of the Decalogue were known to and honored by them. We shall now trace the ten commandments of the Decalogue in the order given in Exo. 20:3-17.

1. Law One—"Thou shalt have no other Gods before me," Exo. 20:3. That Abel knew this law is seen in the fact that Satan could not beguile him to betray the Lord in his offering, Gen. 4:4. Abel's Triune God, our God existing as Being, put Cain under a curse; blessed Seth in his house; took Enoch unto Himself; and used Noah to preserve the race in his generation. All these knew that God would countenance no other gods before Him. God declares this fact to Moses, Exo. 3:14, when He bade him to say to Israelites in Egypt, "I AM hath sent me"—One Almighty existing Being.

2. Law Two—"Thou shalt not make unto thee any graven image," Exo. 20:4. That this law was known before Sinai is seen in Jacob's command to his household to put away strange gods from among them, Gen. 35:2, 4; and Gen. 31:24. If law

Two was not known to Jacob, then how can we explain his command to put away strange gods? Surely he demanded that his household honor law Two of the Decalogue because he knew THE LAW and believed it to be binding.

3. Law Three—"Thou shalt not take the name of the Lord thy God in vain," Exo. 20:6. That lying and profaning words should not be upon the lips of people was known before Sinai. By deed, Cain took God's name in vain when he offered a false sacrifice and asked God to bless it, Gen. 4:3. When he ignored the blood and the ministry of the Holy Spirit, he shamed the name of our Lord. His act was both a lying and profaning act. Abel knew this fact and would not offend.

4. Law Four—"Remember the Sabbath day to keep it holy," Exo. 20:8. A Sabbath of rest was announced by the Lord following the completion of His work of restoration and creation, Gen. 2:3, and a new Sabbath was instituted by the Lord in the Wilderness of Sin before Israel came to Sinai. Exo. 16:23-25. The race knew the Sabbath law before it was written at Sinai.

5. Law Five—"Honor thy father and thy mother that thy days may be long in the land," Exo. 20:12. Abraham applied this law in his own household. Gen. 18:19, and the Lord commended him for it.

6. Law Six—"Thou shalt not kill," Exo. 20:13. Cain violated this law and was put under a curse, Gen. 4:8-13, and Lamech violated the same law and feared punishment for his offenses, Gen. 4:23-24, and the Lord announced the penalty of death for the offense of this law, Gen. 9:6. Yes, law Six was known before Sinai.

7. Law Seven—"Thou shalt not commit adultery," Exo. 20:14. Judah knew this law before Sinai, Gen. 28:34, and confessed his sin. Two of Jacob's sons slew Hamor, Shechem, and other males of the city because Shechem, Hamor's son, ravished their sister, Gen. 34:1-27. Joseph was cast into prison in Egypt because he refused to violate law Seven by cohabiting with Potiphar's wife, Gen. 39:12-20.

8. Law Eight—"Thou shalt not steal," Exo. 20:15. Esau knew that Jacob had stolen his birthright, cheated him out of much of his estate, and moved to do Jacob hurt for his sin, Gen. 31:25-27. And Jacob knew that he had stolen Laban's substance because he fled from him, Gen. 31:14-21 and 31.

9. Law Nine—"Thou shalt not bear false witness," Exo. 20:16. Abraham had Sarah bear false witness in Egypt, got caught in this sin, and Abram returned to Bethel and confessed his guilt, Gen. 12:10 to Gen. 13:4. He knew this law, else he would have felt no sense of guilt. See also Gen. 20:1-18, and also Gen. 26:6-9. Sarah bore false witness before three men of the Lord and was afraid. She knew that she should not lie because she knew this law, Gen. 18:10-15.

10. Law Ten—"Thou shalt not covet," Exo. 20:17. Jacob coveted his brother's birthright, and because of the offense of this law he had to flee from his people and his country, Gen. 27:34-46. He knew he was guilty of violating this law, else he would not have fled. The Lord warned pre-flood people against fleshly covetousness by declaring, "My spirit shall not always strive with man," Gen. 6:3. Lot who was guilty of covetousness, saw so much violation of this law that his righteous soul was vexed, 2 Pet. 2:8.

Now, what shall we say in

answer to the question, "Was the Law operative before Sinai?" Our answer is, YES!

## SOME PRECIOUS TRUTHS ABOUT THE BIBLE

(Continued from Page One)

bread alone, but by every word that proceedeth out of the mouth of God." Yet there are many Christians who seek to live a spiritual life and fail in their attempts to do so because they neglect their study of the word of God.

