

# The Baptist Examiner

"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

Volume 17, No. 4 Russell, Kentucky, February 28, 1948 Whole No. 509

## Is The Lord's Prayer Any Part Of The Gospel?

This is the title of an editorial in *The Moody Church News* for November, 1947, edited by H. A. Ironside. We take the liberty of quoting a portion of it:

"On a recent occasion, a committee of pastors of Fundamental Churches in the Chicago area met with the chief chaplain of the government hospitals, to protest over what seemed to be an effort to keep thoroughly sound evangelical ministers out of these institutions. We were informed that there was no need for the serv-

ices of these 'unauthorized' chaplains, as all the spiritual needs of the men were being well taken care of. When some of us protested that some of the chaplains did not even know the Gospel and gave no evidence of having been born again themselves, the answer was given that 'Every one of our chaplains knows enough to teach a dying man to repeat the Lord's prayer.' To them this was the Gospel and all a needy soul required to enable him to die in peace."

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## DO PAUL AND JAMES CONTRADICT EACH OTHER IN THE BIBLE?

The supposed contradiction between Paul and James on justification immediately disappears when a few facts are viewed.

Paul says in Rom. 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the law," and in Gal. 2:16, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no man be justified."

Now it is very clear here that he is speaking of the works of the law. A law which demanded perfect obedience of a fallen race. It is also clear from what God says of man in Rom. 3 that he is totally depraved and cannot keep the law.

Therefore it is impossible for him to be justified by works. But Christ our substitute did keep the law and obtained perfect righteousness for us. Thus by faith in His works we are justified from all things.

You will note in Heb. 11:31, "By FAITH the Harlot Rahab perished not with them that believed not, when she received the spies."

James 2:25, "Likewise was not Rahab the Harlot justified BY WORKS when she received the messengers."

Paul says Faith, and James says Works.

We have proved conclusively Paul meant the keeping of the Law. Now let us consider a few facts to prove James was speaking of "Works of Faith." He says "As the body without the spirit is dead so faith without works is dead."—James 2:26.

We know there were many people in the city of Jericho who heard the same things Rahab heard, how God delivered his people from Egypt by way of the Red Sea and destroyed all their enemies. Rahab was

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## IF THIS IS MY LAST YEAR

If this should be the last year  
That I shall know on earth,  
I would not want to spend it  
In carelessness and mirth.

I would each passing moment  
Might glorify my Lord,  
That I might know Him better  
And feed upon His Word.

I would be more in earnest  
Seeking for the lost,  
As one redeemed by Jesus,  
Bought at such a cost!

I would grow ever like Him,  
Whose name I have confessed;  
I would be more compassionate  
To those who are distressed.

And this may be my last year,  
I cannot tell for sure;  
But I want to live as if it were,  
His "Well done" to secure.

H. A. Ironside.

## Facts, — Nothing But Facts Concerning Orthodox Missionary Baptist Fellowship

Unvarnished Facts About the Orthodox Missionary Baptist Fellowship

### OUR SLOGAN:

"Back to the Bible and to the Churches"

### OUR LAMP:

The Orthodox Baptist Fellowship has no light, save the Lamp of the Word; no ambition, save the honoring of the Word; and no program, save the study of the Word.

Some misunderstandings among good brethren occasion the preparation of this statement. The Fellowship does not sail under false colors. Since it does not, a few brethren release this statement for the sake of clarification. We release it with a prayer that brethren will understand, and with the assurance that our prayers go up to the throne of grace for our Baptist brethren all over the land.

### I. WHAT THE FELLOWSHIP IS:

1. It is a voluntary assemblage of saints, and not an aggregation of church messengers.
2. It is a gathering together of individual Christians, and not an official representation of churches.
3. It is a gathering together of brethren from local churches at the invitation of some local entertaining church, and not an official mouthpiece of the local

churches.

### II. WHAT THE FELLOWSHIP IS NOT:

1. It is not a convocation of local churches. The brethren assemble as children of the Lord, and not as official representatives of their churches.
2. It is not a messenger assembly, transacting business for our churches. So far as we know, no one in attendance is elected by his churches to represent it in anything.
3. It is not an organization. There are no elections. There are no Fellowship officers, no secretaries, no missionaries. The entertaining church provides the leadership of and the program for the Fellowship meeting. Every meeting of this Fellowship, excepting the first, will attest the truthfulness of this statement.

### III. WHAT THE FELLOWSHIP SEEKS:

1. It seeks to find and enlarge fellowship in the study of the truth.
2. It seeks to honor our historic faith and to discover our present-day error, through the study of the Word.
3. It seeks to inspire our brethren to enter a crusade for the truth during these days of

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## How The Federal Council Of Churches Denies The Name Of the Lord Jesus Christ

Mr. Samuel McCrea Cavert is Executive Secretary of the Federal Council of Churches. He was ordained as a minister in the Presbyterian Church in 1915. He has a degree from the Union Theological Seminary, and several honorary degrees from other colleges and universities. He has taught Systematic Theology and is the author of six or more books on church order and activities, and is on the editorial boards of three religious periodicals. In addition, Mr. Cavert has served on committees and boards without number. His is a place of leadership in Protestantism.

