

It takes more power to make a light than a noise.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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

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Why Doesn't God Blot Out The Wicked?

ROY MASON
Tampa, Florida

Without being unduly pessimistic, one can truly say that we are living in a very wicked world. Observation and experience tells us this, and the Bible backs it up. It says "The whole world lieth in the evil one."

An indication of sinful man's attitude of wickedness is given us at New Year's time. In the world at large there is no sense of humility because of past mistakes, and no sense of deep dependence on God as a new year is faced. How do people celebrate the coming in of a new year? Multitudes over the world meet in dance halls, night clubs, and joints of every description and dance and drink and revel. By midnight many are well "stewed" and when the signal is given that a new year has arrived, the whole crowd screams and shrieks and yells in a drunken frenzy. They start the

new year with the biggest drunk and headache for months. No gratitude to God—no sense of need of him—no regard for his laws! If God gave people of that kind their just deserts, he would snatch them all into hell. Why doesn't he do it? Why does God tolerate and put up with sin and sinners anyhow? Let us think about this:

BECAUSE THIS IS HIS DAY OF MERCY AND GRACE

This is "the acceptable year of the Lord." (Luke 4:18-19) See also Isa. 61:1-2. Note that Jesus didn't quote all of Isa. 61:1-2, for the rest of it reads, "the year of vengeance of our God." The "day of vengeance" is yet ahead. We are still in the period of

GRACE. This is God's time of world-wide preaching of the gospel—this is his time of invitation—this is his time of forbearance. The olive branch of peace is being held out, and the call is for "all men everywhere to repent." Just as armies withhold hostilities while an armistice is in progress—so God withholds wrath while his offer of mercy is being extended. This is the main reason as to why God puts up with the wicked.

BECAUSE GOD IS NEVER IN A HURRY — HE TAKES HIS OWN TIME

(Eccles. 8:11) A mother promises an obstreperous boy who misbehaves in public, that before the day is over she will punish him. The day wears on and the boy forgets all about it. The mother has not forgotten, (Continued on page four)

The New Bible Is Not For Christians

MOODY INSTITUTE CONDEMNS IT, WHILE LOUISVILLE SEMINARY ENDORSES IT. WHAT A PITY!

(An official statement of Moody Bible Institute, Chicago, by the president, Bro. William Culbertson and the dean, Bro. S. Maxwell Coder, assisted by a number of faculty members.)

Should I buy and use the new Revised Standard Version of the Bible? Should it replace the King James Version I now am using?

These are questions faced by Christians throughout the country this fall as they read and hear about the "new authorized version" of Scriptures recently released under sponsorship of the National Council of Churches. Such sponsorship in itself would naturally cause grave doubts in the minds of those acquainted with the unorthodox views of many of the spokesmen of that group.

To those of us who know the

Bible as the inspired Word of God, who have experienced its power in our daily lives and who look to it for spiritual food and nurture, the question of acceptance or non-acceptance is of vital import. If the new version faithfully represents the inspired texts as recorded in the original languages even though rendered in the familiar speech of our own day, it can be eagerly welcomed. If it does not, it cannot in truth be called the Bible.

It is difficult for the average Christian to appraise the new version wholly on his own findings. He can be guided, however, by the careful study of others acquainted in this field. To help you in this matter MOODY MONTHLY herewith presents the findings of the Moody Bible Institute relative to the dependability of this version.

For some years (since 1946) the Revised Standard Version of the New Testament has been in use. It took its place with other versions (authorized only in the sense that the International Council of Religious Education took the responsibility and leadership in the project) as a work which undoubtedly had some merit, and which—if used discriminately—could be of assistance in Bible study. Numerous reviews, however, indicated important points to which Bible-believing Christians took exception. It was hoped, by some at least, that the complete version—Old and New Testaments—would incorporate some of these suggestions, particularly such as were made by evangelicals proficient in the field. While some eighty changes were made, most (Continued on page three)

The First Baptist Pulpit

"SOME BIBLE EMBLEMS OF SIN"

(Read Genesis 3:2-21).

