The Baptist Examiner

Paid Girculation In All States and Many Foreign Gountries.

"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

ME 18, NO. 25

RUSSELL, KENTUCKY, JULY 23, 1949

WHOLE NUMBER 581

The Wounds And The Sufferings Of Our Blessed Lord

"But he was wounded ur transgressions, he was ed for our iniquities: the sement of our peace was him; and with his stripes healed."—Isa. 53:5.

the time of the giving of ext, Isaiah was one of God's prophets. He was a culman of the southern kingof Israel. He was God's et during the reign of tiah. He was on the scene B. C. The time of our was about 712 B. C. His ecy was given at the time ing of Assyria was beseigerusalem.

Cording to the definition of urgeon, wounds are classiunder five heads: (1) Conwounds, (2) Lacerated ds, (3) Penetrating ds, and (5) Incised wounds. is text all five of these ds are included, as we shall om the Scripture records rning the suffering of our Jesus Christ.

The Contused Wound.

word comes to us from atin word "contundo-conmeaning "To wound or by bruising; to injure t breaking the flesh."

Micah 5:1 we read: "They Smite the judge of Israel a rod upon the cheek." turning to Mt. 26:67, we "They smote Him with In John 18:22, "They the reed and smote Him on ad." Thus he was bruised ur transgressions.

The Lacerated Wound.

word comes to us from



OUR DEBT

be it was too much of 4th, or maybe it was the anyhow our debt didn't ase very much this week. ver, we thank God for the which was applied to it, ake courage as we face the

debt as of June 30, 1949,

- O'M'T'	
Owen Judd, by Station, Ky.	\$2.00
City BY C	E 00
hid, Kv.	5.00
and, La.	7.00
Haver, Sr.,	2.00
daver, Sr., Indiana F. Hicks,	3.00
. Kohn.	1.00
Adkins, o, W. Va.	1.00
erbert Baker,	1 00
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ell. Ky.	1.00
H. Bellows, urley, New York	1.00
leaves our indebtedness	

July 6 at \$2,879.24.

ther list of contributors ontributions will appear eek and each week there-(D. V.) as the Lord may htil this obligation is compaid.



Elder Arthur D. Vaughan Prineville, Oregon

the Latin word "lacero-lacteratum," meaning "To tear; to make a ragged wound or gash by violence or tearing.'

In the time of Christ scourging was a great art with the Romans. The Roman scourge was a lash of plaited rope, or a piece of leather cut into nine strips at one end, onto which was fastened lead, steel, or ivory. It was called the cat of nine tails.

It was this cat of nine tails that the Psalmist saw in the hands of the expert Roman torturer, when he said, "The plowers plowed upon my back: they made long their furrows."-Psa. 198:3. From such scourging (plowing) loss of blood often resulted in the death of the victim. While this was a part of the sufferings of our Saviour, it was not the main cause of His death.

Isaiah saw this and said, "I gave my back to the smiters."-Isa. 50:6. Find its complete fulfillment as recorded in Mt. 27: 26. In John 19:1 we read: "Then Pilate therefore took Jesus, and scourged him." But He was

wounded, wounded for our transgressions. Let us remember that it was upon this back of Jesus, that the cross was laid to be borne to the hill of Calvary.

(3) The Penetrating Wound.

This word comes to us from the Latin word "pentro-penetratum" meaning "To enter or pierce; to make way into the interior of." Thus, a deep wound caused by a sharp pointed instrument.

This we have exemplified in the wounds upon the head produced by the crown of thorns. The Jerusalem thorn, from which this "Victor's Crown" was plaited, bore spikes four inches long. This was the crown that the Roman soldiers pressed down upon His head. "And when they had platted a crown of thorns, they put it upon his head."—Mt. 27:29. "And they spit upon Him, and took the reed and smote him on the head."-Mt. 27:30. There was a circle of wounds, wounds which were deepened by the blow of the reed in the hand of the Roman

(4) The Perforating Wound.

This word comes to us from the Latin word "perforo-perforatus," meaning "to bore through; to pierce with a pointed instrument; to make a hole through."

The Psalmist saw this 1000 years before the spikes were driven through the hands and feet of Jesus. "They pierced my hands and my feet."-Psa. 22:16. The iron spikes were driven between the bones, separating but not breaking them. Thus, 1000

(Continued on page four)

Mused Uncle Mose

Sist' Lucy, she say she know dat de Lawd go'ter even up wid all de fo'ks da's done 'er wrong, but she say she sees lots er times w'en she could he'p 'im out wid de job without waitin'

Can A Rich Man Be Saved?

ROY MASON Tampa, Florida

Matthew 19:23 says, "Verily, I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven." Some have puzzled over this passage and have wondered therefore if there is any salvation for a rich person. Let us examine the whole passage in which this Scripture occurs, together with the account given in one of the other gospels.

