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ar sister, another instance, who had a member, came forward

Why Folk Should Be Re-Baptized? By ROY MASON Tampa, Florida

The Baptist Examiner

Paid Girculation In All States and In 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.

RUSSELL, KENTUCKY, JANUARY 3, 1953

PREMILLENNIAL

saying that she had previously been an unsaved church member, and had just trusted Christ. She was received just as were the people mentioned above. A Baptist preacher who was pre-sent, criticized the procedure, and a member of long standing took me to task for baptizing over again a person who had already been immersed. In reply to his question, "Why should such a person be re-baptized?", I answered somewhat as follows:

We have scripture authority and example for baptizing over again those who were unsaved at the time they were previously baptized. (See Acts 19:1-5) Note in this Scripture that the thing wrong was not "John's baptism." John's baptism was alright, for it was all that Jesus and the apostles had. Evidently it was not John himself who baptized those people-but some disciple of John who had a garbled conception concerning what it was all about. (My guess is that it was Apollos who did the baptizing-and Acquilla and Priscilla had to take him aside and straighten him out. See Acts 18:24-26).

WHOLE NUMBER 727

He is the best teacher who follows his own instruction.

BIBLICAL

BAPTISTIC

not truly believed on Jesus, and (Continued on page four)

Evidently those people had

It is now again what the world in its mad revelry calls Christmas. We get a bit tired and heartsick to keep repeating in these columns that which our readers by this time do know, or should know, that our Lord was never born on the 25th day of December. That is the cold and heavy rainy season in Palestine and no shepherds would be out in the fields feeding their flocks with the rain pouring down on their heads. Nor would the sheep themselves be out grazing in the rain; they would be looking for shelter somewhere. The truth is that the so-called Christ-Mass was an invention of the Romish hierarchy and was made as a concession to certain heathen who were celebrating that day for one of the idols of their own obscene worship. But we have gotten tired of reminding some of our people of these facts and we think that perhaps we should rather be thankful that at least for a brief moment the world's attention is called to the birth of the Lord Jesus Christ. It is interesting to add another further piece of information that may throw light on this idolatrous Christmas business: Nowhere in the Word

Christmas

of God will you find that any person's birth-date is given or celebrated. The only statistical information ever given about notable characters in the Bible is the dates of their death, and not of their birth. And so it is that our Lord's death is distinctly dated in the Book, but not a whisper about the date of His birth. There may be some purpose in this, but what that purpose it, we do not know. We only accept God's will as it is.

Who Gets The Presents?

However, assuming for a moment that the Christmas idea has even the slightest reason for existing, here is a rather arresting question: If you were giving a birthday party at your house, to celebrate your own birthday, or if you were giving a birthday for your child who may have reached the age of eight or ten; you would invite all your friends to the party, or you would invite the friends of your child to the party, and those who would come would bring presents to give you or to the little one whose birthday is being celebrated. But what (Continued on page four)

THE NEW UNHOLY PERVERSION OF THE HOLY BIBLE

pense w This may jith blare of trumpets the exhis may in blare of trumpets and hey, but illers of the "Revised Stand-e and Version" of the Holy Bible emember baign of propaganda for en it is entries in achievement." They able to provide this achievement as "an r completerized revision of the Amer-e of five Standard Version of 1001 ge as this Standard Version of 1901 fact, the the King James Version of that W

that age had hoped with many PTIST Fers of the Lord's people that peration book would indeed be an oric forward step in the part about sentation of a Bible with the ing the constant of a Bible with the sent about sentation errors of the King Thes Version eliminated, and we might hat extent we would have a on to its one nearly perfect Book than ally a gill ever had before. The transe, the prion errors in the King James for in fillion are not really serious, about fill can be easily adjusted in about and be easily adjusted in ring and minds of those who read. neans the instance, there is the pas-tely \$24 % which tells us.

been remain unto the coming of the we which are alive and what my he shall not PREVENT them T THE high are asleep."



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It doesn't take more than the common sense of a ten-year-old child to understand that the word "prevent" was simply old Anglo-Saxon, of Latin origin, for "go before." The current issue of Webster's International Dictionary even now contains the word "prevent," and gives to it as the primary meaning, "to come or to go before; to precede." So you see it was of little profit to comb over the Bible to find this trivial piece of quibble and make it read, "shall not precede," instead of "shall not prevent." These "mistakes" of the King James Version are as grasshoppers compared to the elephantine stupidities of the scholars of this new day!

THE WORD INERRANT

The Word of God as given to the human race originally was perfect and without a single flaw. This is what we call the inerrant inspiration of the Book. The original revelations as given by God have been passed on to the human race by means of human minds and human

hands; therefore, it is natural to expect that the human hands and human minds had their shortcomings and their failures, so that the translations we now have, can from time to time be improved upon, as we have access to more recently discovered manuscripts.

WHO ARE THE TRANSLATORS

One becomes intrigued in looking over the names of the gentlemen who have been "authorized" to revise the American Standard Version of 1901 and the King James Version of 1611. Not one of these scholarsand we wish to give to them every token of respect-would classify today as a devout, orthodox believer on the Lord Jesus Christ, or a personally avowed follower of the Lord Jesus Christ as the only begotten Son of God, who was Himself God made manifest in the flesh. What right then have such men to translate the Book to us? What fellowship hath righteousness with unrighteousness? How can a man be allowed to interpret the Word who himself is at heart an unbeliever?