I had a rather unusual experience of recent date. I went to a funeral of a man who was a stonemason. It was his business to make tombstones. I did not preach the funeral myself. I had no part in it, but knowing him, I attended the services. After the services were ended and the interment had taken place, by some strange moving of the Lord, I felt impressed to drive around by this man's place of business. As I did, I noticed the tombstones there

within his yard where he had been working. A few of those tombstones apparently were completely finished. On some of them the work of the lettering had perhaps been completed, on others he had just merely begun to scratch the surface of the stone, while still other stones lay there within his yard, having never been uncured, and nothing having been done toward their completion. Somehow, beloved, as I drove by and paused to look at this man's stoneyard, I was impressed by

this fact, that life for every one of us will end just about like it did for that man. Some of our tasks will be completely finished, others will be half done, some of them we will have but scarcely begun, while there will be many tasks of our lives, I fear, that we will not have started upon when the time comes for us to depart from this life. As I drove away from this man's erstwhile place of business, I felt impressed, strangely, that by God's grace (Continued on page two)

One Briton Finds A Bargain By Just Believing The Press

One Englishman believes what he reads in the newspapers. His credulity—or his faith—was worth to him a 99 per cent reduction in price on a \$1,400, late model used automobile.

An advertisement in a North England evening newspaper read: "A postwar Vauxhall selling for Five Pounds." No one would believe the advertisement. Readers thought it was a misprint. Only one man went to investigate, the London Recorder reported.

A woman at the address welcomed him and said, "I am surprised—you are the only one who has been to see the car. There was no misprint," she added. "If you want it, you can have it for five pounds."

The car was in perfect condition. More mystified than ever, the man paid the five pounds (\$14) and drove away.

Think of the thousands who read that offer — and of the hundreds who needed and desired a car at a reasonable price — but who dismissed that unusual offer with a smile or with a word such as "hoax," "catch," or "impossible."

They were all mistaken except the purchaser. The car was an exceptional bargain — the offer was a bona fide one!

Many now regret their cynicism — their failure to believe what they read. Others are chiding themselves for not bestirring themselves to investigate. Some are alert for another such offer — but it may never appear.

Here is a more outstanding, a more valuable offer than the one concerning the car. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16).

Thousands upon thousands of persons have believed it and are rejoicing in the Lord Jesus who has paid the price of redemption by His death and resurrection. What about you? Are you an unbeliever? Are you a cynic? Are you dismissing God's offer without investigation? It is to your eternal interest to believe what you read in this instance.

THE INQUISITION OF ROME

Mr. D. M. Panton writes in "Dawn": "The Inquisition worked on day and night, during the years of the dark ages of oppression, with steady march, until it embraced nearly all countries in Europe, and kept piling up its dead year by year in ever ghastlier heaps. The great square of the Quemadero in Madrid often saw the lurid glare of the fires of the auto-de-fe, as the Inquisition burnt its victims in public spectacle. In the 18 years that Torquemada ruled its administration, 10,220 men and women were burned alive and 97,321 perished or were imprisoned for life." "The Church of Rome," says the historian Lecky, "has shed more innocent blood than any other institution that has ever existed among mankind."

Questions For The Christian Who Has Money To Invest

WHY should persons of wealth and influence in this world not be well provided for in the next, when, with the means they have at their command they could easily become a great blessing here, by assisting in spreading the Gospel, and thereby rescue many perishing souls? Prov. 11:30, "He that winneth souls is wise." Col. 6:7, "Whatsoever a man soweth, that shall he also reap."

WHY is it that so many Christians over the land are leaving thousands of dollars to ungodly relatives to spend in fruitless pursuits, which, instead of being a blessing to them, prove to be an actual curse by simply hastening them on to destruction?

WHY is it that Christians with means at their disposal do not invest more liberally in ETERNAL REALITIES NOW, and thus be sure that their investment be within easy reach when they get on the other shore and will be placed where it will yield the greatest possible return?