On October 21, 1947, in Portland, Me., a service was held in the Immanuel Baptist Church, under the auspices of the Maine Council of Churches, called "A Service of Worship for Christian Unity." Mr. Cavert, as Executive Secretary of the Federal Council of Churches, was the chief speaker of the occasion, and gave a message on the subject, "The Church and the World Crisis."

We have before us a copy of the program, on which is printed a Call to Prayer, to be participated in by all. Several men were the leaders in repeating this prayer, among them the pastors of the Holy Trinity Hellenic Orthodox Church, Portland; the Church of the New Jerusalem, Bath; and the First

Universalist Church, Waterville. The responses of the other members of the congregation are printed in the program, and we must suppose, since Mr. Cavert participated in the service, that he, too, responded in the formula published.

Thus, when the various leaders recited their prayers, Mr. Cavert must have rejoined with the others.

For how could Mr. Cavert help respond, since he took part in the program in the interest of church unity and as representative of the Federal Council of Churches? This council is said to represent "the Churches of Christ in America." Is it a church of Christ, when it denies His Name?

The prayer was not offered in the Name of the Lord Jesus Christ. And how can any man, with the theological background of Mr. Cavert, say: "We thank Thee, O Lord, and bless Thy holy Name," for the Roman Catholic Church, which, in its "mass," denies the full efficacy of Christ's work of redemption on the Cross; for the Greek Orthodox Church, which holds the same doctrine; for the Church of the New Jerusalem, with its humanistic philosophy; for the Universalist Church, which renounces the clear teaching of Scripture about the eternal judgment of unbelievers; and for the Unitarian Church, which disavows the Deity of the Lord Jesus Christ. Shame on you, Mr. Cavert.—Our Hope

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## APOSTATE PREACHERS

Dr. Walter A. Maier reports that Earl Browder, America's No. 1 Communist, in a recent address told of how invariably, everywhere he goes, after his address, a small group of men will hang around until everyone else is gone, and then come up and say, "We're with you, brother, but we don't dare express ourselves."

Earl Browder laughed in ridicule then as he explained, "Those men are preachers of our community."

Our land is cursed with thousands of apostate preachers who are betraying Christ with the kiss of Modernism. Communism at heart is atheistic.—Radio Evangelist.

## LIQUOR ABC'S

- A—Arms more villains,
- B—Breaks more laws,
- C—Corrupts more morals,
- D—Destroys more homes,
- E—Engulfs more fortunes,
- F—Fills more jails,
- G—Grows more gray hairs,
- H—Harrows more hearts,
- I—Incites more crimes,
- J—Jeopardizes more lives,
- K—Kindles more strife,
- L—Lacerates more feelings,
- M—Maims more bodies,
- N—Nails down more coffins,
- O—Opens more graves,
- P—Pains more mothers,
- Q—Quenches more songs,
- R—Raises more sobs,
- S—Sells more virtue,
- T—Tells more lies,

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## The First Baptist Pulpit

### "THE INCARNATION"

Read Matthew 1:18-25

I am sure, beloved, that you will agree with men when I say that the Lord Jesus Christ is in a class all to Himself. He does not even have a close second. I repeat, beloved, He is in a class entirely by Himself. No one that ever lived in this world uttered such teachings as that which Jesus Christ gave to the world. They were simple enough that the common people heard Him gladly, and yet, beloved, they were profound enough that no philosopher has

ever yet sounded the depths of the meaning of His words.

It is rather interesting to me that our Lord never did write a hermon. He never published a book. He founded no college to perpetuate His doctrines and His teachings. The only thing that He ever wrote so far as we know, was when He stooped down and with His finger wrote in the sand when the woman taken in adultery was brought into His presence. The next wind that blew scattered that sand so that no one knows what it was that Jesus wrote.

He gave those teachings, however, beloved into the hands of a few poor illiterate, and yet spiritually humble, fishermen that they should teach and perpetuate his doctrines throughout all ages.

In spite of the fact that He never wrote a sermon, He never wrote a book, that He founded no college to perpetuate His teachings; but rather, put them in the hands of the most obscure group of men possible—in spite of this fact, His teachings have endured for the past two thousand years.

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# THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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## DID YOU FORGET?



In a recent issue of THE BAPTIST EXAMINER, we made mention of our need of new linotype mats—that which we use to set the type for this paper. We have needed them badly ever since we started to print our paper. Last year by God's goodness we were able to get about half what we needed of these. We now have on order the rest which we have needed so badly. Some of them arrived last week and the rest will be coming through within the next few weeks.

