

Preachers who are mightiest in their closets with God are mightiest in their pulpits with men.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

"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.

VOL. 18, NO. 52

RUSSELL, KENTUCKY, JANUARY 24, 1953

WHOLE NUMBER 730

## Why Do So Many Fall Away?

By ROY MASON  
Tampa, Florida



Eld. Roy Mason

It is a common thing to see people make a profession of their faith and come into a church, filled with enthusiasm. Especially is this true in connection with revival meetings. They continue for a little time to be in evidence, then they slack off, and before long the question is raised concerning them. "Where is so and so, I haven't seen him at church recently?" Why is it that so many are like this? Observation and long experience enables us to suggest several reasons:

**Lack of true conversion.** For a case in point see I John 2:19. Often people somehow miss the true way of salvation. They never truly turn to Christ hence God does no supernatural work within, so they "dure for a time, then fall away." (See Matt. 13: 19-21) Jesus indicates in Matt. 13: that at least one fourth of

the hearers of the word would not be truly saved.

**Failure at the outset to establish definite Christian principles.** When one is really saved, he starts a new life, and he should

lay down for himself some definite rules and principles to govern his behavior in living that new life. Let a person start into a new business and have no governing principles and the chances are he will make a failure. In starting in with a new business relationship, one would plan to arise at a certain time, eat at a certain time, spend so many hours at the place of business, etc. These matters would not be left to be settled over again each day. The same should obtain in the new life of a Christian. He should establish his worship habits at the outset. His set time for family worship; his set time for private prayer; his set time for public worship. Set it as a definite rule that you will attend church twice on Sunday, unless providentially hindered, and stick to it rain or

(Continued on page four)

## REDEEMED FROM UNDER THE CURSE

"Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

The day-by-day feelings of many people are determined largely by the news they hear over the radio, or read in the daily press. If the news is 'good' with reference to their personal opinions or affairs, they "feel good", but if the news is contrary to what they think is good for them, their feelings suffer a serious decline.

When we open the Bible, God's only and inspired Word, we find some terribly bad news. Man is shown exactly as God sees him, and that is never a pleasant picture.

"And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6: 5).

"All have sinned, and come short of the glory of God" (Rom. 3:23).

"Cursed is every one that con-

tinueth not in the all things which are written in the book of the law to do them" (Gal. 3:10).

These unerring declarations from God's eternal Word, and there are many others similar, show us to be in a most alarming condition—under the curse of God's condemnation against sin. And that's bad, very bad news.

But, the news from God's Word isn't all bad. There is some gloriously good news, and

### NOTICE

So great has been the demand for extra copies of the paper, carrying the sermon "The New Modern Unholy Bible," we are reprinting it next week. Order 100 copies today to scatter in your community.

here is one of the items:

"Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

That's interesting, isn't it? If someone has redeemed or bought us out from under this terrible curse, we want to hear more about it, don't we?

Who is this Christ, Who "hath redeemed us"?

He is the Holy Spirit begotten (Matt. 1:20), virgin born son of Mary (Matt. 1:23, 25), sinless (Heb. 4:15), all powerful Son of God and Son of Man, Who left His place of glory with the Father (John 17:5), came into the world, took upon Himself the form of a servant, and became obedient to the death of a cruel cross (Phil. 2:7, 8), was separated from God, to redeem such as you and me from the curse of the law we had broken.

The "us" in the Scripture "Christ hath redeemed us," refers to the apostle Paul, the brethren with him, and the people.

(Continued on page four)

## The First Baptist Pulpit

### "STARTING OVER AGAIN"

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." —Rom. 15:4.

This is an appropriate subject, especially since it is the first Sunday of the new year. As for that matter, it would be an appropriate subject any Sunday of the year. But I think especially since this is the time for the making of new year's resolutions, and since this is the first Lord's Day of this new year, it is most appropo that I

bring this message to you.

This is also an appropriate text, for my text says, "For whatsoever things were written aforetime were written for our learning." That is to say, every thing that was written in the Old Testament was written that we might learn something from it. I certainly don't agree with that individual who believes in the setting aside of the Old Testament and in displacing the Old Testament entirely with the New. Frankly, beloved, there is much that you and I can learn from the Old Testament.