Money invested in spreading the Gospel is surely well spent.

For the past six weeks we have been attempting to raise \$2500.00 for the purpose of enlarging our paper from four to eight pages weekly. Thus far we have in hand \$1500 for this purpose. For this amount we are thankful, and yet we are grievously

We are grieved since some of our friends who could have helped us, have not aided us one particle. We are grieved, since at the rate we are going, it will be at least two months before we can enlarge our paper,—and maybe even longer.

How happy we would be, and yet a blessing such a one could receive, if someone would make a substantial offering toward this work at once. May it please the Lord to thus move the hearts of some of our readers.

We are reaching a great number of preachers each week, who get a real help and inspiration from this paper. Laymen likewise are being blessed. You can be a help and an untold blessing to these by your contribution today.

HERE IS AN INVESTMENT WORTH CONSIDERING.

A BOOK EVERYONE SHOULD OWN

In November, we printed a book for Brother M. F. Engle, entitled, "Extracts From The Reformed Doctrine Of Predestination."

I said then that it was one of the most timely books of the year—and I want to repeat that today. In fact, it is THE book every reader of this paper should buy and read.

Brother Engle says, "The results so far have been very gratifying. The orders have been coming in satisfactorily." However, I want all our readers to own a copy of this book for their own spiritual edification.

The cost of the book is \$1.00. It should be ordered direct from Bro. M. F. Engle, Gray, Ky.

You'll thank me tomorrow because I told you to order this book today.

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JOHN R. GILPIN — EDITOR

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"Some Bible Emblems Of Sin"

(Continued from page one)
for the days to come, I wanted to work a little harder and preach a little better, so when that self-same hour comes for me, I can have the tasks finished that my Lord laid out in my behalf.

Thinking thus, beloved, I am reminded of that age-old problem that confronts me and confronts you—the problem of sin. It is the one sore spot of the world. You can go back and read from this third chapter of the book of Genesis and you will see that it is the one great sore spot so far as this world is concerned.

Tonight, I want to give you some descriptive words that God uses within the Bible to describe sin in all of its heinous, hideous appearance.

I

THE FIRST EMBLEM OF SIN AS USED WITHIN THE BIBLE IS THAT OF LEPROSY.

I'll not take time to read the thirteenth chapter of the book of Leviticus, but if you will read this chapter in its entirety, you will see God's picture of what leprosy is, and thus see God's illustration of sin. For a brief description, we can find the same truth presented to us, when God says:

"And all our righteousnesses are as FILTHY RAGS." — Isa. 64:6.

Surely, beloved, in the light of this text of Scripture, and in the light of the thirteenth chapter of Leviticus, you can see God's description of sin under the picture, or the image, or the emblem of leprosy.

I would like for you to notice that leprosy is a disease that gets into a man's blood, and so, beloved, with sin. Leviticus 13 makes it clear that leprosy is a blood disease — it gets into the blood stream. Just as leprosy gets into the blood stream, so sin, beloved, is in man's nature. It is just as much a part of man's nature as leprosy is in the blood stream. God's Word tells us this to be true.

"And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the IMAGINATION OF MAN'S HEART IS EVIL from his youth; neither will I again smite any more every thing living, as I have done." — Gen. 8:21.

"For from WITHIN, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from WITHIN, and defile the man." — Mark 7:

21-23.

I say, beloved, that as leprosy is a disease in the blood, so sin is a spiritual disease that affects the very nature of man. It is man's nature to be a sinner. Just as it is the nature of a snake to coil and rattle and strike, and just as it is the nature of an eagle to devour, and the nature of a lion to be blood-thirsty, so, beloved, it is the nature of man to sin; and from the heart, from the inmost depths of man's nature, out of his very nature comes the sins that affect your life and mine.

I remember reading a long time ago of a man who had committed some crime over in England, and later due to the intercessory efforts of friends, the queen pardoned this man. When the queen's bearer of the pardon came into the prison and laid the pardon down before the man and told him what had been done in his behalf, this man opened his shirt and bared his bosom and showed a cancer that was eating his very flesh away, and he said to the man who bore the news of the pardon, "Unless the queen can give me a pardon for this cancer, the first pardon means absolutely nothing."