One of these translators is a noted Jewish scholar, who, by very tradition, is bitterly op-posed to the Christ as having been sent of God to bring to the world redemption through the sacrifice of His own body and blood. Was there assigned to this particular Jewish scholar the dominant control over how the principal Jewish passages that deal with the Lord Jesus Christ, His Sovereignty, His Deity and His Supreme Lordship, should be interpreted? It is difficult to explain otherwise to our own satisfaction how there could have come about this strange perversion of divine truth.

THE SCRIBE MUST BE CLEAN

In the hoary tradition of Jewish ritual, certain rigid and sacred routines were established that were to govern any scribe who would undertake the writing on parchment of the Holy Scriptures. There were hundreds of special laws directing

scrolls. It was required rigidly that the scribe had to be a very pious man. Every time he would begin to work on the scroll, he had to be immersed. The extremely holy scribes used to immerse themselves each time they came to the sacred Name of Jehovah, so that they should be perfectly pure before writing the name. This is only a little hint of the sacredness with which was surrounded the task of the scribe.

them how to write the Hebrew

We could not help wondering just how this noted board of translators described as "thirtytwo of the foremost biblical scholars and teachers," prepared themselves, or sanctified themselves, to do this holy work of translating the precious Word of God. We wonder how many times they immersed themselves and how many times they actually prayed to God for guidance as they sought the true meaning of the Holy Word.

(Continued on page four)



"Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart" (I Peter 3:3, 4).

in send us hy of the purchase of our press—your editor in mak-the announcement, or many Perhaps y be ab ur readers who have written to their joy.

as had been our dream for g time, and it seems amazthat God has allowed us to this press so cheaply. We daily praising Him for it, have a ben daily praising Him for it, 4. It will all though it is not yet in-since I be the the it is a real job to presince I b the the specially constructed n't it be undation on which to erect it, an eight a an even bigger job to move in be d^{0} there erect it. However, it won't the Lord ^{pheration} long until we have it in this verifier (D. V.).

ight now we need your ard out a solt now we need your ray for the others and financial assistance than ever. As stated in the (Continued on page four)

WELLS" BIBLE

The First Baptist Pulpit

"Therefore with joy shall ye draw water out of the wells of salvation." -Isa. 12:3.

For my Scripture reading this morning, I read to you from the fourth chapter of the Gospel of John, which is a very, very familiar portion of God's Word. Many times in the past I have given an exposition of this chapter, and have found it to always be most profitable. This morning I want us to study it, not from an expository point of view, but I want us to think of the well-the well from whence

the water came-as being illustrative of the Lord Jesus Christ Himself.

If you will notice through the Word of God, you will find that the character of the place frequently supplies the key to the meaning of the Scripture. For example, we read that John the Baptist was preaching in the wilderness. The wilderness is a barren, solitary, desert place, and that in itself was an indication of the spiritual condition of the Israelites. When John the Baptist was preaching, the place where he was, was a wilderness,

and they themselves were in a barren, spiritual state.

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Or, for example, in the story of the good Samaritan we read about the poor, unfortunate man who went down from Jerusalem to Jericho, and who fell into the hands of theives, who stripped him of his raiment and robbed him and left him half dead. That poor, unfortunate man is a good illustration of every sinner's spiritual condition. When it says that this man went down from Jerusalem to Jericho, this is a description of (Continued on page two)

Ever since the fall of Adam there is a powerful instinct in man to adorn himself. Love of self and personal adoration has taken the place of love to and admiration of God. The savage hopes to be admired because of his tattooing and the fashionable lady because of her latest finery. Adam and Eve may have admired the fig leaves, but they were not clothed till God covered them with skins. We may be priding ourselves on our beauty and accomplishments while God sees only your nakedness. The righteousness of God alone can cover the shameful nakedness of man as a sinner. It is "unto all and upon all them that believe."

THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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"Bible Wells"

(Continued from page one) the spiritual condition of that man, and thus a picture of the spiritual condition of every one of Adam's fallen descendants, for, beloved, every one of us went down spiritually, until Jesus Christ lifted us up.

Then as another example, in the story of the prodigal son, you will find that the Word of God says that this prodigal son was in a far country. That in itself is unduly illustrative of the spiritual condition of the unsaved, for all the unsaved today are in a far country, far removed from God. You don't know this morning, sinner friend, just how far you are from God. You don't know just how far the far country is, but you are so far removed from God this morning that you are the same as dead unto Him.

Thus, I say, beloved, many times in the Scripture the character of the place frequently describes and supplies the key to the meaning of the Scriptures themselves. Now let's notice how some Bible wells illustrate the Lord Jesus Christ, and how these wells speak of Jesus, and the salvation that He brings to us.

The first well that we read about is in the book of Genesis. Listen:

I

"And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beerlahairoi: behold, it is between Kadesh and Bered." -Gen. 16:7, 13, 14.