This morning I wonder if it

might be possible for us to learn from some Old Testament experiences how that men and women who err and sin and go astray, start over again.

As I think of this, I am reminded how that years ago when a party of archaeologists were exploring in the ruins of the city of Rome, when they uncovered some of the ruins of the Forum, a little spring of water burst forth in a tiny trickle. That little spring of water had been covered over by the ruins of the Forum of Rome for many years. The de-

(Continued on page two)

## Why God's Own Should Reject The New Unholy Bible

By JOSEPH A. TEISAN  
Wheaton College Student

Many of the basic truths of the Christian faith are denied in the new Revised Standard Version of the Bible, and this is because most, if not all of the thirty-two Bible scholars who served as members of the committee are liberal in belief. This knowledge came to me from Dr. Joseph P. Free, my archeology professor at Wheaton College who knows many of the translators personally and has studied under some of them. If the reader can grasp the full significance of Liberalism he will have a greater understanding of the type of scholars that translated the R. S. V., and the reasons why they corrupted the true text at point after point.

Liberalism teaches that the Bible is not the word of God but rather a collection of myths, traditions, and legends. It is not historically accurate but full of contradictions and mistakes. The liberal rejects the supernatural. This means that miracles, prophecy, the virgin birth, the deity of Christ, the atonement, the resurrection and the second coming of Christ have no place in his theology. According to the liberal, the Old Testament is a record of the various stages of evolution through which the religion of Israel has passed. Such a concept makes the Bible an account of man seeking after God and not God seeking after man.

The keen reader will notice at once upon reading the preface of the R. S. V. that the translators are careful not to call the Bible the word of God. To them it is simply a record of God's dealing with men, it is not God's word but was written that men may discern God's word.

The deity of Christ our Saviour is denied in several passages. Notice Romans 9:5 in the King James Version, "Christ came, who is over all, God blessed for ever." Dr. Free affirms that this translation is correct since in the Greek "God" is in apposition to Christ. In this type of construction the second expression identifies the first. Here Christ is called God. An apposition like "Washington, our first President," will further illustrate the type of Greek construction. There is no doubt in the original that Christ is equated with God in this passage. Now observe how the Deist and the Unitarian translators of the R. S. V. have rendered this blessed verse, "to them belong the patriarchs and of their race, according to the flesh is the Christ. God who is over all be blessed forever." The translators made two sentences out of this apposition and thus corrupted the true text that speaks of the deity of Christ.

Psalms 45:6 is clearly a mess- (Continued on page four)

### WHEN A SERMON HASN'T A CHANCE

Sometimes the sermon which the pastor delivers hasn't got a chance. It may come out of his deepest convictions, bathed in sweat of brow and brain, steeped in prayer and tears and delivered in the power of the Holy Spirit, but with some folk in the congregation, it is a case of "pouring water on a duck." It doesn't have a chance.

No sermon has a chance with a closed mind. A person who has a corner on the truth and (Continued on page four)







The great preachers of the world are not the men who master their messages but the men who are mastered by their messages.

## Starting Over Again

(Continued from page two)

Forty years passed. Moses knew he was a Jew. He knew that God's people in Egypt were being oppressed. As a lad forty years of age, he saw an Egyptian oppressing a Jew. The Word of God says that he looked to the right and he looked to the left, and when he thought no- body was looking, he killed that Egyptian and hid him in the sand. That meant that Moses identified himself with the people of God. That meant that Moses now was saying by his actions, "I am God's man. I am claiming Pharaoh. I am dis- claiming the Egyptians." Moses made his choice, but, beloved, he didn't have the courage to carry it through.

Some preachers say that Moses acted prematurely. I don't think so. I think he acted in God's time. I think what he did was exactly what God wanted him to do. I think when he acted wrong, was the next day when he saw two Jews striving among themselves. When he tried to separate them, one said, "You are going to try to kill me and I am in the sand like you and the Egyptian yesterday." Moses wilted then and ran off. He stayed out in the wilderness for forty years before he dared come back home and show his face. I don't think he acted prematurely when he killed the Egyptian; I think he acted un- thoughtfully when the next day he learned to stand up with the same attitude of courage that he did the day before.