Several of our friends who believe in the work of this paper have sent contributions toward this expense. Have YOU done so? Your gift will be most definitely appreciated.

## THE INCARNATION

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sand years of earth's history, and even the scholars of the world uncover their heads in the presence of Jesus Christ to say, "Never man spake like this man."

It is not only interesting to think of His teachings, but, beloved, when I think of the life He lived, I stand amazed. He lived such a wonderful life. He backed up every word that He ever said by the way in which He lived. Not one time in the 33 years of His earthly sojourn did He ever have to ask God the Father to forgive Him for His sin. Whereas you and I must daily cry out to God because of our sins, not one time did Jesus Christ in His earthly ministry have to ask forgiveness of His Father. There is a reason for that. His character was perfect. You know from the study of God's Word, how His enemies watched Him. We can truthfully say that His enemies "watched him like a hawk." They would liked to have gotten something on Jesus. They would liked to have found something contrary to His character, and yet, Beloved, all that His enemies could ever say was that He "did good on the Sabbath" and "He was the friend of sinners." You can read through the Word of God and you will find that His enemies never brought greater accusations against Him than these two—He did good on the Sabbath and was a friend of sinners.

## PRACTICING

A young girl was asked, "Whose preaching brought you to Christ?" "It wasn't anybody's preaching; it was Aunt Mary's practicing," she replied.

That's all they could say about His life. Even the man who sat as His judge when He was condemned to die, said, "I find no fault in Him," and the man who betrayed Him unto death, came back with the money, saying, "I have sinned in that I have betrayed the innocent blood."

I say then this morning, beloved, that the Lord Jesus Christ is certainly a unique character. He is in a class all to Himself, with no near rival. His teachings were unique, His life that He lived to back up those teachings, was unique so that we can truthfully say that no one ever taught and no one ever lived like Jesus.

Beloved, there must be some way to account for the unique personality of Jesus Christ. How would you this morning account for those teachings and the life that he lived? How would you this morning, beloved, account for this man

Two weeks ago a preacher in Kentucky sent \$50.00 to help on the purchase of our new linotype mats. We need your gift also.

Jesus?

If I were to ask the infidel, or some critic, or some individual who tries to analyze everything from the standpoint of psychology, or if I were to ask the evolutionist, not one of these could answer as to the character, the teachings and the personality of the Lord Jesus. So far as I am concerned—and I say this after having studied this Word of God carefully ever since I have been in the ministry—I say this morning there is only one explanation as to the character and the personality of Jesus Christ, and that is, He was God manifest in the flesh. He was God incarnated. No individual born of woman ever taught like Jesus. No individual born of woman ever lived like Jesus. There can be but one way to account for this unique personality and that is, He was God incarnate. He was God in the flesh. Of the many Scriptures that I might read in support of this truth, I shall only read three. Listen:

"What and if ye shall see the Son of man ascend UP WHERE HE WAS BEFORE?"—John 6:62.

When Jesus, speaking to His critics, made that statement, they knew immediately that Jesus was God in the flesh. He talked about ascending up where He was before, meaning that He would ascend back to His Father.

Notice another Scripture:

"And now, O Father, glorify thou me with thine own self with the GLORY WHICH I HAD WITH THEE BEFORE THE WORLD WAS."—John 17:5.

This is a part of the great High Priestly Prayer of Jesus when He was interceding for us just before His arrest and immediately prior to His crucifixion. As He prayed, His prayer was that He might be glorified with the glory that He had with the Father before the world was. When He thus

prayed, He said, in substance, "I'm older than the world. I was with you, Father, before the world was," as if to say that He was then God in the flesh.

And now a third Scripture:

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."—John 1:14.

The "Word" spoken of, refers to Jesus. This verse declares that He, as the Word of God, was made flesh, thereby revealing God unto us.

I say to you this morning, beloved, the only way in this world that you can account for His character, teachings, and the life that He lived, was the fact that He was not begotten as you and I, but rather, was incarnated—was God in the flesh.

That leads me to ask a question: Why was Jesus Christ incarnated? He was God, and why was God incarnated into this world?

I

JESUS CHRIST WAS INCARNATED TO REVEAL GOD THE FATHER. You and I never would have known what God was like if Jesus Christ had not come to this world.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John 1:18.

Here's a verse that assists us in understanding something of those manifestations of God that are given to us in the Old Testament—not manifestations of the Father at all, but were manifestations of the Son.

I say then this morning, beloved, the very first and outstanding reason why that Jesus Christ was incarnated into this life was that He came to reveal God unto us, and we would never have known what God was like apart from the coming of Jesus.

Listen again:

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? HE THAT HATH SEEN ME HATH SEEN THE FATHER; and how sayest thou then, Shew us the Father?"—John 14:9.

Jesus said to Philip, "If you want to see the Father, just look at me." Do you want to know what God the Father is, then just look at God the Son.