I say to you, beloved, man not only needs a pardon for his sins, but man needs a new nature also.

Mark it down, leprosy, God's great picture of sin, is a disease that is in the blood, and sin, which it illustrates, is the spiritual counterpart. It is in the nature of man himself.

Notice also, beloved, that the illustration holds true in that the manner of growth is likewise illustrated so far as leprosy is concerned. Leprosy begins as a very, very small thing. It has a very, very minute, almost an infinitesimal beginning. Leprosy begins something about the size of a pin point and then spreads, unless checked, over the entirety of the human body. It is thus with sin. As leprosy begins little and spreads big, as it begins small and grows large, as it begins a very small matter and grows to be an enormous matter, so it is with sin. Sin, beloved, grows in exactly the same way that leprosy does.

We read:

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." — James 1:14, 15.

Mark it down, beloved, sin grows just like leprosy.

Sometime ago I saw some seeds from which these giant redwood trees of the western coast grow. A lumberman out of Cincinnati was in Ashland, and he showed me some seeds from which these giant redwoods of the western coast had been produced. I would have thought that trees of that size evidently grew from seeds of tremendous proportion, but, believe me, the seeds from whence those redwood trees had grown, were as small as a mustard seed. From that small, practically infinitesimal beginning, come those giant redwoods of the western coast.

Beloved, in like measure, so it is with sin. The man who today is given over to sin never realized that when he started, when he took the first step in the wrong direction of whatever his sin might be — he never realized to what extent his sin might grow. As leprosy begins small and grows and becomes great, so sin, likewise from a small beginning, grows until the entirety of man's nature is consumed thereby.

The illustration also holds true in that as leprosy is a loathsome disease, so sin itself is loathsome. I have never seen a leper, but I talked sometime ago with an undertaker concerning a man that we had buried that day — a man who had died with a cancer. His body had been horribly eaten by cancer, and was in a horrible state. It was almost impossible when I called on him the last time before his death, for me to even stay in the room and pray and read God's Word to him. When I talked to this undertaker concerning this man's physical condition, he said, "Brother Gilpin, that was bad, but it couldn't begin to describe the loathsomeness of a leper whose body I buried sometime ago." I tell you, beloved, leprosy is a loathsome disease. If what this undertaker said were half true, you can't imagine how loathsome that leprosy actually is.

I thought as this man was telling me of the loathsomeness of the disease of leprosy, how true it is concerning sin. It does not make any difference what the sin may be. You can call the roll of every sin that is in the category of sin. You can call the roll of every sin that is mentioned within the Word of God. Regardless of what the sin may be, it is loathsome, just exactly as leprosy is loathsome in the flesh.

Notice also that the illustration still holds true in that as leprosy is incurable from human means and human methods, so, likewise, sin is humanly incurable.

They tell me that today down in the leper colony where Bro. Brandon is that lepers sometimes have their cases sufficiently arrested that they can leave the leper colony. I doubt seriously though if any man, who ever gets leprosy in his blood, is ever completely cured of the disease. If it is true that one can be cured, I believe it is nothing short of a divine intervention on the part of Almighty God.

The same thing is true of sin. As leprosy cannot be cured by human methods, so sin is incurable from the human standpoint. A man may try all kinds of humanitarian approaches to sin. He may try to do good. He may try to become better and better every day. He may recite Coue's doctrine of "Every day in every way, I am growing better and better," yet he will find himself worse and worse as the days go by. He may try church membership. He may try religious rites and ceremonies. He may even try isolationism. He may even try getting out by himself and living a life of a hermit or a monk. He may even try segregating himself from society, but, beloved, in the end, he will find that as leprosy is incurable by human means, so sin cannot be cured by anything that the individual does in his own behalf.

Listen to God's Word:

"But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." — Rom. 4:5.