On Wednesday night of this past week this was a portion of the Scripture which I read for our study of God's Word in the prayer meeting hour. It was a helpful study to me. After I had gone home, even after I had retired, I still meditated upon this Scripture. It is the story of Hagar, the young Egyptian slave girl of Abraham and Sarah. It tells us how that Sarah dealt hardly with Hagar, and she abused and wh pped and beat her, Hagar fled from the home of Abraham and Sarah, and went out into the wilderness and sat there beside a well. She didn't realize that God was in her experience. She didn't realize that the Lord was dealing with her. She surely did not know that God was in that desert place, along side that well where she sat. As she sat thus, the Lord revealed Himself to her in that wilderness place and told her to return to her home from whence she had fled. God told her to submit herself unto Sarah, and when the Lord spoke

to her, she looked up and said, "Thou God seest me." Now what is the story of the

well as it relates itself unto Hagar? You will notice first of all. that Hagar was out in the wilderness. This well wasn't in a city, nor a village; it was in a wilderness by itself.

Sinner friend, that is where you are this morning, spiritually, before God. If you are a lost man or woman, you are out in a wilderness. You might think of yourself as being rather good. You may have a good opinion of yourself this morning, but, beloved, if you have never believed that Jesus Christ on Calvary's Cross paid for all of your sins, from the first sin you ever committed to the last sin you shall ever commit, if you have not believed that Jesus Christ thus paid for all of your sins, then, beloved, you are lost this morning. You are in a spiritual wilderness. You are so far re. moved from God that you are spiritually in a land that is as barren as a wilderness itself.

Hagar was out in the midst of a wilderness, but there in that wilderness she found a well, and there beside the well, an angel of God found her. Notice that Hagar didn't find the angel of the Lord, but rather it was the angel of the Lord that found her.

Many, many times when you go to church the preacher will tell you to seek the Lord. Listen, beloved, the Lord isn't lost. You are the one that is lost. It is the Lord that does the seeking.

If you will turn to the New Testament for an illustration of this, you will find in the Gospel of Luke that the shepherd had one hundred sheep within his fold and one of those sheep strayed away and wandered off into the desert. The Word of God tells us how the shepherd left the ninety and nine and went out into the desert and sought for that lost sheep until he found it. Notice, beloved, that the sheep didn't seek the fold. The sheep didn't seek the shepherd. The sheep didn't seek to come back home, but rather the shepherd did the seeking. The shepherd found the sheep. The shepherd went after the sheep until he found it and brought it back, which would tell us that the shepherd wasn't lost, but rather the sheep was lost.

Now, beloved, notice in the case of Hagar. Hagar was found by an angel of the Lord here by this well in the wilderness, which tells us that the Lord has to find you. You don't find the Lord, but it is God that finds you.

II

Let's notice the second instance where we find a well. Just a little farther in Genesis we find more information relative to Hagar. Listen:

"And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hager out of heaven, and said unto her, What aileth thee, Hagar? fear not: for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink." -Gen. 21:14-19.

Let's get the story back of this well.

Thirteen years elapsed between the time that I read to you a moment ago how that Sarah had abused Hagar and she fled into the wilderness and God showed her Himself and she said, "Thou God seest me"---thirteen years elapsed between that experience and the one which I have just read to you. In the meantime her child had been born and had grown to be a lad thirteen years of age. Another child, the child of promise, Isaac, had likewise been born of Sarah and Abraham. On the day when little Isaac was weaned-when they took his dinner away from him, I imagine he cried, and Ishmael mocked his tears when he cried for his dinner. Ishmael made fun of him when Isaac couldn't understand why it was they took the bottle away from him. Immediately Sarah went to Abraham with fire in her eyes and said, "I have put up with this woman in my home as long as I am going to. Send her and her son, Ishmael, away." Abraham gave Hagar and his son, Ishamel, a bottle of water and some bread, and sent them away. Out there in the wilderness they wandered until the last drop of water was spent within the bottle. When it looked like nothing but certain death awaited them, Hagar set the child down far enough away so that she could not hear him cry. She didn't want to hear her child cry in death. She didn't want to see him die. She sat down and waited for her child to die. But, beloved, in the time that little Ishamel had grown to be thirteen years of age, he had had lots of time to talk to Abraham, his father. I rather imagine that Abraham had said, "Son, when you are in trouble, look to God." I rather imagine he said, "Son, when it looks like there is no other way out, always look up." Now this thirteen year old lad, facing death, sees his mother already passing out, and he lifts his voice and cries to God, and God speaks to Hagar and says, "I have heard the voice of the child." Hagar lifts her eyes and there beside her was a well of water that she had failed to see. God opened her eyes and showed her that well. Notice that it was God who opened the eyes of this outcast, weeping woman, to show her this well that she might find sustenance therein.

Oh, listen to me, sinner friend, if ever you see a picture of yourself, you see it here. Hagar, gone out into the wilderness, has come to the end of her endurance. There is no hope for her. She realizes that there is no hope. She knows that she is bound to die. She gives up, and she weeps over her condition. She gives up to die and then God opens her eyes and shows her the well of water right beside her. Sinner friend, God will never save your soul until you come to the same place where you give up completely trying to save yourself. Whenever you realize that you are an outcast from God, that you ought to die and that you ought to go to Hell, whenever you realize that if God ever saves you, He will save you fully, wholly and entirely by His omnipotent, sovereign grace-whenever you realize that, beloved, you will be in the same position as this woman Hagar.