Years ago when I first became pastor of this church, a little girl, who is now grown and married and has a family of her own, said to me in one of our Daily Vacation Bible Schools one day, "Brother Gilpin, what is God like?" I said on a moment's thought, "God is just like Jesus Christ." That was eighteen years ago at least, and if I had spent the past eighteen years searching for an answer to her question, I would not give a better answer this morning than I gave on the spur of a moment. What is God like? He is just like Jesus Christ, for Jesus Christ came to reveal the Father.

You see Jesus, beloved, as He was moved with compassion for the multitude that was scattered abroad as sheep without a shepherd. Well, that's what God

is like. He came to reveal God. Do you see the Lord Jesus as He wept over the city of Jerusalem, saying: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and ye would not!" Do you see Him weeping broken heartedly, compassionately over that city of Jerusalem? You want to know what God is like, beloved, you have what He is like in Jesus Christ.

You see Him as He came into the city of Jericho, and just outside its gates He was met by blind Bartimaeus who cried unto the Son of God for healing to the extent that when the disciples tried to make him stop, he cried out the more. Then it was that the Son of God paused and healed that blind beggar, giving him his eyesight physically and spiritually. You want to know what God is like? You see Him in Jesus. Jesus was incarnated to reveal God.

You see Him in the temple that early morning hour when the crowd, His enemies, brought to Him a woman who was taken in adultery. Do you see Him as they came into His presence and said, "Master, she was taken in the very act of sin itself. What shall we do? The law says to stone her. What do you say?" Then it was that Jesus Christ, after a preliminary encounter with His enemies, said unto her, "Hath no man condemned thee?" When she said, "No man, Lord," then He said, "Neither do I condemn thee, go and sin no more." What is God like? You have Him right here in the person of Jesus Christ. Jesus was incarnated; He was manifested to reveal God the Father.

Do you hear Him, beloved, when the nails had been driven into His hands and feet, and when the wild mob had succeeded in His crucifixion—do you hear Him as He lifted His voice unto God in the sky and said, "Father, forgive them, they know not what they do?" You ask me this day "What is God like?" He is just like Jesus Christ, for the Son of God was manifested, He was incarnated, He was made flesh to reveal God unto this world.

I tell you this morning, beloved, if Jesus Christ had never come, you and I would be of all men most ignorant so far as God is concerned, for the only revelation and manifestation we have of God is the revelation and manifestation we have of Him in Jesus Christ. He was incarnated to reveal God.

II

JESUS CHRIST WAS INCARNATED TO DESTROY THE WORKS OF THE DEVIL.

Several who were unable to contribute more have sent us \$1.00 to help in the purchase of our new linotype mats. We are most happy for this "greenback shower." Remember: what none of us can do alone, all of us together can do.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the SON OF GOD WAS MANIFESTED, THAT HE MIGHT DESTROY THE WORKS OF THE DEVIL."—I John 3:8.

Not only was Jesus Christ incarnated to reveal to us the character of God, He was also incarnated, beloved, that by and through His incarnation in the flesh, He might destroy the works of the Devil. Let me ask

you: What are the works of the Devil? Could you enumerate them this morning? If time lasted sufficiently, could you enumerate the works of the Devil? I think, beloved, that you or I could enumerate them in one word, when we say that all sin is the work of the Devil. Whether it takes the form of suffering, or sorrow, or pain, or death—irrespective of the form it may take, all sin is of the Devil. Jesus Christ came to the world not only to show us what God is like, but He came to destroy the works of the Devil.

Why, even our righteousnesses outside of Jesus are of the Devil. Will you believe me this morning, unsaved friend, when I tell you that every good deed you have ever done is purely Satanic and God looks at it devilish. Listen:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags."—Isaiah 64:6.

Even the very best there about the unsaved man says is nothing more or less than filthy rags. Oh, beloved, listen to me, if you have never been accepted in the beloved of God, and if you have not been born into the family of God, I declare that the sin of your life and the best thing about your life, the good deeds of your life, the righteousnesses that you have wrought, are all of Satan, and the Word of God says that Jesus came into the world to destroy the works of the Devil.

Let me tell you today that God the Father is not going to be defeated. God made this world. He put an holy people into a perfect human righteousness in the Garden of Eden. God made this world in His glory. He fashioned man for His own glory, and beloved, God is not going to be defeated. This world is going to yet glorify God and humanity is yet going to glorify God. Why? It is abundantly taught here with the Word of God that Jesus came down from Heaven, was incarnated into the flesh, was God born among men in order that He might destroy the works of the Devil, and some day when the works of the Devil are completely gone, this world is going to glorify God. God isn't going to be defeated.

I say then this morning, beloved, Jesus was incarnated in the flesh to reveal God; He was incarnated in order to destroy the works of the Devil.

III

JESUS CHRIST WAS INCARNATED TO TAKE AWAY OUR SINS. Listen:

"And ye know that he WAS MANIFESTED TO TAKE AWAY OUR SINS; and in him is no sin."—I John 3:5.