"NOT BY WORKS OF RIGHTEOUSNESS which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." — Titus 3:5.

Listen, beloved, no man has yet been cured of leprosy by anything that a human being has done, and I am insisting that the same thing is true spiritually. Man can never be cured

A Heart's Desire

I would live to help my fellow man,
Be a lighthouse in his stormy sea of strife.
Tell of a Christ who loved them and died,
That they may have Eternal Life.

Help me give hope to the fallen,
The world has long overlooked,
Share his burden, lift his load
By telling the story of the Precious Book.

Let me forgive and love my Brother
And see the good he had done,
Because God so loved me
He gave His only begotten Son.

I have not asked for riches or glory
As down the path of life I trod,
Just let me be an humble servant
And lead men to the Lamb of God.

Give me strength and knowledge
To tell of His love and saving Grace
And hear, "Well done, thou good and faithful servant"
When I see Him face to face.

I do not ask that this faltering tongue
With milk and honey flow
But fill my heart with thy love
That I may, my Precious Saviour to others show.

Take this humble servant Thou has saved
From a burning hell and devil's slave
Guide my steps and hold my hand
Until I reach your Promised Land.

—Mrs. Elbert Stephenson

spiritually of the sin-question by anything that man may do. Beloved, it is not by works that we have done, but by the mercy of God that we are saved.

II

ANOTHER EMBLEM OF SIN IS THAT OF INSANITY.

The prophet Isaiah gives us a picture of sin under the emblem of insanity.

"Why should ye be stricken any more? ye will revolt more and more: the WHOLE HEAD IS SICK, and the whole heart faint." — Isa. 1:5.

The same truth is presented to us in the New Testament.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled." — Titus 1:15.

Sinner friend, listen, your mind is in a bad state in the sight of God. I will even go so far as to say that no man is ever in his right mind until after he has been saved. Listen to what the Word of God says concerning the unsaved:

"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." — Eph. 4:18.

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND." — II Tim. 1:7.

Beloved, when do you get a sound mind? Not when you are born into this world, and not when you go to school, and not when you get a diploma from high school, and not when you graduate from college, and not when you get your Master's Degree, and not when you get a degree from all the colleges in the world. I'll tell you, beloved, a man may have degrees from all the colleges in the world and never have a sound mind. No man has a sound mind until God gives it to him on the day that he is saved whereby he becomes a child of the living

God.

I am saying, beloved, insanity is the lack of capacity to think correctly and to form proper judgments, is one of God's mighty's emblems to show His estimate of man. Why, beloved, do you realize that a man unaided would ever arrive at a perfect estimate of himself? If you will read that chapter of Romans, you will find God's indictments against the human family wherein pictures man as he is in God's sight. No man, unless he is aided by the Holy Spirit, would arrive at such a conclusion as that to which Paul arrived in this third chapter of Romans. A man that is insane does not have proper ability to arrive at proper conclusions. His mental capacity is so clouded that he can't make the right kind of conclusions apart from other sources or aid.

I say to you, beloved, the same thing is true spiritually. No unsaved man would ever think of himself a sinner unless the Holy Spirit enables him to do so. No man would ever see himself as he really is — a despicable, despicable, loathsome sinner in the sight of God unless the Holy Spirit enables him and gives him grace thus to think of himself.

The fact of the matter is that an insane man just naturally imagines himself to be right and everybody else to be wrong. If you deal with anybody that is mentally confused, you will find that that is the first outstanding characteristic of any mental patient. That individual thinks of himself all right, and that you and everybody else are absolutely wrong in every particular.

Listen, beloved, that is exactly like the sinner. That is exactly like the unsaved man. The unsaved man thinks himself absolutely right. That is why it is when he goes to the house of God he will go out and say many things contrary to the truth. (Continued on page three)

"Some Bible Emblems Of Sin"

(Continued from page two)
message that he has heard. That is why he will go out and criticize the preacher and the singing and the prayers because he is a spiritual lunatic. He thinks himself all right, but the thing that is wrong with him is he is a spiritual lunatic in the sight of God.