Sinner friend, God had to open her eyes, and God has to open your eyes for you to be saved. You will never be saved if the Lord doesn't open your eyes. Listen:

"The hearing ear, and the SEEING eye, the Lord hath made even both of them."-Prov. 20:12.

As I stand here and preach to you this morning, I am reminded that some of you will walk out with as dumb an expression on your face, spiritually, as though you hadn't been here in the house of God. In contrast, someone may walk out who has heard the Word of God. and who has seen the truth of God's Word. How is it that one man hears God's Word and sees the truth of it, and another passes it by? Beloved, God has given to that man an hearing ear, and a seeing eye, that he might hear the truth, and see the truth of God's Word.

Let me read to you again the same message in the New Testament.

"And we know that the Son God is come, and hath GIVEN US AN UNDERSTAND-ING, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."-I John 5:20.

How do you understand the things of God? Because God gives you an understanding. Beloved, you would never understand it yourself if God didn't. give you an understanding of it.

Listen again:

"No man can come to me, except the Father which hath sent me draw him."-John 6:44.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: WHOSE HEART THE LORD OPENED. that she attended unto the things which were spoken of Paul."-Acts 16:14.

Listen, beloved, when Hagar as an outcast went out in the wilderness and gave up and thought she was dying, God revealed Himself unto her and opened her eyes. When you come to the place where you give up all hope and you realize that you can't do a thing in the realm of salvation to save yourself, and when you are willing to say, "In my hand no price I bring, Simply to thy cross I cling," beloved, something happens then. God gives you understanding. God gives you an hearing ear. God gives you a seeing eye. God draws you to Him through the Lord Jesus Christ.

III

Let's notice the third well that is found within God's Book.

'And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today. And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they sware both of them. Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and

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they returned into the land the Philistines."-Gen. 21:2

Notice that Abraham Continue Abimelech had an argume to whose well it was. It m something to each of them. In the boo

something to each of them, the boo of them had flocks and ^{bb}e anothe and each of them needed vinteres life-giving fluid, the wate way Jon that well, for their livest ed by that well, for their investigation by Abraham said that the service not be of Abimelech had taken a civ; and what belonged to him. Abit them; a lech told him that he knew king Da thing about it until he, A saw then ham, had brought it to his they w ham, had brought it to her they we tention. Abraham said, "T'll by quick it for granted that you are his house ing me the truth. Now let's a well i get about what has happy went d and let's make a cove with an whereby that you and I will the the be friends and that we had groun know that this is my whing w Abraham gave Abimelech and 17:17-ewe lambs and told him to two men them as a present whereby the but so-he can know from now on and so-this well was Abraham's. they made a covenant only pl any safe

hey made we lambs. hese seven ewe lambs. Beloved, does that call to we a wel thing within the wer over mind anything within the mind anything within the over Testament about our Lord in out to Testament about our tainly then the Christ? Well, it certainly that cour men, of the Lord Jesus Christ one made a covenant in my being them. any in Listen:

eabouts "And inasmuch as not " out an oath he was made proton the in sec (For those priests were without an oath; but this Well. an oath by him that said t me te an oath by him that said this from not repent, Thou art a pries at Those not repent. Thou art a price Those ever after the order of Meldurity wi dec:) By so much was finan v made a surety of a better finas Chris man v been sa ment."-Heb. 7:20-22.

Every time that Abime and f Every time that Abine and f looked at those ewe lambs idual w en to him by Abraham he wor ed is per say to himself, "That well Jesus couldn't there belongs to Abraham. they we is my covenant with him I am to recognize his prop within always." Every time that isten to looked at those seven ewe law for ye within he was reminded of the c^{01} is hid ant that he had thus made c^{01} 3:3. those Abraham.

Abraham. Listen, beloved, Jesus Chain that became the surety of a cover define the in my behalf whereby that in today salvation is guaranteed by bid you r Lord Jesus Christ. He mand the th covenant in my behalf, and the th covenant was to keep me, how ex He saved me. He became hance as surety whereby he guaran ace may my salvation.

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THE BAPTIST EXAMINER **JANUARY 3, 1953** PAGE TWO

Then, beloved, notice what happened. God opened her eyes and revealed the well to her.

every day of your life get to Glory. Mark it down loved, you have defaulted in Now loved, you have defaulted thing, many times as you have because thing, along the way, but God the of Ph hecause of Ph along the way, but ause the of Ph lost anything because the land of God, the Lord Jesus Christ ^{on} by a God, the Lord Jesus Christ Midian God, the Lord Jesus Christian addition a covenant with the Father addition a covenant to God the Find they c was to this extent-that was to this extent the my hapherds of vation to the end. Just like way: but lambs guaranteed the ete perpetual ownership of A ham on the part of that we the Lamb of God, Jesus became my eternal, perp guarantee that He will a my surety, whereby that saved eternally in the Jesus Christ.