What can you do about your sins this morning? Nothing. You were born a sinner, that you were born with a sinful nature. That nature has been intensified and has grown from the time you first came into the life. You can't handle your sins, but, beloved, I have the best news that ever came out of Heaven, namely, that Jesus Christ was born into this world—He was incarnated in order to take away our sins.

I am sure today men do feel the burden of sin as they should. I am afraid today that mighty few people feel definite spirit wrought conviction of sins. Most times folk get so when they are caught in the sins, but there are mighty few.



# Will There Certainly Come A Third Great World War?

I believe there will be another world war for the following reasons:

(1) The nations are preparing for another war.

(2) There is far less unity among the great powers today than there was after World War No. 1.

(3) The Bible positively affirms that there will be another world war.

But why quote the Bible? Because it has never been known to err in one of its predictions, although it contains hundreds of them; and many of them dealing with great cities, great nations, and world empires. It is the only book in the world which contains history in advance. The prophecies concerning this coming world war are not confined to one or two writers in the Bible.

The prophet Ezekiel graphically describes the march of a great confederacy of nations "from the north parts" down through Palestine. He says: "It shall be in the latter days." The purpose of this invasion may be not only to make a spoil of the land of Palestine, but to seize the Suez Canal, the shipping key of the world. Ezekiel mentions these nations by name, but calls them by the names of their original settlers: the grandsons of Noah. Foremost among them he mentions Magog, who was the second son of Japheth, and who settled in the south of Russia. He also mentions Persia, as being confederate with them. "Gomer, and all his bands" are there. He was the first son of Japheth. It is believed that some of his descendants settled in Germany. His first-born son was Ashkenaz. Smith's Bible dictionary says: "In rabbinical phraseology the Jews of Germany are termed Ashkenazim." (See also Chambers' Encyclopedia.)

That God is against these invading hosts is clear: "Son of Man, set thy face against Gog, the land of Magog (Russia), the chief prince of Meshech and Tubal, and prophesy against him." Many Bible students identify Meshech and Tubal as Moscow and Tobolsk. This invasion of Palestine is withstood by "The Merchants of Tarshish, with all the young lions thereof," together with their allies. It is quite true that there is no great power today known by this name. But in figurative language, it fits Great Britain perfectly. She is famous for her ships and her merchandise, as Tarshish was of old. She will certainly defend Palestine against any invader. Furthermore, the figure of the "Lion," which is our national symbol, and "the young lions" as our colonies, perfectly fits in with the prophecy.

Will the next war be the final one? Those who take upon themselves to answer that with a positive "yes" are going further than I am prepared to go. But I will say this, that the nations today are getting into position (as described in the Bible) for the final conflict.—Pastor J. Smith, Prophetic News—England.



THE INCARNATION

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people who stand before God with a spirit-wrought conviction because of their sins.

Listen to me: Jesus Christ came down to this world in order to take away your sins. Would to God this morning you might realize that they are numerous, and would to God that the Holy Spirit might work in your heart this morning to the extent that you would be miserable because of your sins. When you come to that place, I have good news for you—Jesus Christ was manifested to take away your sins. Listen:

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."—Micah 7:19.

That's a mighty safe place, isn't it? The sea never goes dry. You will see them again no more.

What does he do with our sins?

"For thou hast cast all my sins behind thy back."—Isa. 38:17.

Mighty safe place, isn't it? God moves forward, and He will never see those sins again.

What does God do with our sins?

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."—Isa. 44:22.

Where are our sins? They are blotted out. God Himself has blotted them out. You can't remove them through the church, the preacher, or the water of the baptism; but God can blot them out.

What does He do with our sins?

"For I will forgive their iniquity, and I will remember their sin no more."—Jeremiah 31:34.

What does God do with your sins? He forgets them. God does with them what you can't do. I dare say there isn't a person here this morning but what if you would pause and consider your past, you could go back to the time and place where sin became a predominant reality in your life. Maybe like David this morning you say, "My sin is ever before me." Thank God, though you may not be able to forget them, I have good news for you—God Himself promises to even forget the sins of your life. He came for that purpose.

What does He do with our

sins

"As far as the east is from the west, so far hath he removed our transgressions from us."—Psa. 103:12.

Beloved, my sins are safely disposed of, and as a child of God this morning, you can have the assurance that your sins are safely disposed of, for God says that just as far as the east is from the west, so far are our sins removed from him.

Jesus Christ was manifested, He was incarnated, He was born into the flesh in order that He might take away your sins. Whether He has put them into the depths of the sea, whether He has blotted them out, whether He has cast them behind His back, whether He has removed them as far as the east is from the west, makes no difference—you have the assurance this morning that He has taken them away.