The Rich Young Ruler

The above remark was made by Jesus after He had talked with the rich young ruler, and after he had gone on away "sorrowful" because of his unwillingness to relinquish his possessions. He had claimed to be a keeper of the Commandments, (and was mistaken about it) but Jesus put him to the test on that commandment which forbids covetousness, and he broke down. When he claimed to be so good, Jesus told him to dispose of his possessions and to come and follow him. That was too great a sacrifice to make, and he backed off. Note several things-

1. Must every person give away everything he has in order to become a Christian? NO. Jesus knew that wealth was this young man's god, and that being true it must be gotten out

2. What did he mean? Jesus meant (v. 21) to tell the young man that he must do two things, as follows:

(1) Let go the thing that was holding him back (in his case-

(2) Come and follow him. These two things involve repentance and faith.

Christ's Remark

When the young man backed off and left, Jesus remarked that it was a hard thing for a rich man to be saved. The disciples (v. 25) were amazed, for they as most others, thought that wealth was a mark of the favor of God. Note the words of Jesus clearing up his remark:

1. He says that humanly speaking there is no chance for a rich person. (v./24). It is impossible of course for a camel to pass through the eye of a needle - likewise for a rich man to be saved (if left to the mere human). WHY? (1) Because of the sense of

security riches bring.

(2) Because of the luxury that they bring, which gives a measure of satisfaction. How many rich people do you know who are devout Christians?

(3) Because of the tendency to trust in material things.

2. But, He says that while (Continued on page three)

A Helpful Survey Of The Saddest, Darkest Hours Through Which Jesus Passed

C. H. Spurgeon

To help the seeker to a true faith in Jesus, I would remind him of the word of the Lord Jesus in the room and place and stead of sinners. "When we were yet without strength, in due time Christ died for the ungodly," Romans 5:6. "Who his own self bare our sins in his own body on the tree" (1 Peter 2:24). "The Lord hath laid on him the iniquity of us all" (Isa. 53:6). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Pet. 3:18). Upon one declaration of scripture let the reader fix his eye: "With his stripes we are healed," Isa. 5:35. God here treats sin as a disease and he sets before us the costly remedy which He has provided. I ask you very solemnly to accompany me in your meditations, for a few moments, while I bring before you the stripes of the Lord Jesus. The Lord resolved to restore us. and therefore He sent His only begotten Son, "Very God of very God," that He might descend into this world to take upon himself our nature, in order to bring about our redemption.

He lived as a man among men; and, in due time, after thirty (Continued on page four)



INSPIRATION FOLLY

"Men were inspired to search out the religions of the world and squeeze out of them the great truths of God, we call the Bible.'

"All the excellencies of all the religions are found in the

Hold your breath, as other shocking pronouncements touching the inspiration of the Bible will be quoted in this article.

Mr. James E. Dillard, former promotional secretary of the outhern Bantist C and author of books published by the Baptist Sunday School Board, Nashville, Tenn., is author of the pronouncements.

Mr. Dillard, who wrote a strong "jacket" endorsement of Dr. John Erskine's book, in which Jesus was classed as an illegitimate son of Joseph and Mary, received his theological training in the Divinity School of the University of Chicago, according to information handed

Mr. Dillard's statements concerning the inspiration of the Bible were made by him as special speaker at the "Better Bible Teaching Clinic," conducted the last week in August, 1948, as a S. B. C. church in Mississippi.

(Continued on page four)

The First Baptist Pulpit

"TOMORROW."

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth:"-Prov.

It is a common habit of life for people to put off until tomorrow. I am satisfied that there isn't one of you but what has many things stacked up to do tomorrow. It is a common attribute of mankind to postpone until tomorrow the things that ought to have been done today.

I found a little poem sometime ago that I think illustrates He was going to be all that a mortal should be Tomorrow.

No one would be better than he

Tomorrow. Each morning he stacked up the letters he'd write

Tomorrow. It was too bad indeed he was too

busy to see Bill, but he promised to do it Tomorrow.

greatest of workers this man would have been Tomorrow.

The world would have known him had he ever seen Tomorrow.

But the fact is he died and faded from view,

And all that was left when living was through

Was a mountain of things he intended to do Tomorrow.

This is just like a lot of folk. I speak of the ordinary things of life-forgetting now spiritual things and thinking only in terms of material things. It is surely true that the majority of folk have a tremendous habit of putting off until tomorrow. Surely that which is true in the (Continued on page two)

THE BAPTIST EXAMINER JOHN R. GILPIN-EDITOR PUBLISHED WEEKLY

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Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

Columbia Bible School Announcement

The Board of Trustees of this school met Saturday, June the 25th, to elect a faculty for another year, and to transact other business. The same fac-ulty was elected. Elder E. B. Jones, president; Elder Erroll Williams, vice president; Elder C. C. Winters, dean, and Elder J. P. Chrisp, secretary. Arrangements were made to get out a Bulletin of the school as early as possible. This bulletin information give full about the school. This school gives courses that are helpful in all phases of religious work.