I remember a man whom I led to Jesus during my first pastorate — a man who was an avowed infidel. He was the only infidel to my knowledge that I ever led to the Lord Jesus Christ. I felt particularly impressed that I should make an extra effort in his behalf, so I set out with the task in mind that that man was going to be saved. I visited that man over fifty times before he made a profession of faith. One day after I had visited him a large number of times, I persuaded him to come to the house of God. He was an asthmatic as to his physical condition and claimed that when he got in crowds he had a tendency to smother, so he drove his car up next to the window of the church building. It being summer time and the windows open, he could easily observe and hear everything that went on, on the inside. He could hear the singing, he could hear the prayers that were offered, and he could hear the message. There was no reason why he couldn't enjoy the service there just as well as on the inside. After the service was over, the next day I met him and I asked him plainly and pointedly what he thought about the service the night before. He said, "Brother Gilpin, since you have asked me, I will tell you. You called on somebody to pray and I said to myself, 'He is just making a fool of himself.' You sang and I said to myself, 'That is just a bunch of foolishness.' You got up to preach and you read out of the Bible and I said, 'That Book doesn't mean a thing to me.' As you preached I said to myself, 'That is just a bunch of foolishness and nothing else.'"

Listen, brother, sister, an un-
saved man is a lunatic. He thinks everybody else is a fool, and he thinks everybody else is wrong. He thinks he is the only fellow that is right, just like this poor man who was a spiritual lunatic in the sight of God.

III

THE WORD OF GOD DESCRIBES SIN UNDER THE EMBLEM OF PALSY.

Do you know what palsy is? Well, beloved, that is the disease whereby a person shakes constantly. He has no ability to control the nerves of the body, but rather the nerves are in a constant state of twitching. Can you imagine any individual who was thus totally palsied? Can you imagine a man whose tongue, whose eyes, whose ears, whose face, whose legs, and whose arms are totally palsied and yet that man still lives? If you can imagine such an individual who is totally palsied so far as his body is concerned, yet he still lives, you would have God's picture so far as your soul is concerned. God tells us that man is thus without strength before Him, for we

"For when we were yet WITHOUT STRENGTH, in due time Christ died for the ungodly." — Rom. 5:6.
That expression "without strength" means "completely

paralyzed." God looks upon us as though we were absolutely paralyzed completely in His sight. Can you imagine any individual physically who is absolutely paralyzed throughout the entirety of his human frame? If you can, you have God's picture of your own soul if you are an unsaved person.

Oh, hear me, the very best, the most apt picture of sin that God gives within His Word is that of a man who is palsied. He lives, yet without strength. Sinner friend, in the sight of God you live, but you are without spiritual strength before God. You are a spiritual invalid in the sight of God.

IV

ANOTHER EMBLEM OF SIN IS THAT OF THE PICTURE OF THE HEART.

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the WHOLE HEART FAINT." — Isa. 1:5.

Sometime ago I had a funeral of a man who was a great, big, strong, robust looking fellow. I had known him a long time and he was undoubtedly the picture of physical manhood. He had a wonderful physique. When I was speaking with one of the members of the family, I asked him how it was that that man had died. This individual told me that there was just one thing wrong with the man that had died — he had a bad heart.

Listen to me, sinner friend, there is just one thing wrong with you today. You have a bad heart in the sight of God. You may say, "Brother Gilpin, that is not the way in which my people think about me. That is not the way in which my family think about me. That is not the way in which folk generally think of me. They speak of me as a good-hearted man." Beloved, the very thing that is wrong with you is what your family and your friends and your neighbors may think is perfectly all right. Listen:

"THE HEART IS DECEITFUL above all things, and desperately wicked: who can know it?" — Jer. 17:9.

Yes, beloved, the heart is an illustration of man's spiritual condition.