I like to stand in my fancy with John the Baptist on the shores of the Sea of Galilee and see Jesus as He walked by in the early dawn of His ministry, and I like to see John the Baptist as he lifted his index finger and pointed to Him and said, "Behold, the Lamb of God which taketh away the sin of the world." That's what He was manifested for.

I like to hear the Apostle Paul when he said:

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him."—2 Cor. 5:21.

Thank God this morning He came to put away sins, to carry

Last week a M. D. in Kentucky sent \$100.00 toward the expense of our new linotype mats. Your gift whether one dollar or one hundred will be most gratefully received.

them away, and I rejoice when I can stand here and tell you that the only way you can get rid of your sins is for the incarnated God to take them away.

Notice again: Why was Jesus incarnated? I have said He was incarnated to reveal God, and you would never have known anything about God apart from His incarnation. I have said He was incarnated to destroy the works of the Devil and some day through the coming of Jesus Christ, all evidence of sin is going to be removed. God isn't going to be defeated. I have said He was incarnated to take away our sins. If you are saved this morning, you know what it is to have your sins taken away by the Lord Jesus Christ. However, there is a fourth reason why He was incarnated.

IV

HE WAS INCARNATED IN ORDER THAT HE MIGHT REDEEM THIS LOST WORLD BACK TO GOD. Listen:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5.

Why did Jesus Christ come to this world? Why did He come as the babe of Bethlehem? Why was He God in the flesh? That He might redeem this world back to God.

There are three words used in the New Testament to describe and to teach the doctrine of redemption, and it takes all three

of these words to get the full meaning. There is the word "agorazo," which means, "to buy," just like you would go out here to a sale or to a store and buy some article, you pay for it and it becomes yours. That's the meaning of the word "agorazo" which is translated "redeem." Then there is the second word, "ex-agorazo" which means that when you buy the article out of the market, it will never again be exposed to sale. That's just what Jesus has done for us. He not only came down from Heaven to the cross and thereby paid for our sins, but He bought us back to God never again to expose us to sale. That's why it is the Devil can't take a saved man out of God's hand. When He bought us, He bought us to be His personal property. The third word translated "redeem" in the New Testament, is the word "lutroo" which means "loose." Let me illustrate the meaning of this word: You buy a little canary bird that has never known freedom, and you open the door of the cage and give the bird its freedom. That's what Jesus did for us. He made us free from sin and Satan and made us free to serve Him.

Those three words are translated "redeem" in the New Testament. Christ bought us as the slaves of Satan, and He won't allow us to be sold again. He bought us as the servant of sin and set us free to serve Him. Beloved, this morning I thank God when I think of these three great words that are translated "redeem" and what they mean to us. I thank God that I can go back and see that little babe that was born in Bethlehem, and I can say, "This is God in the flesh." He was incarnated here into this world that he might grow up, and after 33 years in this life, come to Calvary and there redeem us back to God.

I thank God this morning for this precious truth as to why Christ came to this world.

Let me ask you a simple question: But first—He came to reveal God, He came to destroy the works of the Devil, to take away our sins, He came to redeem us; and now let me ask you—What does the incarnation of Christ mean to us? Has Christ taken away your sins? Has He redeemed you from sin? Don't try to evade the answer by saying, "I'm good as others"—I do the best I can." Let's be honest: The only hope we have

is Jesus Christ, the incarnated Son of God who died on the cross. May His incarnation, which led to His crucifixion, become precious to you today and may you look up to Calvary and trust Him who died for you. May God bless you!

## THE MINISTRY OF THE STORM

We were going through a great furniture manufactory, when our guide, the superintendent, pointed out to us a superbly grained and figured sideboard in the natural wood. "I want you to observe the beauty of this oak," he said. "It is the finest selected timber of its kind, and the secret of the intricate and beautiful graining is just this: that the trees from which it was taken grew in a spot where they were exposed to almost constant conflict with storms."

What a suggestive fact! How nature is continually contributing to the true interpretation of human life! The storm-beaten tree develops the closest and finest and most intricately woven fibers. When it is cut down and the saws lay bare its exquisitely figured grain, the cabinetmaker selects it as the material for his finest work. So with the human life beset by sorrows, tests and trials. If it stands the storm, how the wind of God strengthens and beautifies it! We need life's stress. Character cannot be developed into its strongest and most beautiful forms without it.

—Exchange.

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W. L. Griffin  
Memphis, Tenn.

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Edna L. Antusch  
Brooklyn, N. Y.

## THE TONGUE

"The boneless tongue, so small and weak, Can crush and kill," declared the Greek. "The tongue destroys a greater herd," The Turk asserts, "than does the sword." A Persian proverb wisely saith, "A lengthy tongue—an early death." Or sometimes takes this form instead: "Don't let your tongue cut off your head." "The tongue can speak a word whose speed," The Chinese say, "outstrips the steed." While Arab sages this impart, "The tongue's great storehouse is the heart." From Hebrew writ this maxim sprung, "Though feet should slip, ne'er let the tongue." The sacred writer crowns the whole: "Who keeps his tongue doth keep his soul."