Here was a man who was reared to be the prime minister of Egypt, who ought to be lead- ing the children of Israel out of the land of Egypt. Here was a man who was qualified through the love of God and the work of God as no other man was. He had been reared for Christ. He had specifically raised him- self for that one task. For forty years he protects himself, hid- ing. For a livelihood he lead a flock of sheep around over the wilderness. Finally, beloved, the Word of God tells us that he saw the most unusual thing he had ever seen before. One day he came face to face with a bush that was on fire, and the amazing thing about it was, that though it was on fire, it didn't burn up. It burned and burned and burned, and still it wasn't destroyed. God spoke to him, saying, "That bush represents the Jews in the land of Egypt. You ought to be leading them out of the land of Egypt. For forty years and longer they have been 'burning' back there in the land of Egypt, but they can't be destroyed. They're just like that burning bush—they burn, but they can't be destroyed. Those Jews are suffering, but they can't be destroyed. You go back and lead them out."

Beloved, when God told Moses that, Moses had more excuses than the average Baptist has on Sunday morning for not coming to the house of God. Most peo- ple have to pass three or four tests on Sunday morning. They have to pass the weather test. They have to see what the weather is. They have to pass the clothes test to see whether or not they have anything to wear. They have to pass the feelings test to see how they feel. After they have passed those three tests, then comes the laziness test which is the hardest one of all, and most of the time they just turn over and go back to sleep.

Moses had all kinds of ex-

cuses. He might just as well have said, "Lord, send somebody else. I don't want to go." He had become a prosperous man. He had married a priest's daugh- ter, and he had two children. He had a flock of sheep. He wanted to stay out there in the wilderness. He was very well established now and he didn't want to worry about those Jews. If they wanted to get out of Egypt, let them get out like he did. Beloved, God sent Moses back. Moses went back and started all over again. The work he started forty years before, he goes back and starts over. In spite of Pharaoh he leads those Jews out of the land of Egypt. In spite of the Amalekites, the Moabites, the Amorites, the Philistines, and in spite of all the enemies of God he led that crowd of Jews, three million strong, forty years in the wil- derness, and he gave them water to drink, food to eat, and clothes to wear, and took care of them for forty years' time. Moses started all over again and God blessed him. Forty years of his life was wasted, but in those last forty years of his life, God used that man Moses just be- cause he started all over again.

I wonder this morning if you started serving the Lord some- time and something happened. You got cold, somebody didn't treat you right, or at least you fancied they didn't treat you right, and you dropped out. I wonder if it wouldn't be a good time to start all over again. Moses did. He wasted forty years. I don't know how many you have wasted. I don't know how many years of your life are wasted years. Moses started over again.

### III

#### JEREMIAH MADE A NEW START.

Jeremiah was a great Chris- tian. He was an earnest, sincere man of God. He was so earnest and sincere that even though the king would burn up his writing, his roll, he would write it again. He was so earnest and sincere that even though they put him down into a dungeon to die, a negro came along and pulled him out, and when he got out he started preaching again. But, beloved, even Jeremiah had a weak spot.

I don't care who is here this morning, there is a weak spot in your life, and the Devil knows where that weak spot is.

One day as a result of his preaching, the king had Jeremi- ah whipped publicly. It broke his spirit. I don't think the pub- lic whipping hurt him as badly as the humiliation, and it broke the spirit of Jeremiah. After he had been whipped, there on the public square, they put his hands and his feet in the stocks. He was a spectacle to behold. Bloody from his whipping and humiliated from being a public spectacle, Jeremiah said, "I am through. I am not going to preach again."

I think Jeremiah meant it. There isn't a doubt in my mind but what Jeremiah meant every word of it. "This is the pay I get. I faithfully stand for the Word of God. I contend for the things that are right. I am lied on. I am beaten publicly. I am humiliated. Lord, I am through." Jeremiah quit the ministry.