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of them. It the book of II Sameul we and ble another well that is very, n needed interesting. Listen: the wate new Jonathan and Ahimaaz ks and he

eir lives hed by Enrogel; for they eir lives he solution and Animaz t the set in hot be seen to come into him. Ab them; and they went and he knew king David. Nevertheless, a til he, A is them, and told Absalom: it to his they went both of them said, "I'll by Quickly, and came to a you are wishouse in Bahurim, which Now let's a well in his court; whither has happy went down. And the womhas happy went down. And the wom-a cove bok and spread a covering and I will the well's mouth, and that we the ground corn thereon; and my "thing was not known."—II imelech ⁵⁰ 17:17-19. d him to wo men were seeking to es-

d him to "o men were seeking to es-whereby ^{sc} but so-and-so told so-and-now on ^{and} so-and-so told so-and-aham's. ^{St where} they were to be found. ovenant ^c only place that they could any safety was to get down mbs. any safety was to get down at call to de a well, and a woman put thin the wer over the well and spread ur Lord in out to dry over the top of ertainly when the pursurers came in-inds me that court looking for these hrist one hen, of course nobody had in my ben them. Nobody could give any information as to their as not wereabouts and the pursurers as not descent abouts, and the pursurers

as not reason their way and left these made print on their way and left these were in security hidden within

were well security hidden within but this well. hat said wet me tell you the meaning yare and his from a spiritual standri a pries at Those men found perfect r of Melchurity within that well, and h was than who has trusted in better this Christ as a Saviour, who 22. been saved from past, prethe Abime and future sins—that in-re lambs dual who has thus been ham he world is perfectly secure in the "hat well d Jesus Christ. The pursur-braham. couldn't find those two men, they were covered up, hidith him Within that well. his prop

me that steen to what God says: en ewe la For Ye are dead, and your of the c^{0} is hid with Christ in God." us made A_0 . 3:3.

those men were hidden Jesus C hin that well in a place of of a cover belute security, so if you are reby that a today with Christ in God. He may bid you notice that last phrase . He may not how with Christ in God. . He may not the thing was not known"? half, and how expressive this is! Lis-became mance as to the believer's e guard accession to the believer's and position in Jesus tist, A man of the world may

a note that you have made a you be blession, but he is in absolute orance as to your place and note whether in the Lord Jesus note a maist in the Lord tun-is sign a fint. The world just can't unthe day wist. The world just can't un-efaults at estand it. Just like those men bases not da't know the people whom the note by were pursuing were hidden his sure whin the well, so beloved, the the day to your position and place in d the sale by your position and place in red perfect.

We refer the word of God tells us con-life until thing another well. Listen: faulted this thing, he sought to slay thave boses. But Moses fled from the scause refer to f Pharach, and dwelt in rety. The hand of Midian; and he sat rety. The land of Midian; and he sat rety. The how by a well. Now the priest is Christic Midian had seven daughters: bod the Find they came and drew water, that History father's flock. And the Just like way: but Moses stood up and the effective them and watered their Just ^{III} the ^{ay}: but Moses stood up the the etc ^{ay}: but Moses stood up the ip of ^{All} totk, them, and watered their in the ^{we} it Ex. 2:15-17. that we being had announced himself Jesus , perfected by the children of Israel had will a best the children of Egypt al, pen tars the children of Israel had will a the living in the land of Egypt by that the hey had been slaves to the the syntic had been slaves saw Avotians. One day Moses saw age three Egyptian smite an Israelite.

Though Moses had been brought up in the court of Pharaoh, he also had had his mother as a private tutor and that mother had told him of the God of the Jews, and that he himself was a Jew. When he saw the Egyptian smite the Israelite, Moses immediately rose up in behalf of his own nation and with a quick blow, killed the Egyptian and hid him in the sand. But you know, beloved, things have a way of getting out. Soon it became known that Moses, crown prince of the land of Egypt,-Moses, who was the adopted son of Pharaoh's daughter,-had taken sides against the throne and had taken sides with these Jews that the Egyptians had been trying to suppress. The Word of God tells us that as soon as Pharaoh heard it he sought to slay Moses. Listen, beloved, Pharaoh is a

good type of the Devil himself. Just like Pharaoh sought to slay Moses, so the Devil seeks to do harm to each believer in Jesus Christ every day. Moses fled out into the wilderness and sat down beside a well to rest. Beloved, I thank God this morning that when the Devil would seek to do you harm, like Pharaoh sought to do harm to Moses, you can flee to that well which is Jesus, and you can find refuge and rest in the Lord Jesus Christ. It ought to thrill your soul this morning just to know that as Moses fled and sat down in the wilderness by that well to rest, perfectly reposed, he completely illustrates you as a child of God. When the Devil would do you harm you can find refuge and rest in the Lord Jesus Christ.

The Scriptures go further and tell us that as he sat there and rested by the well that the priest of Midian, who had seven daughters, sent those daughters to water his flock. They came and drew water for their flock, but the shepherds round about drove them away. Moses rose up in behalf of those seven daughters and drove the other shepherds away and watered their flocks.

Listen carefully, in this day in which you and I live, there are many false under-shepherds of the Lord Jesus. Many who claim to be shepherds are not shepherds. Many who claim to love the Lord Jesus Christ and preach His Word are not true preachers of the Word. Not every man who signs his name as a preacher is a God-called preacher. Many a supposed under-shepherd of our Lord, by his infidel and athiestic teachings, drive the people away, just as these other shepherds drove the flocks of the priest of Midian away from the well. But God raised up a Moses. That Moses stood up in behalf of, and to defend those girls, and he helped them to water their flock.