—Author Unknown



## JEWISH ANTI-SEMITISM

I was on my way to New York. The train was crowded and people were standing in the aisles.

Next to me sat a gentleman who proved to be Jewish. Noticing that I was reading a Yiddish newspaper, he observed, "Do you think it wise to flaunt such a thing in public?"

I was somewhat startled by this unexpected remark. "I don't see anything offensive in a Jewish paper," I remonstrated.

"But most Gentiles are reshoin—downright anti-Semites, and they don't like us Jews."

"That's a rather sweeping statement, isn't it?" I replied. "What about General Eisenhower who was the principal speaker at the opening of the United Jewish Appeal the other day? Is he an anti-Semite? And were it not for the Christians who risked their lives to save thousands upon thousands of Jews from the Nazis, there wouldn't be as many Jews left in Europe today."

"That's true," assented my traveling companion, "but there is so much anti-Semitism in the world."

"Anti-Semitism," I suggested, "is not one-sided. We Jews don't love every Jew, do we?"

"Whatever makes you say that?" he demanded.

"Let me tell you something," I began. "In the city where I live there is a Jew who believes in Christ. Right or wrong, that's his belief. This is a free country and he has a right to his convictions. And how do our Jewish people treat him? They call him names, impugn his motives, and refuse to patronize his place of business. Is that fair? Isn't that persecution—a kind of Jewish anti-Semitism?"

"I don't know," fenced my companion. "If he is a Christian then we Jews ought to have nothing to do with him."

"That, my friend, is precisely the kind of talk anti-Semites indulge in when it comes to Jews. There is an old saying: 'People who live in glass houses shouldn't throw stones.'"

—The Mediator.

## THE ABC'S OF LIQUOR

(Continued from page one)

U—Undermines more youth,  
V—Veils more windows,  
W—Wrecks more men,  
X—X-cites more passions,  
Y—Yields more disgrace,  
Z—Zeroes more hopes.

than any other enemy of mankind.

## THE LORD'S PRAYER

(Continued from page one)

Is it not a tragic thing that men who call themselves Christians, who think that they are serving the Lord, can do no better than that, to minister to the needs of men about to depart this life on earth? If the dying man is an unsaved man, he cannot call God, "Father." And where is the Gospel of Christ, "the power of God unto salvation to every one that believeth," in the so-called Lord's Prayer, which, though truly part of the Saviour's teaching, was only for disciples and does not deal with salvation? If a dying man's sins are only forgiven as he has forgiven others, he will be in a sorry condition and position before a Holy God. And what need is there for him to ask for daily bread, where he is going? And what temptation will there be, there? What a poor, dying sinner needs to know is that Christ died for his sins, and that He rose for his justification before God Almighty. What he needs to be told is of God's love-gift, and

the provision for his need that there is in Him. What he needs to know is that "whosoever shall call upon the Name of the Lord shall be saved."

"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14). How shall they hear from such chaplains as described in the editorial we have quoted? They will never hear from them—and they must face eternal judgement.—Selected.

## CONTRADICTION

(Continued from page one)  
the only one that believed God would destroy the city. If she had not taken steps to escape, she would have perished. We see Faith with Works saved her.

A man may stand in the path of a speeding train, believing he is in real danger but if he fails to act, believing will not save him. Likewise, a man may believe, and doubtless many do, that Christ came into the world to save sinners, but if they do not yield themselves to Him, they will die and go to hell with all their belief.

James 2:19 says, The devils also believe and tremble. Many unsaved men tell me they believe Christ is soon coming to execute the wrath of God upon sin. They say they do not believe God will tolerate the sins of man much longer. Now if these dear men are as sincere as they seem, but do not add works to their Faith by accepting Christ as their Saviour, they will be overwhelmed with destruction, "For as the body without the spirit is dead, so faith without works is dead."

## FACTS

(Continued from page one)  
apostasy.

### IV. WHAT THE FELLOWSHIP DOES NOT SEEK:

1. It does not seek to destroy any denominational alignment. Its motive is constructive and not destructive.

2. It does not seek to destroy any man in any denominational set-up. Its motive is to help and not to hurt, by getting at the truth on issues among Baptists particularly and in Christendom generally.

3. It does not seek to exalt any man above his fellows. It does not think in terms of big "I's" and little "You's." Its desire is to honor the truth, to extol the Christ, and to follow the Holy Spirit.

4. It does not seek to build a denominational organization, nor to promote denominational institutions. It supplies an opportunity for the voluntary association of brethren of like faith who are ready to champion the truth for Christ's sake.

### V. AGREEMENTS:

1. We do not object to agreements among our brethren for standing of its application. We are opposed to permitting any agreements entered into to become binding upon our local churches. Our Lord ordained them to be free institutions for the declaration of the whole counsel of God. We seek the perpetuity of their freedom, or of their emancipation, if enslaved.