This school is the oldest, of its kind, among Association Baptists. The churches of the Columbia Baptist Association own and control it. Each church of the Association is represented by one member on the Board of Trustees. I am glad to say other like schools are springing up, in various places, over the country. We need them.

If one needs more literary training to give a better background to his religious training know of no better place to which one could go than to We have arrangements with the A. & M. to combine these two courses, and get full credit. It is only a three-minute walk from one school to the other. One taking this combined course can stay in the dormitory. if he so wishes. Some are taking the advantage of this arrange

For further information write Elder E. B. Jones, Magnolia,

C. C. WINTERS, Dean.

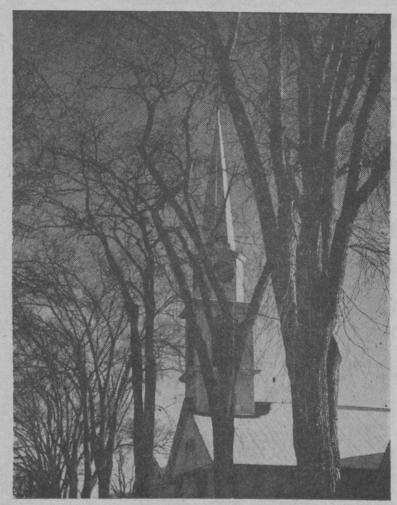
"Tomorrow"

(Continued from page one) material world is just as true of folk in the spiritual realm, for as men put off concerning material things until tomorrow, they likewise postpone spiritual verities and spiritual realities until tomorrow.

It has often been said that the road to Hell is paved with good intentions, and I am sure that this is true of some of you. I have known some of you twenty years and you put down a new brick in the road to Hell every time you come to the house of God, saying "tomorrow." Maybe you have said, "I am going to settle the matter with my Lord the next time I come to church," or, "I'll surely be saved at the next opportunity I have to receive Jesus Christ as my Saviour." Every time you have procrastinated you have added another brick to the pavement on the roadway to Hell. My text was spoken just to you: "Boast not thyself of tomorow; for thou knowest not what a day may bring forth.'

> THE BAPTIST EXAMINER PAGE TWO JULY 23, 1949

POINTING UPWARD



As the spire of this New England church points upward, so each New Testament Church should ever point upward -- to lead men upward and onward in His blessed service.

I'd like for you to notice with me some four individuals in the Bible who did the same thing as you; that is, who said, "Not today, but tomorrow."

First of all, I'd like for you to notice PHARAOH'S TOMOR-ROW. In the early chapters of the book of Exodus, when Moses was delivering the children of Israel out of the land of Egypt, he did so against and over the protest of Pharaoh, the king. When he came to Pharaoh and made a demand for the release of the children of Israel, Pharaoh made a promise by saying "tomorrow." Listen:

"Then Pharaoah called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharoah, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, TO-MORROW."—Ex. 8:8-10.

This, as you well know, had to do with the plague of the frogs when through the power of God at the intervention of Moses, frogs overran the entire land of Egypt. Everywhere you looked there were frogs. It was not only a nuisance, it was a plague that would be impossible to describe. You and I couldn't imagine what a plague it was to hear those frogs croaking day and night, to have to step upon them, and to see the land defiled by those frogs—with the entire country side filled with the plague of frogs which had come out of the Nile River. Finally, Pharaoh himself stood it as long as he could. He called to Moses and said, "Entreat the Lord, that these frogs might be taken from me, that I might be delivered from this plague." When he had thus spoken, Moses said, "When shall I entreat for thee? You say that if we will pray for God to remove these frogs from the land that you will let the peo-

ple of God leave this land of Egypt and come out to the land of Canaan. But when will you do it?" Pharaoh answered, "Tomorrow."

King Pharoah was mortgaging the future. Instead of acting today, Pharaoh spoke today for tomorrow, and thereby mortgaged the future; yet, beloved, tomorrow never came in the life of Pharaoh. Though Moses prayed for him and the plague of frogs was removed, the next day Pharaoh hardened his heart. Instead of allowing the children of Israel to leave the land of Egypt on the following day he hardened his heart and increased their burdens and made their troubles all the greater in the land of Egypt. He thereby mortgaged his own future by promising to do tomorrow what he failed and refused to do, and tomorrow never came.