Thank God, here and there, God raises up a true shepherd to give to His people, to His own, to His elect, the water of life and the bread of life!



Who Is Jesus Of Nazareth, And What Is He To You Today?

"Whosoever believeth that Jesus is the Christ is born of God."-I John 5:1.

Many people have been misled into thinking of the matter of being saved as something mystical, indefinite and unknowable, something through which one must "pull", or "be pulled", or something in which he must "do" or "give" something in order to be saved.

We declare with all the emphasis possible that this business of being saved, or being born of God, is a matter, so far as the human element is concerned, of hearing and learning from God's Word Who Jesus of Nazareth is, and What He has done to save us from our sins.

The Holy Spirit plainly declares through the apostle Paul, "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). He also says, "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10: 17). Jesus Himself, said, "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45)

The purpose of the Book of John, the one book of the Bible given to show lost men all they need to know to have everlasting life, is given in John 20: 30, 31. "And many other signs truly did Jesus in the presence of His disciples which are not written in this book; But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life Christ, the Son of the living through His name." Through God" (Matt. 16:16). this same John the Holy Spirit further says, "Whosoever believeth that Jesus is the Christ is born of God." (I John 5:1). Therefore, the BIG question is, Who is Jesus? Who is He to you?

The angel of God told Joseph, "Thou shalt call His name JESUS; for He shall save his people from their sins" (Matt. 1:21).

The Voice from heaven (God the Father, said, "This is my beloved Son in whom I am well pleased" (Matt. 3:17).

John the Baptist said of Him, "I saw and bare record that this is the Son of God" (John 1:24). A demon from hell said, "I know thee who thou art; the Holy One of God" (Luke 4:34).

The woman at the well said, "I know that Messias cometh, which is called Christ: When He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He" (John 4:25, 26). Peter said, "Thou are the

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CONCLUSION

Each of these wells I have read to you illustrate the Lord Jesus. The first of them would picture the sinner destitute in the wilderness, where he had to be found by the Lord. The second one would picture the sinner so blind that he can't see until the Lord opens his eyes. The third would picture our Lord Jesus making a covenant whereby your salvation is guaranteed to the end. The fourth would picture your security and your safety in the Lord Jesus Christ. The fifth tells us as believers, that we can flee from our troubles to Jesus and find a refuge from our difficulties

and trials.

Now, let me ask you a question. Is Jesus Christ to you what I have said He is this morning? Have you seen yourself as a lost sinner? Has God opened your eyes and given you an hearing ear and a seeing eye? Has the Lord Jesus Christ saved your soul, and do you find Him the ground of your safety and security every day? Day by day, do you find your refuge in the Lord Jesus Christ? Thank God, that is your experience if you are His child.

Oh, may it please God this morning to save your soul through the death of Jesus and make you His child now! May God bless you!

Jehovah spoke of Him as the "Seed of woman." Jesus was so born. See Matt. 1:18-25.

Isaiah said, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7: 14). Jesus was born of a virgin, and so named. Read again Matt. 1:18-25.

Micah said that the Ruler of Israel, the Messiah, the Christ, would be born in Bethlehem. Jesus was born of the virgin Mary in Bethlehem of Judea (Luke 2:1-7).

Pilate, after a thorough examination as governor of Judea, said, "I find no fault in this man" (Luke 23:4, 14).

The Roman officer who had charge of the crucifixion, upon seeing what took place when Jesus died, said "Truly this was the Son of God" (Mark 15:19).

Even Judas, who betrayed Him, said, "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4).

Thomas said, upon seeing Jesus after He arose from the (Continued on page four)

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(Continued from page one) would you think if these "friends" came in and began giving presents to each other, and ignored you entirely, or ignored your little one entirely? Would you not be scandalized? Would you not be insulted? And yet this is the thing that the world is doing year after year! They celebrate that which they say is the birthday of our Lord Jesus Christ; but, lo and behold, they give presents to each other, and not to the Christ, Whose birthday they profess to celebrate; Not only that, but they hold Christmas parties where liquor is consumed by the gallon, where one hears language and blasphemy that would almost shame the devil himself, and where the boisterous behavior is such as would normally require the calling of the police. All this goes on as a "Christian" celebration.

-The Chosen People

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Re-Baptizing

(Continued from page one) thus they were not really and truly saved. They did so evidently when told about Him and subsequently were baptized.

Baptism does not mean anything—and in fact it tells a lie, when a person has not been truly born again. Baptism signifies that one has been raised to "walk with Christ in newness of life." (Rom. 6:4) This is not and cannot be true, unless one has actually become a believer.

One of the cardinal doctrines of Baptists-and of the New Testament, is the doctrine of "BELIEVER'S BAPTISM." The Scriptures no where teach that any one should be baptized but a believer. That rules out infant baptism, for infants can't believe.