He wasn't the only one that ever quit the ministry. I don't know how many times I have quit, but I know one thing—I have gotten back into it one more time than I have ever quit. I go back along the line and think of some of the things that have happened. Your pastor is just flesh and blood just the same as you. He has feelings the same as you. He has a tem- perament the same as you. Your

## THE NAME ABOVE EVERY NAME



pastor, beloved, has a heart within him for his family the same as you have for yours. There have been many, many times that we have stood for things that we have known were right and have been ridiculed because of it. I can say to you, beloved, I apologize not for one thing that I have preached from this pulpit in twenty-four years' time. I can say to you this morn- ing, there is not one doctrine in the Word of God that I have contended for that I will back down on one inch this morning. My flesh has made plenty of mistakes. In my mind, beloved, I have done lots of things that are wrong so far as I am per- sonally concerned, but haven't you, and who hasn't? Time and time again, we have been ridic- uled for what we have stood for and the doctrines which we have preached. When men could not gainsay that, they tried other methods. I have done just like Jeremiah—I have quit the ministry, but I started over again.

Jeremiah started over again. Listen to what he said:

"For since I spake, I cried out, I cried violence and spoil; be- cause the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. 20:2, 9.

When Jeremiah said he wasn't going to preach any more, the Word of God was just like a fire in his life. There was a fire in his bones. He couldn't keep still. He started all over again.

I have a preacher friend who, because of physical disability, had to quit the ministry for a

year's time. He was out of the ministry for about a year and couldn't preach. He said that the most miserable time in his life was that year. God would give him a message and he was not physically able to give ut- terance to it. He wasn't phys- ically able to speak what God spoke to him. It was the most miserable year that he ever re- membered in his life. He said that the Word of God just burned like a fire within his bones, and he thanked God at the end of the year when he could start all over again.

That was Jeremiah's experi- ence.

### IV

#### SAMSON HAD GOD'S SPIRIT TO REST UPON HIM A SECOND TIME.

Samson was an unusual man. God dealt with him and with his parents even before he was born. When his parents realized that a child was to be born in their home, they immediately went to God in prayer concern- ing it. By and by Samson was born. He was an unusual child from birth. He was naturally en- dowed with unusual supernatur- al strength, and then, beloved, on special occasions God gave him special unusual strength. The Word of God tells us that as a great man, God used him.

The Israelites had an ancient enemy, the Philistines, and one day Samson took the jawbone of an ass and killed a thousand of them single handed. He wrought marvelous deliverances in be- half of the children of Israel. God used him in a marvelous way. If you will read the four- teenth, fifteenth, and sixteenth chapters of the book of Judges, you will find that there was never an individual that God

used in such a short space more marvelous than God used this man Samson, but, beloved, he sinned.

Samson had never had his hair cut. The Nazarites wore long hair as a sign of separation unto God. Now don't misunder- stand me: Samson's strength was not in his hair; his strength was in God, but his hair was a sign of his separation unto God. As long as his hair was intact, that meant that he was separated unto God, and God gave him strength.

One day Samson got his hair cut. I can't say that I blame him. I think that if a woman had done me as Delilah had done Samson, I probably would have done the same thing. I can un- derstand very definitely when another woman in his life put on a seven-day crying fit that cost him thirty suits of clothes. Lots of women have done the same thing from that time down to this. They put on a crying fit to even get one suit of clothes whereas it cost Samson thirty suits of clothes. I can see Samon when he awakened from his sleep. He said, "The Philistines are upon us. I will go out as heretofore." But the Word of God tells us that the Lord's strength and power had departed from him. He was just like any other man. They took Samson and bored his eyes out. The man who had been born to be a leader now becomes a slave. The man who had been born to be a man of vision now be- comes a sightless slave to his enemies. The man who had been born to be a deliverer from the Philistines becomes captive to those from whom he was to de- liver. They took blind Samson and made him grind corn in the prison house.

(Continued on page three)



## When A Sermon Hasn't A Chance

(Continued from page one) thinks he knows everything will get nothing from the sermon.

If the week has been filled with shady business deals and the conscience has been throttled under a veneer of piety, the sermon won't penetrate.

If the business man carries his ledger and books into the pew with him, the sermon will have to stay put.