As you well know, that plague of frogs was followed by another and another until finally ten of these plagues each increasing in severity and duration, fell upon the entire land of Egypt. Ultimately, when the whole land was devastated and the entirety of the land was completely spoiled from one end of it to the other, then it was that Pharaoh urged the people of Israel to go out from the land of Egypt toward Canaan. Even then, beloved, as they journeyed toward Canaan he hardened his heart and followed after them so that they were bottled up in a little neck of land down by the Red Sea. All night long those children of Israel marched across the Red Sea safely as the waves of the Red Sea stood up to form a wall on either side through which they passed to the other side of the water. When the Egyptians attempted to do likewise, their wagon wheels and their chariot wheels became stuck in the ground and the Lord removed the wheels from their chariots. They realized that God was fighting against them. When they made an attempt to get back on dry ground, then God allowed those waves to come back together and Pharaoh and his four hundred armed chariots, his horsemen,

and all of his army that had followed down into the Red Sea, were drowned during the night's

When morning came Moses and his sister, Miriam, and his brother, Aaron, began to praise the Lord and to sing the Doxology on the bank of the Red Sea, because Pharaoh was overthrown. I can see Miriam as she led the women in singing and dancing and praising the Lord for His goodness. I can see Moses as he took his shepherd's staff and used it as a baton to beat out the time as they sang a song of praise to the Lord for His redemption in their behalf were singing, there As they came washing upon the shores of the Red Sea body after body of those dead Egyptians. There came chariot after chariot and horse after horse that was washed upon the sands. Then came Pharaoh's body itself. Back there sometime before, he had said "tomorrow," but tomorrow never came in the life of Pharoah. If you were to stand on the banks of the Red Sea and see the body of Pharoah as it washes up on the sands, as you look at it you can say, "Here lies the body of a man who mortgaged his future when he said "tomorrow."

Beloved, ere you look too long at Pharaoh, look at that man whose visage you will see in the mirror tomorrow morning and see if perchance he isn't doing the same thing that Pharaoh did. Maybe you are saying, "I don't expect to go to Hell. I expect to get right with God

some of these days." Every tim you speak thus, you are doing as Pharaoh did—you are sayin "tomorrow"—you are mortgag ing the future. God doesn't sal "tomorrow"; God's day is today It will never pay you to plan to get right with God tomorrow This is God's day; get right with God today.

Let's notice the second these individuals who said "to - ABSALOM'S MORROW. David had a spoile son by the name of Absalom If you will read very carefully in the book of II Samuel, you will find that Absalom nothing more or less than the result of an indulgent father who spoiled his own child to the damnation of the child. Al salom wanted to be king. In all probability he might have been king when his father died. In fact, I think he stood next in line to have been king over Israel al David's death, yet Absalom di n't want to wait. He had it mind, like others had, that when he wanted something, he wanted it right then and he didn't wan to be thwarted. David nevel had said to him, "Why have you done thus?" done thus?" The Word of Good tells us that David never crossel his spoiled son, Absalom, one time in his life. Now Absalom who have who has never been thwarted decides to be king. Early even morning he would rise up and go out in the go out in the market place while his father and all of his faces er's private counselors were see

(Continued on page three)

ANNOUNCING

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I received the book by Pink, 'The Sovereignty o and must say I have been greatly blessed and surprised at the wonderful unfolding of Scriptural truth that I have never seen before so clearly." "We heartily recommend this book to our readers" (E. M. McF. in "Glory of Israel").

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> BIBLE TRUTH DEPOT I. C. Herendeen Swengel (Union Co.), Pa.

"Tomorrow"

(Continued from page two) eep. There he would see the ople as they came to see the and the king's counslors, would say to them, "Your with se is right, but there is no man puted of the king to hear you. were only king, I would do mething for you." For many onths Absalom kept up this of ethod of stealing the hearts of people of Israel until one To they blew the trumpet and lared Absalom as king and wid was driven from the you Now notice, beloved, how Ab-

was dom said the fatal word "to-the orrow." Ahitophel, who had ther ben David's counselor and had ned traitor and was now the Inselor of Absalom, said, "If will take my advice, you strike while the iron is hot. Isue after David this night come upon him before he had the opportunity to re-perate." However, David had liend who pretended to be a end to Absalom but retained loyalty to David. His ade to Absalom was diverse to which was offered by Ahihel. He said to Absalom, our father is a mighty man. father is a man of war. He list waiting for you to attack ght and if you do so, he will ke back furiously. If I were I'd wait a few days and get gether a tremendous army and Ich against him and you will able to succeed thereby in his druction." In accordance to plan of God, Absalom lised to the counselor who was vid's friend and rejected the insel of Ahithophel, with the that David had that night a few days to recuperate the terrible loss of his gdom and to get together an by of tremendous proportions. en finally David met Absain battle on Mount Gilboa, wid won not only the battle regained his crown and gdom of Israel. Why? All ause Absalom said "tomorto-

> When Absalom saw that the tide had turned against he hurriedly leaped on a of burden—a donkey—to away. As he rides hurriedhoping to escape, his great locks of flowing hair ght in the branches of a tree. donkey ran out from beth him and he was left hangby the locks of his hair in tree top, a target for one of ough his heart. I see Absaas he hangs by that tree a dart pierced through his with his blood flowing out his body, dying by hangand by stricture of the I see him thus to say, end was the result of a who said 'tomorow'."