Peter said, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." God's word is one way to do this.

Someone may say, "Well, I do not believe you have to know a lot about the Bible in order to be a Christian." Perhaps not, but that is a very poor attitude to take. Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy 2:15).

The Bible is the foundation of the Christian faith. It contains principles for true Christian living. Its truths will never pass away. It has weathered every storm, stood every gale, and will remain unto the end. Jesus said, "Heaven and earth shall pass away, but my words shall never pass away."

We condemn the world for its worldliness and earth-mindedness, and yet when the riches of Heaven are locked up in God's word, we, as Christians, pay no heed to it. In all outward appearance, we are no more concerned about spiritual things than the world is.

A lawyer will study his law books, a doctor will study his medical books, a psychologist will study human nature—but will a Christian study his Bible? Take this challenge to yourself—look at your Bible—look at the pages; is it worn from the use of it? Familiarity with the Bible should be a main goal of the Christian.

The importance of the word of God cannot be over-estimated. David said, "Thou hast magnified thy word above all thy name." (Psalms 138:2).

We must accept the Bible as God's word. No human being could have written it. I give here a few wise words from John Wesley, the founder of the Methodist Church:

"I beg leave to propose a short, clear and strong argument to prove the Divine inspiration of the Holy Scriptures. The Bible must be the invention of good men or angels, bad men or devils, or of God.

"1. It could not be the invention of good men or angels, for they neither would nor could make a book tell lies all the time they were writing it, saying 'Thus saith the Lord', when it was their own invention.

"2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, and forbids all sins, and condemns their own souls to hell for all eternity.

"3. Therefore, draw the conclusion that the Bible must be written by divine inspiration."

We must not only believe the word of God, but we must put it into practice. It is not enough to have an intellectual understanding of the truths contained in the Bible. "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Romans 2:13).

"Fundamentalism" is being talked about a lot today. I must say, however, that one thing that is wrong with many fundamental churches, is that

all of the doctrinal teachings of

the Bible are so tied up in the heads of the Christians that they have never had a chance to reach their hearts. We have Bible conferences everywhere, and doctrinal books written by the hundreds, but where is the fire that should be produced by them? God's word must be taken to heart, and not merely agreed upon mentally.

Another thing: We listen too much to teachers and preachers of the Bible, and accept their word for everything, instead of going to the Bible ourselves. It is no wonder that when a Christian is questioned concerning his beliefs, he can find no answer that will satisfy. The answers are in God's word—not merely in what man has to say about it.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, we shall abide in him." (I John 2:27).

Many Christians take time to read their newspapers, but yet neglect their reading of the Bible. There have been some, however, who have spent many hours in diligent and careful study of the word. God blessed them for it. Many have gotten alone with God and His Book and searched out truths in it that deepened their spiritual life. Some have stayed up late at night reading God's great "love-letter," and others have gotten up early enough in the morning to study this book that several hours passed before dawn broke. Sometimes it takes things like this to be in the place that God wants us to be. God has used those who have placed Him first in their lives and who have been willing to sacrifice some time to study His word.

Sir Walter Scott, a man of great fame as a writer, said:

"This Book contains the mind of God, the state of man, the way to salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable.

"Read it to be wise, believe it to be saved, and practice it to be holy. It contains light to direct you, food to support, and comfort to cheer. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Heaven is opened and the gates of Hell disclosed.

"Christ is its grand subject, our good is its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It is given to you here in this life, will be opened at the judgment, and is established forever. It involves the highest responsibility, with reward the greatest labor, and condemn all who trifle with its sacred contents."

Dr. C. I. Scofield, the author of the Scofield notes in the Scofield Reference Bible, wrote the following words on the flyleaf of a Bible:

"If all the books in the world except the Bible were destroyed, this Book alone could make humanity wise unto salvation, could reveal to men the only true God, and Jesus Christ His Son, could teach all fundamental truth concerning this universe, its maker and purpose, could give the broad outlines of human history, and reveal human destiny, teaching also every secret of happy and fruitful living."

This Bible is inspired by God, God-breathed, and in spite of

critics, skeptics, agnostics and atheistic college professors all combined, it remains infallible. No mistake has ever been found in it. No falsehoods have ever been proved to be in it. Claims have been made against it, but it has weathered them all.