### VI. OUR GUIDE:

1. We look to the Holy Spirit, the Vicegerent of our Lord and Master, who stands in our churches in the stead of Christ, the Head, to give us light, to endue us with power, and to make a program for our churches.

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The above is a statement published by the late W. Lee Rector, in *The Orthodox Baptist*, issue of March 25, 1943, page 2. A few brethren release the statement for republication, that the facts contained in it may be kept before all whom it may concern. It is published without alteration, except that the main divisions have been numbered for convenient reference.

### By Way of Comment

The above statement was read by this editor in the hearing of a large audience assembled in the First Orthodox Baptist Church of Ardmore, Oklahoma, October 1, 1947, consisting of preachers and laymen from eight states. It was read exactly as it was prepared and published by our friend and brother, the late W. Lee Rector, then editor of *The Orthodox Baptist*, in collaboration with his associate editors and a few other brethren, L. Sam Ballard and this editor were associate editors of *The Orthodox Baptist* then, as we are now. And this republishing of the statement of "FACTS—Nothing but FACTS" is done in collaboration with the editor, R. J. Anderson, L. Sam Ballard, associate editor, and a few brethren who have full knowledge of the statement and who have consented to its republication.

Personally, I think the statement is clear, specific and definite, and that when honestly examined no difficulty will be experienced in understanding its meaning and purpose.

These observations may be in

## I Should Like To Know...

Is it possible for a man to be saved, then get his theology twisted up and get the idea that keeping the commandments is necessary to salvation?

The Galatians did that very thing.

Is an unmarried man qualified for a deacon?

I do not think so.

Is a man whose wife is of another faith, qualified for a deacon?

I do not think so.

order, however:

1. Some have expressed a fear that the Orthodox Missionary Baptist Fellowship, which is not an organization, may become a denominational organization, developing into a denominational machine. This very fear postulates the fact that such organized bodies do become machines. But since there is no messenger-body involved in the fellowship, its purpose or its program, the argument that it will develop into a machine is absurd.

2. The program of the Fellowship is "the study of the Word" (Cf. Div. III). The Fellowship has never promoted any other program than just this: the study of the Word of God, the Holy Scriptures.

3. "It does not seek to destroy any denominational alignment." That is true. If men and churches are in bondage, the known truth will make them free, except they reject it. "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come to the knowledge of the truth" (I Tim. 2:3-4). Certainly the will of God for men is clearly stated here. The Saviour used this same method to free men when He said to the ecclesiastical leaders of Jewry: "If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free" (John 8:31-32). Jesus preached the truth: "disciples indeed" were freed from bondage through the knowledge of the truth. The Fellowship promotes only one program: namely, the study of the word of God. The truth has power to free men from error and its shackles. Will any reasonable man find fault if known truth frees men from bondage?

4. The Orthodox Missionary Baptist Fellowship is a movement, certainly. It is not a new movement as touching its nature and kind. It has been movements of this nature, brought into existence by reason of error and oppression, that have preserved the freedom which we enjoy in the truth of God's word. May it grow more and more as the great apostasy deepens.

5. It is true that some who were once with us, and who used their share of time on the platform in teaching and preaching, are no longer with us; and here is the reason: "They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (I John 2:19). That is as it should be. "Can two walk together, except they be agreed?" It is not true that the teaching and preaching of Jesus always manifested the division in the crowd? (John 7:12, 43; 9:16; 10:19).

R. NELSON, COLYAR,  
Associate Editor, The  
Orthodox Baptist.

Would you help to ordain a preacher who holds to the universal, invisible church theory? Not if I knew it—I never have knowingly done so.

Did not God purpose to save those whom He saves, before He saves them?

Certainly—He elected them before the foundation of the world and wrote their names in the Book of Life; Eph. 1:4; Thess. 2:13, 14; Rev. 17:8; many other scriptures might be given.

Will God save all He proposed to save?

The Bible says that all those whom God foreknew will be glorified.—Rom. 8:28-30.

Did God purpose to save of Adam's race?

Certainly not; only a remnant.—Rom. 11:5; 2 Tim. 2:10.

If death came as the curse upon man, why do the beasts die?

Because "the whole creation was cursed as the result of man's sin."

If all things were ordained before the foundation of the world, how did Adam and Eve sin when they ate of the forbidden fruit, when it was ordained that they should eat it?

It wasn't ordained that they should eat of it; there are some things that God purposes at some time that He permits; that is one of the things that God permits; God is in nowise responsible for man's sin.

How may one be a true witness of the Lord Jesus Christ?

He must be saved—he must love the Word of God—he must live it—and tell it everywhere he goes.

"Brother Gilpin, this Thanksgiving finds my heart overflowing with thanks for countless blessings... thanking Him for you, a man who fears not to condemn sin and expose heretics. I love THE BAPTIST EXAMINER and what it stands for."

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