hner friend, I wonder if you the plan of salvation. You w that Jesus Christ died for sins. You have heard the ain and again died for your sins and was again for your justifica-You know that if you were believe upon Him and reve the Son of God into your you know that you be saved—a child of God. have heard God's Word en many, many times. You heard prayers offered all and you. You have seen friends who have been definitely concerned about You have seen your own ones as they have pleaded God in your behalf for your vation. Time and time and again you have said, "Some time-tomorrow." Would od that you would be warn-Absalom who fatally said dorrow," but tomorrow nevcame. That tomorrow that you are planning to get right with God, that tomorrow when you are certain that you are going to be saved-that tomorrow may never come in your own

III

Let's notice a third man who said "tomorrow"-FELIX'S TO-MOROW. In the New Testament we have the story of a man named Felix. He was the governor at the time when the Apostle Paul was arrested for preaching the gospel of Jesus Christ. When Paul had been spared of the Lord in that God had preserved him miraculously from destruction at the hands of his enemies, he was kept in the custody of this man Felix for at least two long years. Felix had Paul come in to preach to him as a matter of diversion. Let's listen to at least a part of one of those sermons to see how it affected Felix:

"And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Crist. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."-

Acts 24:24, 25.

The word "Felix" literally. means "happy," but he wasn't happy. He was living in sin and no man is happy who is living in sin. It doesn't matter what the sin may be, you can't be happy inside and have sin within your heart and life. Felix wasn't happy. Just in order to get his mind away from his difficulties and troubles, Felix would have Paul brought into the courtroom, thinking that he would hear something new and would get his mind off his own morose condition. However, Paul was not just an ordinary preacher. He didn't go to church to amuse the congregation. If Paul were your pastor today, he wouldn't amuse you one particle when you came to the house of God. I feel sorry for the church that is cursed with a pastor who is a clown. I feel sorry for any congregation who has a pastor who thinks that it is his duty to play second fiddle to the theatre and try to amuse the congregation and get them to laugh. Beloved, I have but one business, and that business is with your soul and not with your emotions. I don't care whether you laugh or cry. My business is with your soul—that God might save your soul.

When Paul was brought into the presence of Felix, he didn't dally with them. I might say that Felix's life was a life of notorious, outbroken sin. History says that there has never been a man who was more notorious in his sin than Felix. As for his wife, Drusilla, the least that could be said about her would be the best for her reputation. Paul was brought into their presence. Without a moment's hesitation he began leveling his sights, not at somebody on the outside that he might preach against them, but at Felix and Drusilla-the pair of sinners that was just before him. He preached of righteousness which neither of them possessed. He preached of temper ance and neither of them had ever known anything of temperance within their lives. He preached of the judgment to come, that they might know that some day they were going to have to stand in the presence of God. He made it clear to these two individuals that the day was coming when they would stand before God to be judged for their sin. I don't know what else Paul would have preached if Felix had kept still, but Felix

interrupted the sermon, and said, "Go thy way for this time; when I have a convenient season, I will call for thee." Literally, he said, "Paul, that is all I want to hear today. I'll call you tomorrow, or the next day, or some other time—whenever I have a convenient season.'

Beloved, tomorrow never came in the life of Felix. The Word of God says that he sent for Paul quite often but never did he have the wooing of the Spirit in his heart. A short time later, so history says, when a mountain of lava erupted, Felix and his wife Drusilla were covered with hot molten lava and their bodies were petrified into stone. I don't know whether their bodies could be found today, but if those petrified, lava bodies of Felix and Drusilla could be found today, I would like to have them to hold up before you that I might say, "Here is mute evidence that it doesn't pay for any man to say 'tomorow'."

Let's notice the fourth man who said "tomorow" - THE RICH FOOL'S TOMORRROW. When our Lord Jesus was in the days of His flesh, He told of a man who was rich, who didn't think in terms of today, but thought in terms of tomorrow. Here is Jesus' own story:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow My fruits? And he said, This will I do: I will pull down MY barns, and build greater; and there will I bestow all MY fruits and MY goods. And I will say to MY soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"— Luke 12:16-20.

Here is a man who thought in terms of tomorrow. Here is a man who provided not for today, but tomorrow, and who said, "Soul, you have much goods laid up for many years. You don't have to worry about a coming depression. You will never have to be bothered when the wolf scratches the paint from the other fellow's door. Soul, you will never have to know what it is to have material hardships when others are suffering thereby. You are well fixed. Take your ease." I imagine, beloved, if you had pressed him about spiritual matters that he would have gone out into the future and said, "Well, tomorrow. Sometime, I'll think in terms of spiritual things." Just about the time that this man thought he had everything fixed for the future-just about the time that he thought he had all his plans made to take care of himself for all the days to come, the Lord stepped in and said to this man, "Thou fool. Not to this man, tomorrow, but this night thy soul shall be required of thee.' Here was a man who was planning for tomorrow. Here was a man who was making his plans for the future when God said there would be no future. Here is a man who was thinking in terms of years to come when God said "now" is the time. Here is a man who had no thought of eternity. However, God said he was not to consider time, but eternity now.