I had another funeral not too long ago of a man who had died with a heart that was more than twice its normal size, so the doctor told me. I remember as I was talking with him on the night that he died, that the doctor said that he had one of the most desperate heart conditions that he had ever diagnosed in all of his practice of medicine. I thought to myself at the time, that man's heart condition was not so bad, for every man has a heart condition that is absolutely incurable from human means. Only by the grace of God can any man's heart be changed.

V

THE WORD OF GOD ALSO PICTURES SIN UNDER THE EMBLEM OF BLINDNESS.

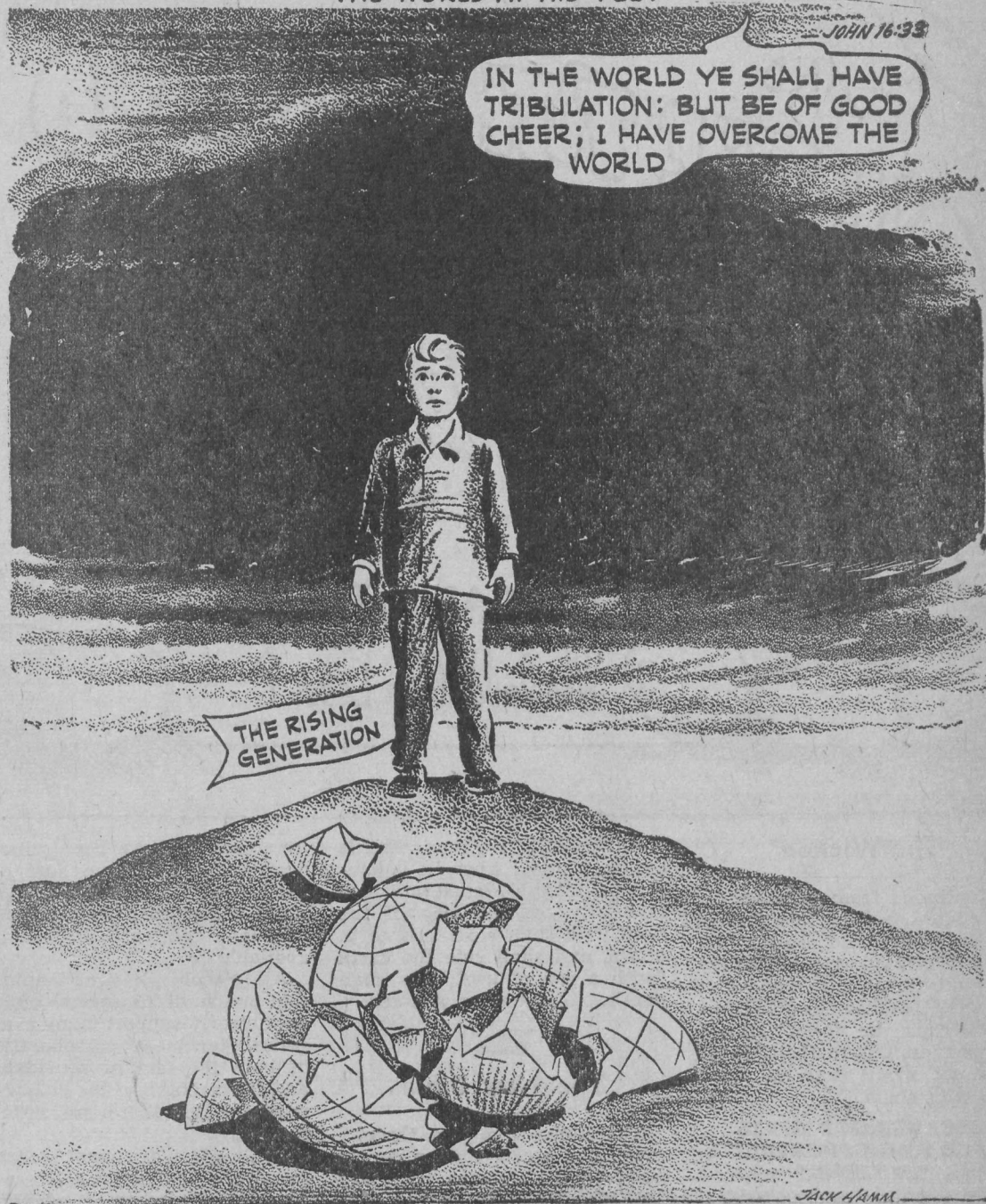
"And the light shineth in darkness; and the darkness COMPREHENDED it not." — John 1:5.