If the person is attending church only as a social diversion, the sermon will not move the heart.

If the heart is filled to overflowing with pleasure, cares, and riches, it will never be moved by the sermon.

The housewife who sits in the service wondering what she shall have for Sunday dinner, will get nothing from the pastor's message.

The man who sits in the pew with a grudge in his heart against the man across the aisle will go away from the service no better off than when he came.

The woman who is only here because it is her duty to attend church at least on Sunday, may as well have stayed at home as far as the sermon helping her is concerned.

The clock-watcher who is afraid the preacher will get wound-up and go over the hour and he will miss the bus or get home ten minutes late is guilty of murdering a good sermon. It means nothing to him.

—Henry Mahan

## "Starting Over Again"

(Continued from page three)

As prisoner of the Philistines, it looks like Samson's life has absolutely gone for naught. But wait, the Word of God says that the hair of his head had begun to grow again. He began to get his strength. One day they brought him out that he might make sport for the Philistines. Even though he was blind, he was strong. As three thousand Philistines sat in the balcony to watch him as he put on some public exhibition for them, Samson feigned tiredness, and he said to the lad who led him, "Let me lean against these pillars." As he leaned there, he prayed, "O God, avenge me of my eyes. O God, let me get vengeance on the enemy of your people." God heard him. Beloved, no man that knows the Lord ever gets so far from Him that God won't hear him. That man turned in sincerity and penitence to the Lord and God heard him. God gave him back his strength and he started all over again. I can see him as he leaned against those pillars and pushed the house down, to the destruction of those three thousand Philistines gathered there to observe his feats of strength. Samson started over again. He didn't live long because he died in the ruins, but in his death he liberated the children of Israel from the hands of the Philistines.

V

There are many men that I might tell you about. I might tell you about David. He started over again. I might tell you about Jonah. He started over again. I might tell you about Simon Peter. Let's just pass these three by, by saying this: David sinned but he started over again, and the last part of David's ministry was the great-

est ministry that David ever had. Jonah sinned in not wanting to go to Ninevah. Finally God sent him there anyway, and he started over again, and the whole city of 600,000 people were saved. No man had ever had a ministry like that before or since. He started over again. Simon Peter quit the ministry outright. He had a great experience in Gethsemane and on the Mount of Transfiguration, but he sinned. He warmed himself by the enemies' campfire. He denied his Lord. He "cussed" a little, and he did some things that he ought not have done. The next time we find him, he says:

"I go a fishing."—John 21:3.

Peter went, but he had hardly quit the ministry until God got him started again. Out there on the shores of Galilee, God spoke to him through the Lord Jesus Christ, saying, "Simon, lovest thou me?" "Yes, Lord, you know I love you." Jesus spoke to him a second and a third time, "Lovest thou me?" Simon Peter was grieved because He asked him so many times, and he said, "Yes, Lord, you know that I love you." Jesus said, "If you do, feed my sheep." What had he done? He had made a three-fold public denial; now Jesus compelled him to make a three-fold public confession. He had to make restitution for all he had done. A little while later three thousand souls were saved on the day of Pentecost. Why? Because Peter started over again.

## CONCLUSION

I tell you this morning, we can learn from what was written aforetime, and on this first Sunday of this new year my prayer for you, and my prayer in behalf of you, is that you might start all over again in the service of the Lord.

As the old song says:

"Where is that blessedness I knew, when first I saw the Lord?

Where is that soul refreshing view of Jesus and His Word? With peaceful hours I once enjoyed, how sweet their memory still,

But they have left an aching void this world can never fill.

Return, O holy dove, return, sweet messenger of rest, I hate the sins that make thee mourn and drove thee from my breast;

The dearest idol I have known, whate'er that idol be, Help me to tear it from thy throne, and worship only thee.

Thus shall my walk be close to God,

Calm and serene my frame; So purer light shall mark the road that leads me to the Lamb."

Oh, might it please God this morning to take these examples of those who lived in the days gone by, that we today might be able to emulate them and start all over again. As a church, as individuals, God help us to start all over again.