I am wondering if there are some of you who, like this rich fool, are saying, "Not now, some other time," or "Not now, tomorrow," or "Not now, next Sunday." If so, may God in His mercy cause you to procrasti-

THE UPLOOK'S ALWAYS BRIGHT

All the world is in confusion, There is trouble everywhere--Sin and sorrow and delusion, Hearts in turmoil and despair. Hopeless is the scene about us, Deeper grow the shades of night Yes, the outlook may be dreary, But the uplook's always bright.

Oh, the outlook may be dreary, But the uplook's always bright! KEEP your Eyes upon the Saviour, And you need not fear the night. While the gloom of earth grows deeper, Clearer shines the Heavenly light,--Oh, the outlook may be dreary, But the uplook's always bright.

Oh, the evil that surrounds us! Oh, the folly, pomp and pride! Love of self and love of pleasure, Sin and shame on every side. Men like sheep without a shepherd, --How deplorable their plight. Yes, the outlook may be dreary, But the uplook's always bright.

Up beyond earth's din and clatter, Up beyond its sin and strife Stands the blessed loving Saviour, Giver of eternal life. Keep your eyes on Jesus only,-Oh, how precious is the sight! Though the outlook may be dreary, Praise His name, the uplook's bright!

-- Alvis B. Christiansen.

Can A Rich Man Be Saved?

(Continued from page one) this is impossible with man, nothing is impossible with God,

nate no longer. My God help you to receive Christ and become a child of God saved by grace now.

Maybe you are saying "tomorrow," but that is man's word. God has a different word. Lis-

"Choose you THIS DAY whom ye will serve. - Joshua

25:15.

"Behold, now is the accepted time; behold, NOW IS THE DAY OF SALVATION." — II

Cor. 6:2.
"Wherefore as the Holy Spirit saith, TODAY if ye will hear his voice, Harden not your hearts."—Heb. 3:7, 8.

Beloved, may the Spirit of God move upon you who have been saying "tomorrow" and who have been saying, "I am going to be saved sometime",may the Spirit of God move upon your heart and save your soul today.

Don't misunderstand me in the

least. No man can be saved un-

less the Spirit of God deals with him. No man can ever be saved unless God with His infinite mercy saves that one. Yet if this is the hour from all eternity that God has foreordained for your salvation, may you in this hour receive Jesus Christ as your Saviour. Don't play the fool's part like these individuals

who said "tomorrow," but today

receive Jesus Christ as your

Saviour. May God bless you! and God can even save a rich man. (v. 28).

3. Jesus to show that money is not inherently sinful says as recorded in Mark 10:24, hard is it for them that TRUST in riches to enter into the Kingdom of God."

The teaching of Jesus is that is the allurement of wealth that were it not for the supernatural power of God, no rich person would be saved. But God can save even a rich person. It is made really clear that no person is saved BECAUSE OF MONEY, but must be saved IN SPITE OF

The Rest of the Context (Matthew 19:27-30)

Jesus makes answer here to Peter's inquiry. He said to Jesus, "We have left everything to follow you, so what are we going to get out of it?" Note the answer:

1. There is a time of regeneration — or rejuvenation the earth coming.

2. Then Christ will sit upon the throne of his glory. (Millenium).

3. Then they shall share with Him in rulership-particularly over Israel.

4. Then everybody who have followed Him, shall receive a hundred times more than they sacrificed-and this is all to be added to everlasting life, which is the greatest thing of all.

5. But many who are first in opportunity and privilege (Jews) shall come last. (v.

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THAT "SECOND BLESSING" CROWD

Benj. F. Dotson, Elkhart, Ind.

Have you a "second blessing" crowd in your church?
To answer, you may need make a little search;
They're long on public praying,
They're often short on paying,
In most everything they'll leave you in the lurch.

They do a lot of talking bout old Satan's work,
But old Lucifer cannot beat them when they shirk;

They're often great on shouting,
They're stronger still on pouting,
And believe us friend, they're stubborn as a Turk.

They are completely sinless as they would tell,

Their friends might not agree with them very well;

They have seen them blow their tops,

Seen them get as mad as hops,

There's nothing in their profession to impel.

They have lost their carnal natures so they say,
They refuse to have it any other way;
But when amid temptations,

And serious consternations, Like the rest of us they need to kneel and pray.

But the wonder of it all is really not,
That they get so very rosy, sizzly hot;
When you cross their pet profession,
You can see their indignation,
You can see the water boiling in the pot.

All men need the righteousness of Jesus Christ,

Men are born of God just once and never twice;

It is just one operation,

Which is called regeneration, Through the blood of Calv'ry's Lamb the ransom price.

Second blessing" is Arminian teaching,
The results of this error is far-reaching;
Its doctrine of perfection,
Should be the main objection,
Be faithful then in warning and beseeching.