If the Bible is not the inspired word of God, then it is one of the biggest lies ever put over by man. But this cannot be. Sometime back a reward of one thousand dollars was offered to anyone proving a mistake in the Bible. Many "supposed" mistakes were brought up, and a law case was held concerning a few of the "supposed" mistakes which were brought up by a certain man. But lawyer James E. Bennet proved the absurdity of their claims. The Bible stood the test, and though Gibraltar itself were to crumble and fall, it will meet every coming test and meet it with victory.

The contents of the Bible cannot be taken lightly. We must be careful about God's word. It is more precious and blessed than any book written by mortal man.

Would to God that Christians today knew the Bible better. Read Acts the seventh chapter and see how well versed Stephen was in the Bible. Read Paul's epistles and see how frequently he referred to some different parts of scripture.

A certain young man's well-worn Bible influenced me to a greater study of my own Bible than many Bible teachers I have heard.

George Mueller, through whose hands passed over a million dollars in answer to his faith in God for the care of orphans, was a deep student of the word of God. During his lifetime he read the Bible through over one hundred and fifty times. He read through it four times a year.

A great man, Abraham Lincoln, said:

"I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance by faith, and you will live and die a better man."

In reading through a Christian magazine the other day, I clipped the following:

"A noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the Prodigal Son. Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses of the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount. No, none has equalled David for poetry, nor Isaiah for vision, nor Jesus for His moral and ethical teachings, nor Peter for holy zeal, nor Apollon for fiery oratory, nor Paul for logic, nor John for statements of sanctified love. What a ridiculous statement that to study the Bible 'marks a step backward in education!' God's Word is the very greatest of all the books and its Author the very greatest of all teachers. We do well to stay close to its pages. It is THE BOOK.

Oh, back to the Book! The Bible is God's word. We must read it. We must study it. We must preach it. We must teach it. and above all, we must live it.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:15-16).

"Self-will must die and Jesus has prepared a place for it to breathe its last at the cross."



# REMARKABLE PROPHECY CONCERNING THE JEW

(Continued from Page One)

I sincerely trust to be able to present Jesus to those of my friends who may be listening, both Jew and Gentile. I have always enjoyed the study of Old Testament prophecy. To me, there is nothing more interesting than to see how the prophecies given hundreds of years ago, are being accurately fulfilled today. Perhaps there is no Jewish prophecy more interesting than the words of our text: "Awake, O sword, slay the man that is my fellow: the Lord of hosts: slay the shepherd, and they shall be scattered: and I will mine hand upon the little And it shall come to pass, in all the land, saith the Lord, two parts therein shall be left and die; but the third part shall be left therein. And I will refine the third part through the fire, and will refine them as silver is refined, and will try them in the furnace of truth: they shall call my name, and I will hear them: I will say, It is my people, and they shall say, The Lord is my God." (Zech. 13:1-3).

## I

The speaker in this text is other than God the Father. In Germany today, the name of Jehovah is banned. The Germans may try to ban the name, they cannot ban Jehovah. The name of the One who they are trying to ban is the speaker of our text. He then ought to attract the interest and the attention of every Jew who might know this Old Testament, the God of the Hebrews, who is speaking. If every Jew accepts Jehovah as his God, then each one would be ready and anxious to deliver the message which God has sent.

## II

It is most interesting to me to notice that the speaker, God, commands the shepherd to be awake. "Awake, O sword, slay the man that is my fellow: the Lord of hosts: slay the shepherd, and they shall be scattered." (Zech. 13:1). Literally, the expression, "my fellow" means my associate or my equal. This could have been spoken of Isaiah, nor Jeremiah, nor any of the prophets; it could never have been spoken of Judas Macabeus, or any of their Jewish contemporaries; it could never have been of any of their reformers or patriots; there was never one who claimed to be equal with the Father; Jesus was Jesus. "I and my Father are one. The Father is in me, and I in him." (Jn. 10:30). "And he that seeth me seeth him that sent me." (Jn. 12:45).

Thus, this shepherd was none other than Jesus, who was commanded by God to be smitten. He is not the only instance of which foretold the smiting of Jesus, for there are many prophecies that the shepherd was to be smitten. "The stone which the builders refused has become the head stone of the corner. This is the Lord's doing, it is marvellous in our eyes." (Psa. 118:22, 23). "And three score and two weeks shall Messiah be cut off." (Dan. 9:26).

Years before Jesus was born, the Psalmist David, accurately pictured to us the smiting of the Shepherd, Jesus, even so far as to speak the words which Jesus spoke from the cross. "My God, my God, why hast thou forsaken me?" Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." (Ps. 22:1, 2, 6-8, 11-18).