Sinner friend, let me say to you, you can't have a second chance after death. The only time for you to be saved is right now. The only opportunity for you to be saved is right now. As the prodigal son came to himself and went back to his father's house, may it please God this morning for you to come to yourself today and come home and be saved by the Lord Jesus Christ, and then start with God's people to live the kind of a life you ought to live.

May God bless you!

## Enlargement

(Continued from page one)

**BAPTIST EXAMINER.** This I truthfully confess, all because of the doctrinal soundness of its Biblical, Baptist, Missionary, Premillennial message.

May the Lord be pleased to give you many more years in His service, and grant you every desire for His glory.

Your brother in Christ,  
Eld. Leonard R. Hirtzel  
Effingham, Illinois

Dear Bro. Gilpin:

**THE BAPTIST EXAMINER** is already the best Baptist paper in the U. S., but when it is full grown to eight pages, Oh Boy! Eld. M. D. Goodson Abingdon, Va.  
R. R. No. 2.

I had hoped we would be able to print our first eight page paper on Feb. 7, 1953, which is the beginning of our fourteenth year as editor of this Baptist weekly. I'll be disappointed though, for two reasons:

First, we haven't the money to move and erect the press (we have about one third of it), and second, if we did have the money, we can't secure an erector from the factory until sometime in February, as they are booked up until then.

However, before too long, by God's grace we will be printing eight pages weekly. We are happy over the prospects. As the Lord enables you, send us your offerings for this enlargement program. You and I together can do what no one of us could do alone.

## Fall Away

(Continued from page one)

shine, visiting kinfolks or anything else. Plan what else you will attend. Shall it be prayer meeting? If so, never break the prayer meeting engagement unless there is a providential reason. Establish regular habits as to giving and living. Leave nothing haphazard. Leaving the religious life haphazard is the thing that renders more Christians unfruitful than most anything that can be named.

**In the Christian race, look to Jesus—keep your eyes on Him—**not on fallible, weak, failing human beings. (See Heb. 12:1-2) Two things are especially important in this Scripture. It says to run "with patience." The correct rendering is, "run steadfastly." That means to keep on running at an even pace—not running by fits and starts. Then it says, "looking unto Jesus." Look at what other Christians do, and you will be discouraged. Tens of thousands of church members annually become disgruntled and stop running the race, because they get disappointed in somebody or get angry at somebody else. If someone makes you mad you are not warranted in "taking it out on God." Many do that very thing. Miss them from church and ask what is the matter, and the answer comes, "So and So hurt my feelings."

**Failure to recognize the devil's tactics** is productive of much harm among Christians, and causes many to run a poor Christian race. Satan devises all sorts of schemes to keep people from serving God faithfully. He invents excuses, he makes people to be sensitive, he promotes discord, and he works in many ways to keep Christians from being fruitful. Paul writes, "Lest Satan should get an advantage, of us, for we are not ignorant of his devices." Neither should we be ignorant of his devices. When something threatens to sidetrack you from the Lord's ser-

vice, stop and look to see if Satan isn't working a little scheme of some kind.

**Failure to know the truth about rewards** is another thing that causes many to run a poor Christian race. We are **SAVED** by grace, apart from works, but we are rewarded according to our works. Our position and standing in the age ahead will be determined by how we serve as Christians now. The faithful of this age, shall be the rulers of this earth, under Christ, during the age to come. "If we suffer with him, we shall also reign with him," says Paul. If we could only see what every day's work and faithfulness will mean for all the future, we would get busy. To be 'saved, yet so as by fire,' with all of our works burned as "wood, hay, stubble" is a terrible prospect. The thought of such ought to haunt us like a nightmare. If saved, we are "created in Christ Jesus UNTO GOOD WORKS." Those good works bring—not salvation—but reward.

## The Curse

(Continued from page one)

ple of the "churches of Galatia" to whom he was writing. All were believers in Jesus Christ. Hence, this promise is limited to those who believe in Him.

Christ redeemed us by taking our place, being made a curse for us, bearing the penalty of our sins, satisfying the just demands of God's holy law against sin. In this redemptive work, He paid the price against us (Rev. 5:9), He bought us and took us out of the sin market (Heb. 9:12, Titus 2:14) and set us free forever from "the law of sin and death" (Rom. 8:2).