Inspiration Folly

(Continued from page one)
Shocking enough are the statements already quoted, but here are others made at the Bible clinic:

"The Bible is a human production," says Mr. Dillard; "men used their own faculties and such sources of information as were accessible; they wrote in their own peculiar literary style, expressing themselves in the forms of language and symbols of thought peculiar to their day."

True, the inspired writers did white in "language and symbols of thought peculiar to their day," but the Bible is not a HUMAN PRODUCTION, as it is declared to be the inspired Word of God, and the writers did not arbitrarily use their "own faculties and such sources of information as were accessible," because the Spirit of God moved upon the writers and gave them the exact words to write.

But Mr. Dillard declared that "men were inspired of God to search out the religions of the world and squeeze out of them the great truths of God, we call the Bible."

But Mr. Dillard is gracious enough not to leave the writers of the Bible without Divine aid.

"The men who wrote the Bible received Divine help; in fact, so pronounced is the Divine element that we are justified in calling it God's Book."

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Enough of Divine aid accorded the writers to JUSTIFY MAN in calling the Bible God's Book! Wonderful and gracious. And he continued: "That the writers of the Bible were inspired is evident; but no single theory of inspiration will account for it all." We must conclude, then, that the "theory" of Peter, Paul and all the other writers of the Bible left the world in ignorance as to how they obtained the information they included in the sacred Book. But it is our candid conviction that they did not worry about "squeezing" out truths from other religions to make

The Apostle Paul testifies that the words of his writings were divinely taught. Says he "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13).—

—American Baptist Digest

A Helpful Survey

(Continued from page one) years or more of obedience, the time came when He should do us the greatest service of all, namely, stand in our stead, and bear "The chastisement of our peace." He went to Gethsemane, and there, at the first taste of the bitter cup, He sweat great drops of blood. He went to Pilate's hall, and Herod's judgment seat, and there drank draughts of pain and scorn in our room and place. Last of all, they took him to the cross, and nailed Him to die in our stead. The word "stripes" is used to set forth His suffering, both of body and of soul. The whole of Christ was made a sacrifice for us. As to His body, it shared with His mind in a grief that never can be described. In the beginning of His passion, when He emphatically suffered instead of us, He was in an agony, and from His bodily frame a bloody sweat distilled so copiously as to fall to the ground. It is very rarely that a man sweats blood. There have been one or two instances of it, and they have been followed by almost immediate death; but our Saviour livedlived after an agony which, to anyone else, would have proved fatal. Ere He could cleanse His face from this dreadful crimson, they hurried Him to the high priest's hall. In the dead of night they bound Him, and led Him away. Anon they took Him to Pilate and to Herbd. These scourged Him, and their soldiers spate in His face, and buffeted Him, and put on His head a crown of thorns.

Scourging is one of the most awful tortures that can be inflicted by malice. It was formerly the disgrace of the British army that the "cat" was used upon the soldier; a brutal infliction of torture. But to the Roman, cruelty was so natural that he made his common punishments more than brutal. The Roman scourge is said to have been made of sinews of oxen, twisted into knots, and into these knots were inserted slivers of bone, and huckle-bones of sheep; so that every time the scourge fell upon the bare back, "the plowers plowed upon my back: they made their long furrows.' Our Saviour was called upon to endure the fierce pain of the Roman scourge, and this is not as the finis of His punishment, but as a preface to crucifixion. To this His persecutors added buffeting, and plucking of hair; they spared Him no form of pain. In all His faintness, thru bleeding and fasting, they made Him carry His cross until another was forced, by the forethought of their cruelty, to bear it, lest their victim should die on

They stripped Him, and threw Him down and nailed Him to the wood. They pierced His hands and His feet. They lifted up the tree with Him upon it, and then dashed it down into its place in the ground, so that all His limbs were dislocated, according to the 22nd Psalm. "I am poured out like water, and all my bones are out of joint.' He hung in the burning sun till the fever dissolved His strength, and He said "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." There He hung, a spectacle to God and man.

The weight of His body was first sustained by His feet, till the nails tore through the tender nerves, and then the painful load began to drag upon His hands, and rend those sensitive parts of His frame. How small wound in the hand has brought on lockjaw! How awful must have been the torment caused by that dragging iron tearing through the delicate parts of the hands and feet! Now were all manner of bodily pains centered in His tortured frame. All the while His enemies stood around, pointing at Him in scorn, thrusting out their tongues in mockery, jesting at His prayers, and gloating over His suffering. He cried. "I thirst," and they gave Him vinegar mingled with gall. After a while He said "It is finished." He had endured the utmost of appointed grief, and had made vindication to divine justice: then, and not till then, He gave up the ghost. Holy men of old have enlarged upon the bodily sufferings of our Lord, and I have no hesitation to do the same, trusting that trembling sinners may see salvation in these painful "stripes" of the Redeemer. To describe the outward sufferings of our Lord is not easy: I acknowledge that I have failed, but His soul-sufferings, which were the soul of His sufferings, who can even conceive, much less express, what they were? At the very first I told you He sweat great drops of blood. That was His heart driving out its lifeblood to the surface, through the terrible depression of spirit which was upon Him. He said, "My soul is exceeding sorrowful, even unto death." The betrayal of Judas, and the desertion of the twelve, grieved the Lord; but the weight of our sins was the real pressure on His heart. Our guilt was the olive press which forced from

Him the moisture of His life.