Baptists get their name from their time-honored practice of baptizing those received from other faiths. Baptists through the centuries were called "Anabaptists," which signifies "re-baptizers." Eventually the name was shortened, and the "ana" was dropped until we have the present term "Baptist." One reason Baptists have refused to accept the baptism of others is the fact that often baptism is designed to help save, or is administered without insistence on previous conversion. Also of course there is the question of authority involved.

One SHOULD NEVER be baptized over again if he were really saved before his baptism, and if that baptism was properly administered by the proper authority. But if one wakes up to the fact that he wasn't saved back there-then truly turns to the Lord for salvation, he should certainly follow the Lord in a baptism that sumes that position exactly. No -there should be a correction publicly made. The person confesses the mistake made in being baptized without conversion. The church in view of such mistake removes the person's name from membership. Then the church can properly receive the person on his profession of faith for baptism, just as they would receive any other person who might come professing faith in Christ. If anybody objects to this procedure, let him remember that the Bible says, "Let all things be done decently, and in order."

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The New Bible

(Continued from page one) Because we happen to be on the front line of battle in the war of the demons against the Christ, and because we also happen to be in the very fiercest heat of battle, for we are engaged in that most difficult of all tasks, making known the Christ as the Messiah of Israel to our Jewish people throughout the world, we naturally turned to this so-called "modern translation" to see what these translators have made of the pivotal declarations of God's Word concerning the Christ.

You may well imagine our surprise. Naturally, we turned to the first book of the Word to find the roots and beginnings of prophetic unfoldment. We turned to Genesis 49:10, which in the hallowed King James Version reads as follows:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

But we had to rub our eyes when we found in this highly touted Revised Standard Version the following fabrication of the anti-Christ mind:

"The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs; and to him shall be the obedience of the peoples."

In Jewish tradition as old as Mt. Sinai, the word "Shiloh" has always meant the Messiah. By what kind of legerdemain did the translators have the audacity to render this sacred phrase, "until Shiloh come," by the expression "until he comes to whom it belongs"? Certainly it robs the Word of God of one of the foundation proof-texts having to do with the coming of Him who "was foreordained before the foundation of the world but was manifest in these last times for you.'

We thought that this perhaps was just a little slip, and we turned over quickly to the beautiful picture of Isaiah 7:14, upon which we have been leaning with supreme confidence thru all the more than fifty years of our testimony to Israel. The King James Version reads:

Therefore the Lord himself

of logic or of exegesis? We are told plainly, "The Lord Himself shall give you a sign." Now this word "sign" has the same meaning as the word "miracle." Any sound exegete will know that. What kind of a miracle or a sign is it, then, if any young woman (evidently the translator's idea is a married woman) shall bear a son? Where is the sign, and where is the miracle? Such a failure to use ordinary logic, certainly disqualifies the translator as either a scholar or clear thinker.

To find out the exact meaning of "almah," we must consult other passages in the Bible where it is used. It is found in six places.

1. In Genesis 24:43 we read, "and it shall come to pass, that when the virgin (almah) cometh forth to draw water . . ." These words were spoken by Eliezer, Abraham's servant, who was sent to find a wife for Isaac, and he certainly could not have meant a married woman.

2. We find the word "almah" also in Exodus 2:8, "And the maid (almah) went." This was Moses' sister. Nobody will deny that she was an unmarried woman.

3. The word is next used in Psalm 68:25, "damsels playing with timbrels."

4. The word is used again in the Song of Solomon: "therefore do the virgins love thee" (1:3). This cannot mean married women.

5. And again in the Song of Solomon, 6:8, "virgins without number.

6. Finally, we find it in Pro-verbs 30:19, "the way of a man with a maid (almah).

When we examine all of the above passages we cannot find a single one where the word 'almah" definitely means a married woman, or a widow. Therefore, the meaning of the prophet Isaiah admits of no un-"The certainty when he says, virgin shall conceive, and bear a son . . ." For this reason he calls it a "sign"-a miracle. It was, indeed, a miracle-a woman without a husband having a child through the power of God, who speaks and it is done, who commands and it stands fast.

A similar idea is presented in Jeremiah 31:22, "the Lord hath created a new thing in the earth, a woman shall compass a man.' What is this new thing, never heard of in the earth before? It is the "sign" of Isaiah 7:14. There can be no doubt of that.

MODERN VS. BIBLICAL HEBREW

Now one may say, "But certain modern Hebrew scholars contend that 'almah' in its strictest etymological sense does not necessarily mean 'virgin,' and that it may mean any young woman who has reached ma-turity." Modern Hebrew scholars who make such a contention ignore two important principles of interpretation where the translation of a dead language such as Biblical Hebrew is concerned, namely, (1) that some words like "almah," do not have the same meaning in modern Hebrew as they have in Biblical Hebrew; and (2) no matter what the etymological analysis of a word may show, it is usage that determines its final meaning. We have shown that in every case where the word "almah" is used in the Hebrew Bible, it invariably means a virgin and nothing else. The claim that "b'thoolah" should have been used in the Isaiah 7:14 passage, if a virgin had been the meaning, is shown to be false when a text containing this word is examined, such as Joel 1:8, "Lament like a virgin (b'thoolah)

girded with sackcloth for the husband of her youth.'

Even Rashi admits that there were some Jewish scholars who believed that the word "almah" used in Isaiah 7:14 meant a virgin.