When we learn from God's Word Who Jesus is, and what He has done to redeem us from our sin debt, we see that we have peace with God through Jesus Christ, His Son. One cannot know Who Jesus is in all His glory, power and majesty, and then know that He died for his sins, and not know unquestionably that his sin debt has been fully and finally settled. Jesus Christ is able and worthy to completely cover the total charges whatever they may be.

When we learn these blessed truths, and believe in Him, rest in and on Him for salvation without any reservation, then and there we come to stand before God in His righteousness, the perfect righteousness of the perfect Son of God, receive His eternal life, and are forever safe in His abounding grace (John 6:47, John 10:28, 29, Rom. 8:38, 39).

**"Believe on the Lord Jesus Christ and thou shalt be saved."** (Acts 16:31).

— A. M. Overton

If the devil were as lazy as most Christians, he would count his converts for each year on his fingers.

A man cannot touch his neighbor's heart with anything less than his own.

Many a man has nothing to say and spends his lifetime saying it.

When everybody says so, nobody knows so.

## The New Bible

(Continued from page one) ianic prophecy in which Christ is called God. Notice the K. J. V. "Thy throne, O God, is for ever

and ever." The R. S. V. again denies the deity of Christ by making the throne instead of Christ the vine, "Your divine throne, endures for ever and ever." The completely disregard the fact that the New Testament in Hebrew 1:8 recognizes the former translation.

Hebrews 1:3 in the K. J. V. says concerning Christ, "Who being the brightness of glory, and the express image of his person, Christ is called the brightness of God's glory and the express image of his person. The liberal cannot accept the deity of Christ and so he renders the passage thus, "He reflects the glory of God and bears the very stamp of his nature." This new theology teaches that all men have a spark of the divine in them and all men bear the stamp of God's nature.

The eternity of Christ is denied in Micah 5:2 where it speaks of Christ "that is to be ruler in Israel whose goings forth have been from of old, from everlasting." The new version reads "one who is to be ruler in Israel whose origin is from of old from ancient days." Dr. Free says that in the Hebrew this word means eternity in the majority of cases. The liberals are neither fair nor honest in their translations.

The virgin birth of Christ is set aside in the R. S. V. Isaiah 7:14 in the K. J. V. reads "Behold a virgin shall conceive and bear a son." The R. S. V. reads "young woman" and this is a meaning that the original Hebrew does not have. William M. Fouts, professor of Hebrew and Old Testament at Northern Baptist Theological Seminary, has recently written a paper entitled, "The Word 'almah' in Isaiah 7:14." After a careful study he concludes, "The Hebrew word 'almah,' virgin, comes from the verb 'ah-lam, meaning everywhere, to hide, to conceal, and kindred meanings. The basic meaning of 'almah,' therefore, is a woman who has not been covered, i. e., one who has not been 'known man.' All the ancient language translations and versions used words, in translation of 'almah,' which meant a woman who was truly virgin, never indicating simply a young married woman. Therefore the word 'almah' is correctly used in Isaiah 7:14 and should not be relegated to the marginal footnote, as the simply 'young woman' in the Revised Standard Version."

Dr. Free explained in class that as he reads the R. S. V. he always must go back to the original Hebrew and Greek to be sure the translators are not corrupting the text. The translation is trustworthy, the mistakes are subtle that the average reader would not notice them. An example of this is Romans 3:25 where the atonement of Christ is denied. The K. J. V. reads "Whom God hath set forth to be a propitiation through faith in his blood." In the R. S. V. "propitiation" is translated "expiation" and thus the basic meaning is lost. "Propitiation" involves the idea of substituting atonement while "expiation" signifies a good will offering. The liberal translators could not accept the word "propitiation" because it would make God a terrible monster if the death of Christ were needed to satisfy Him. Brethren, I cannot accept this new theology.

Dr. Free has observed that translation like a chain is only good as its weakest links. It is not judged by the number of good translations, but by the number of bad ones. The new version has changed the text in over 1,000 places and in one-third of these places there was no justification whatsoever. I have only pointed out a few of the errors. There are many more.