No language can ever tell His agony in prospect of His passion; how little, then, can we conceive the passion itself? When nailed to the cross He endured what no martyr ever suffered; for martyrs, when they died, have been so sustained of God that they rejoiced amid their pain; but our Redeemer was forsaken of His Father. Until He cried, "My God, my God, why hast thou forsaken me?" That was the bitterest cry of all, the utmost depth of His unfathomable grief. Yet it was needful that He should be deserted, because God must turn His back on sin, and consequently upon Him who was made sin for us. The soul of the great substitute suffered a horror of misery instead of that horror of hell into which sinners would have been plunged had He not taken their sins upon Himself, and been made a curse for them. It is written, "Cursed is everyone that hangeth on a tree"; but who knows what that curse means? The remedy for your sins and mine is found in the substitutionary sufferings of the Lord Jesus, and in these only. These "stripes" of the Lord Jesus Christ were on our behalf. Do you inquire, "Is there anything for us to do, to remove the guilt of sin?" answer: "There is nothing whatsoever for you to do." By the stripes of Jesus we are healed. All those stripes he had endured, and left not one of them for us to bear. "But must we not believe on Him?" Aye, certainly, if I say of a certain ointment that it heals, I do not deny that you need a bandage with which to apply it to the wound. Faith is the linen which binds the plaster of Christ's reconciliation to the sore of our sin. The linen does not heal; that is the work of the atonement of Christ. "But we must repent," cries another. Assuredly we must, and shall, for repentance is the first sign of healing; but the stripes of Jesus heal us, and not our repentance. These stripes, when applied to the heart, work repentance in us; we hate sin because it made Jesus suffer. When you intelligently trust in Jesus as having suffered for you, then you discover the fact that God will never punish you for the same offense for which Jesus died. His justice will not permit Him to see the debt paid, first,

Accepting Christ Jesus as suffering for me, I have accepted a complete discharge from judicial liability. I have been con-

by the surety, and then again by

the debtor. Justice can not twice

demand a recompense; if my

bleeding surety has borne my

guilt, then I cannot bear it.

demned in Christ, and there is, therefore now no condemnation to me any more. This is the ground work of the security of the sinner who believes in Jesus; he lives and he is acceptable before God because Jesus is accepted. The person for whom Jesus is an accepted substitute must go free; none can touch him; he is clear.

O my hearer, wilt thou have Jesus Christ to be thy substitute? If so, thou art free. "He that believeth on him is not condemned."

Thus, "With his Stripes we are Healed."

-Around the Wicket Gate.

Jesus' Wounds

(Continued from page one)
years before those spikes were
driven through Jesus' hands and
feet, God showed David what
death our Saviour would die.
For to Him, who knew the end
from the beginning, the Roman
subjugation of the Jews at the
time of the Messiah's advent and
His painful death of crucifixion
were all known to God.

(5) The Incised Wound.

This word comes to us from the Latin word "incido-incisum," meaning "to cut into; to make a deep incision; to carve."

The record is clear; the work has been done. Jesus was wounded for our transgressions. "But one of the soldiers with a sp pierced his side, and forthwale came there out blood and war ter."—John 19:34. This wound was inflicted after the death of our Lord Jesus, inflicted by the practiced hands of the Roman soldier to make certain that whatever of His life's blood was left, that it would be extinguish ed. While it did not cause death in the case of our Lord Jesus, was an assurance to all men that death had actually occurred and a fulfillment of the prophecy of Zechariah. "And they shall look upon they have look upon me whom they have pierced."—Zech. 12:10. "Behold he cometh with clouds; and every eye shall see him, they also which pierced him and all kindreds of the ea shall wail because of him. Rev. 1:7.

From this wound (so thrust that Thomas could have his hand into it, "came out blood and water. And his that saw it bare record, and irecord is true." This wonderful sight awakened surprise and deep interest in the beloved ciple. May it engage our attention also

The pericardium is a closed sac encasing the heart and libricated by a small amount of fluid (about a teaspoonful) to facilitate the motion of the heart. This according to medical surgery is the normal amount, surgery is mount may be increased to 24 teaspoonfuls where the death agony is prolonged. "water" is mute testimony confirmed by medical scientists of the intense suffering of our Lord Jesus Christ.

In this act of the Roman soldier, and that contrary to nature, blood flowed from one altered dead. Thus by death vanquished death and did see corruption. Thus His wound proclaimed Him purification and redemption for believing sinner of Adam's sinful off-spring.

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores."

Isa. 1:6. This is how the eye a loving, grace-giving God saw the fallen race.

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