The Moffat translation of the Old Testament, now perhaps twenty years in existence, made the first bold leap over the stone wall of divine limitations. when he dared to put in that translation the expression "a young woman" instead of the original King James text of the word "virgin." We suppose that in this way he sort of broke the ice for these modernists to jump in, and now they go the whole length and tear the Bible to pieces by a sacrilegious translation which hacks at the very roots of revealed truth and of divine inspiration.

But give a man enough rope and he will eventually hang himself. This is an old proverb which has been proven true many times. So we have only to apply the test here and we may be surprised to discover that even these modernists contradict themselves, for in Matthew 1:23 we read:

"Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel."

If, therefore, we are to swallow in all innocence these new fangled translations, we will find that in Isaiah 7:14 they would have us read:

"Behold, a young woman shall conceive, and bear a son."

But they catch themselves in a noose because when they come to Matthew 1:23, they use the King James Version wording,

"Behold, a VIRGIN shall conceive and bear a son . . .

Let us use the brains God gave us, and ask ourselves, "If Isaiah 7:14 is to be translated, 'Behold, a young woman,' then how can Matthew 1:23, 'Behold, a virgin' be true?'' Do you not see how these men, without realizing it, are making the Word of God a lie? Since Matthew quotes from the Septuagint Version, we have scholarship going back to the year 285 B. C. The Jewish Encyclopedia says:

"The oldest and most important of all the versions made by Jews is that called the Septuagint."

The Greek word used is "parthenos," unquestionably the word for virgin.

Certainly this sort of treatment of God's Book cannot be called scholarship nor even academic freedom; it is rather a victory for satanic forces. The thing which our Jewish rabbis have fought so desperately to accomplish for nearly 1900 years, and have always failed, now has been done so smoothly and so suavely that it is an open insult to every true child of God who trusts only in the virgin-born Son of God for salvation and for eternal life.

faith, why did they not rev the rendition? Why did they make the text itself rea ISSION virgin shall conceive" and "or, a young woman"? footnote? We have felt it " pulsory to mention these translations, because it adds to the conclusion that cannot trust these transl since they seem determine put in the text their own structive ideas concerning Word of God.

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Who Is Jesus?

(Continued from page thr dead, "My Lord and my (John 20:28).

Reader, who is Jesus to ne Scrip Is He a complete, all-suffic our adn eternally enough Saviour you? If so, He is the Chris ble for c you and you are born of -A. M. Over out of or in

HELE ENTRY Enlargement

Campaign

bers, ar fellows (Continued from page on the page a brid last issue of this paper, the pine a brid itself is fully paid for. Howe the it will cost \$2500 to move the warly di build, and erect it. s 1:14).

I have asked several or mand close advisers if I should held for row the money with which uring of put the press in operation, the The all have said, "No." Each the chu suggested that we call upon the chur readers for this extra assista This we are doing by this peal.

Now is the time for each to show whether he want eight page paper. We have within our immediate gras only our readers will only tribute the necessary fund installing this press. Soont later we'll secure the funds, we do hope that it will an early date. On the a of our friends, I have mined to do nothing toward the Co installation except as the become available.

Tucked in with this you will find a business envelope, which needs, stamp, and neither do you to address it. My prayer is each of you will place fering, large or small, in the velope and forward it in diately for this cause. May that you pray first, and only as God may impress?

To especially show my preciation, I am going to every subscriber up for life contributes through these ness reply envelopes during month of January.

In this way you can both yourself, and us. You cal the paper guaranteed for lifetime, and at the same help us in installing the press.

We'll never need your wellie

WHY FIRST WITHDRAW **FELLOWSHIP?**

Often a church in such cases goes right ahead and baptizes the person over again, without first withdrawing fellowship. No harm is meant, but that is a highly incorrect procedure. Why? Because that reverses Baptist and New Testament Doctrine by putting Church Membership before baptism. Should a person be a church member before he is baptized? When a church baptizes one who is a member, that church as-

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shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.

And now we looked at the Revised Standard Version and here is what our blinking eyes revealed to us:

Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel."

By what test of scholarship the translators could have dared to change the word "virgin" so that it reads "a young woman" is beyond our understanding. Nowhere in the Hebrew Bible will you find the word "almah" meaning anything else but a virgin.

Where is the translators' sense

It does not mitigate the offense of the translators for them to plead that wherever they have departed from the historic translation of a given passage, they have included a footnote at the bottom of the page (in very fine type) in which they give the proper translation. But the truth still will out, that not one person in a hundred who reads the regular text will ever stop to look at the bottom of the page to find in that infinitesimally small type the correction. For instance, in Isaiah 7:14, where they boldly and arrogantly make the text read, "a young woman shall conceive and bear a son," at the bottom of the page they put in microscopic type the words, "or virgin"! If they were really acting in good we have been appression and the second secon your help more. May us go asions, lead us together for His go several

HOLY BURNESS

THE TEN VIRGINS

Why did the ten virgins to carry extra oil with lamps? Upon this fact hang interpretation of this pas Biblical Antiquities, one home study subjects exp thoroughly. For informatil to all courses address given below. My book, The Of God And The Mark Beast, 60c Postpaid. C. O. B 2810 Denver Blvd., Pueblo, orado.