Perhaps there is no prophet which shows the smiting of the Shepherd more clearly and conclusively than does Isaiah. He even foretold that the Shepherd would be spit upon. "I hid not my face from shame and spitting." (Isa. 50:6). This we know actually came true in the experience of Jesus. Still again, Isaiah describes for us the vicarious sacrifice of Jesus as Jehovah's smitten Shepherd. "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet is pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." (Isa. 53:1-10).

That which was prophesied on numerous occasions in the Old Testament, is given to us as an actual fulfillment in the New Testament, for Jesus, the Lamb of God, coequal with the Father, was thus smitten. Listen: "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear the cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sa-bach-thani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost." (Matt. 27:24-50).

## III

The same God who commanded the Shepherd to be smitten, also tells us what are to become of the sheep. Most pointedly

does He declare that they are to be scattered. "Smite the shepherd and the sheep shall be scattered." (Zech. 13:7).

The sheep, in this text, represent the Jewish people. "We are his people, and the sheep of his pasture." (Psa. 100:3). This prophecy then of the scattering of the Jews was partially fulfilled in the days of Jesus. "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (Mt. 26:31).

It is now completely fulfilled, in that the Jews are scattered throughout the world. In view of the fact that sheep are so dependent upon the shepherd, can you imagine a group of sheep whose shepherd has been killed? Since they must depend upon the shepherd for food and shelter, and guidance to and from pasture, and protection from their enemies, you can imagine just what it would mean to a flock of sheep to have their shepherd killed. However, no flock of sheep without a shepherd have had half so hard a time as the Jewish people have had since the day their Shepherd, the Lord Jesus Christ, was crucified. They have been driven from one country to another; they have been driven out of country after country; three times they have been expelled from Great Britain; eight times they have been driven out of France; they are now being persecuted in Germany and Italy; they have been sorely oppressed in many of the countries of Europe. All of their difficulties come because they are sheep without a shepherd.

However, though the Jews have had great troubles in the past, and though they have been scattered as sheep without a shepherd, they have greater troubles yet ahead of them. There is prophesied in both the Old and New Testament that there will come a judgment of seven years upon the world. It is called the Tribulation Period. There will be no one here at that time but the unsaved. The unsaved Gentiles shall persecute the unsaved Jews. It is called the "time of Jacob's trouble." Listen to these prophecies concerning it: "The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, but that none is like it; it is even the time of Jacob's trouble; but HE SHALL BE SAVED OUT OF IT." (Jer. 30:1-7).

"And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. NEITHER THEIR SILVER NOR THEIR GOLD SHALL BE ABLE TO DELIVER THEM in the day of the Lord's wrath; but the whole land shall make even a speedy rid-dance of all them that dwell in the land." (Zeph. 1:17, 18).

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." (Zech. 14:1-3).

These troubles through which the Jews shall pass in that period of earth's history known as the "time of Jacob's trouble", will culminate in war, which will end with the last great battle ever to be fought—the Battle of Armageddon.

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." (Isa. 34:1-6).

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." (Isa. 63:1-6).

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge, all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter

(Continued on Page Four)



## "A REMARKABLE PROPHECY CONCERNING THE JEW"

(Continued from Page Three)

his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." (Joel 3:9-16).

"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (Micah 4:11-13).

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." (Zech. 14:4, 5, 12, 13).

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is call The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven. Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of all men both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone,

and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." (Rev. 19:11-21).

In this battle, two-thirds of the Jews of the world shall be slain. This is what our text declares: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." (Zech. 13:8, 9).

This "time of Jacob's trouble," comes to an end with Israel's acceptance of Jesus as the Messiah. Our text declares that one-third of the Jewish people shall be refined after this great Battle of Armageddon has passed. In other words, when it looks as though every Jew in the world will be blotted out of existence, and then when it appears that all of them shall be completely destroyed, it is then that Jesus comes in the clouds to fight for His oppressed people, with the result that all that are left of the Jewish people are saved in a moment's time. In other words, a nation shall be born in a single day—that is, they shall be born again.

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot yet not what the scripture saith of Elias? how he maketh intercession to God against Israel? And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:1, 2, 26).

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isa. 66:8).

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is high at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses, they shall enter in at the windows like a thief. The earth shall quake before them; the heavens

shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining.

And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things." (Joel 2:1-20).

"The burden of the word of the Lord of Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.

In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among

them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." (Zech. 12:1-11).

May God help you to receive Christ now as your Saviour. Not one of the saved will pass through this terrible period. In the "time of Jacob's trouble" every Gentile which has received Christ as a Saviour, and every Jew which has received Jesus as his Messiah and Saviour will be caught up into the clouds before this terrible period of judgment falls upon the earth. In view of this fact, may you now receive Him as Messiah, and Lord, and may you be ready when Jesus comes.

## AN OLD TRICK OF THE CAMPBELLITES

(Continued from Page One)

and uninformed. But after all, it is nothing more than a slick Campbellite trick. Do you know what it means? It means come and unite on the Book as we understand it. If any one doubts this just let him try to unite with those who seem so fair on the Book as he understands it and see what becomes of his effort.

Now I believe in union, provided there is sufficient adherent unity in it to hold us together in a working peace and harmony. But I am unalterably opposed to a union that lacks the cohesiveness of adherent unity.

Tie two old tom cats' tails together and throw them across a pole. Here you have union without unity. A fighting, biting, squalling, scratching fur-flying union.

Campbellites and Baptists can't unite because their distinguishing difference is fundamental. Campbellites believe and teach that the Lord saves lost sinners when they believe, repent and obey by being baptized for the purpose of obtaining the remission of their sins.

Baptists believe and teach that the Lord saves lost sinners by giving them a new birth and that the new birth is the repentance and faith of the sinner plus the regeneration of the Holy Spirit; and that the sinner is always saved and his sins remitted before he is eligible for baptism.

Campbellites can't surrender their position as to how the Lord saves a lost sinner without ceasing to be Campbellites; nor can Baptists surrender theirs without ceasing to be Baptists. Hence the two brotherhoods never can unite without one or the other ceasing to be, or the forming of a union without unity; a tom cat unity.

But Baptists are told that they ought to give up their time-honored position as to how the Lord saves a lost sinner because Acts 2:38 says "be baptized for the remission of sins."

### "Baptized for Remission"

What does this mean? Our difference in interpreting this text is found to be in the meaning we give the little word "for." Campbellites say it means for the purpose of obtaining remis-

sion. Baptists say it means for the purpose of declaring remission already obtained in repentance and faith.

Who is right here? Suppose we let the Bible be its own commentary here and see what light it throws on this much mooted question. An old Scotch Presbyterian sister told me D. D. pastor that she was having a great deal of trouble trying to harmonize the statements of her Bible on the subject of baptism with the practice of her church. "I'll bring you my commentaries and they will throw much light on the subject for you." He brought them; she read them. He called again, "Didn't the commentaries throw great light on the Bible for you?" "Well, no, but the Bible threw a good deal of light on the commentaries."

Commentaries are good books if used carefully, but after all the Bible is its own best commentary. It will always throw light on itself, if we will let it.

The little word for in "baptized for remission" is eis in the original.

Acts 2:38: "Baptized eis remission."

Matt. 3:11: "Baptized eis penitence."

Notice the similarity in the two quotations. Each text has baptized eis; the first followed by remission, the second by penitence.

Now, if the first means for the purpose of obtaining remission, then the second must mean for the purpose of obtaining penitence. But all agree that we have repentance before we are baptized. Then baptized for penitence doesn't mean baptism for the purpose of obtaining penitence but for the purpose of declaring we already possess penitence. Just so with "baptized for remission."

Again in Gal. 3:27 we have been "baptized eis Christ."

If it is claimed that this means that we are baptized for the purpose of obtaining Christ, we reply by asking which comes first, belief or baptism. Campbellites answer belief or faith and this is correct. Now John 3:36 shine on Gal. 3:24.

"Believeth eis the son."

"Baptized eis Christ."

We come into possession of the son as Saviour by faith before baptism. "He that hath the son hath life."

We are baptized eis Christ for the purpose of declaring that we have already come into possession of him by faith.

We are baptized eis Christ on by baptism but it is after we have already put our faith in and have possession of Him by faith.—Advance.

## "HE DOESN'T WANT TO DO KNEE-WORK"

A woman was weeding a garden. There had been a rainy spell and the weeds were gotten a good start, and so she gave the plants a chance to pull down on her knees and passed.

"That's hard work."

"Yes, but it has to be done, and my husband says I have it to do. He like to do knee-work."

Knee work is hard but it is effective. A garden can only be kept clean without it.

"And Satan trembles when he sees the weakest saint upon his knees."

—The Common People

God is love; therefore made a law. God is love; therefore God made a penalty for violating that law. God is love; therefore.