When the light shines in this room and you don't realize that it is shining, that is proof that you are blind. When the sun shines tomorrow and you think it is still nighttime and you have to be told that the sun is shining, that is proof that you are blind. Listen, sinner friend, this text in John 1:5 says that the spiritual light in God's sight is all around you, yet you have to be told that the light is shining. Beloved, this proves

THE WORLD AT HIS FEET

JOHN 16:33

IN THE WORLD YE SHALL HAVE TRIBULATION: BUT BE OF GOOD CHEER; I HAVE OVERCOME THE WORLD



that you are spiritually blind in God's sight.

Can you imagine anything more pathetic than a poor old blind man walking along the street with a cane in his hand, tapping his way, coming to the sidewalk, to the edge thereof, and pausing to listen if there is any traffic before he ventures to cross the street, and even then does so at the risk of life and limb? Can you imagine, beloved, the piteousness of a man that is blind? I think of nothing that is more pitiable than to see a man who has lost his eyesight.

When I first came to Russell, there used to be a fellow about my age who heard me preach down at the Y.M.C.A. and who stormed out of the lobby bitterly mad when I said simply but positively that the only hope that we have is Jesus, and our works will not in any wise save anybody. Later that fellow had the misfortune to lose one of his eyes. He was an employee at the new car shops and about six months later a piece of steel struck the other eye and he was made completely blind. I saw him in Huntington a few days ago, and his wife, still faithful to him, was leading him along the street. He had been begging along Fourth Avenue. I thought to myself, what a pitiable situation — blind, can't care for himself, needs somebody else to guide him, somebody to direct him, somebody to tell him which way to go. Then it dawned on me that that is God's picture of the sinner. Sinner friend, that is exactly where you stand today. You are blind spiritually. That is why you need to go to church and hear God's Word. That is why you ought to listen to God's Word every time you have the

opportunity. You are physically blind and you need instructions. You need somebody to lead you, somebody to direct you, somebody to tell you which way to go.

Beloved, you need to be mighty careful that you get the right kind of person to direct you in the right way. The Word of God says:

"If the blind lead the blind, both shall fall into the ditch." — Mt. 15:14.

This would tell us, beloved, that you had better be mighty careful lest you get a blind preacher or a blind Sunday School teacher or a blind leader to try to tell you how to go. Can you imagine a blind man leading another blind man thru traffic. Well, beloved, that individual who is thus being led by a blind guide through traffic with automobiles, trolley cars, taxis and buses swirling all about him — that individual is as safe physically as you are spiritually if you have a blind spiritual leader who is unable to see the Word of God and understand it himself.

CONCLUSION

Now, beloved, these are God's emblems of sin — leprosy, insanity, palsy, heart disease, and blindness. Thank God, there is a way of escape. I am glad that I can tell you that there is a way of escape. Years ago, John the Baptist stood on the shores of Galilee and saw Jesus passing by. When he saw Him, he lifted the index finger and pointed to Jesus and said to his disciples:

"Behold the Lamb of God, which taketh away the sin of the world." — John 1:29.

Beloved, I would like to be just as true to my Lord as was

John the Baptist, that first Baptist preacher of the first century. I would like to lift my eyes toward Him and my index finger to Him at Calvary, and I would like to point those of you who are blind spiritually, you who are spiritually paralyzed, you who are spiritual lunatics, you who have spiritual heart trouble, you who are spiritual lepers — I would like to point you to the Lord Jesus Christ, and say to you, "Behold the Lamb of God, which taketh away the sin of the world."

Thank God, there is a way out. There is a way of escape, and that way is the Lord Jesus Christ. Listen:

"And the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:9.

May God bless you!

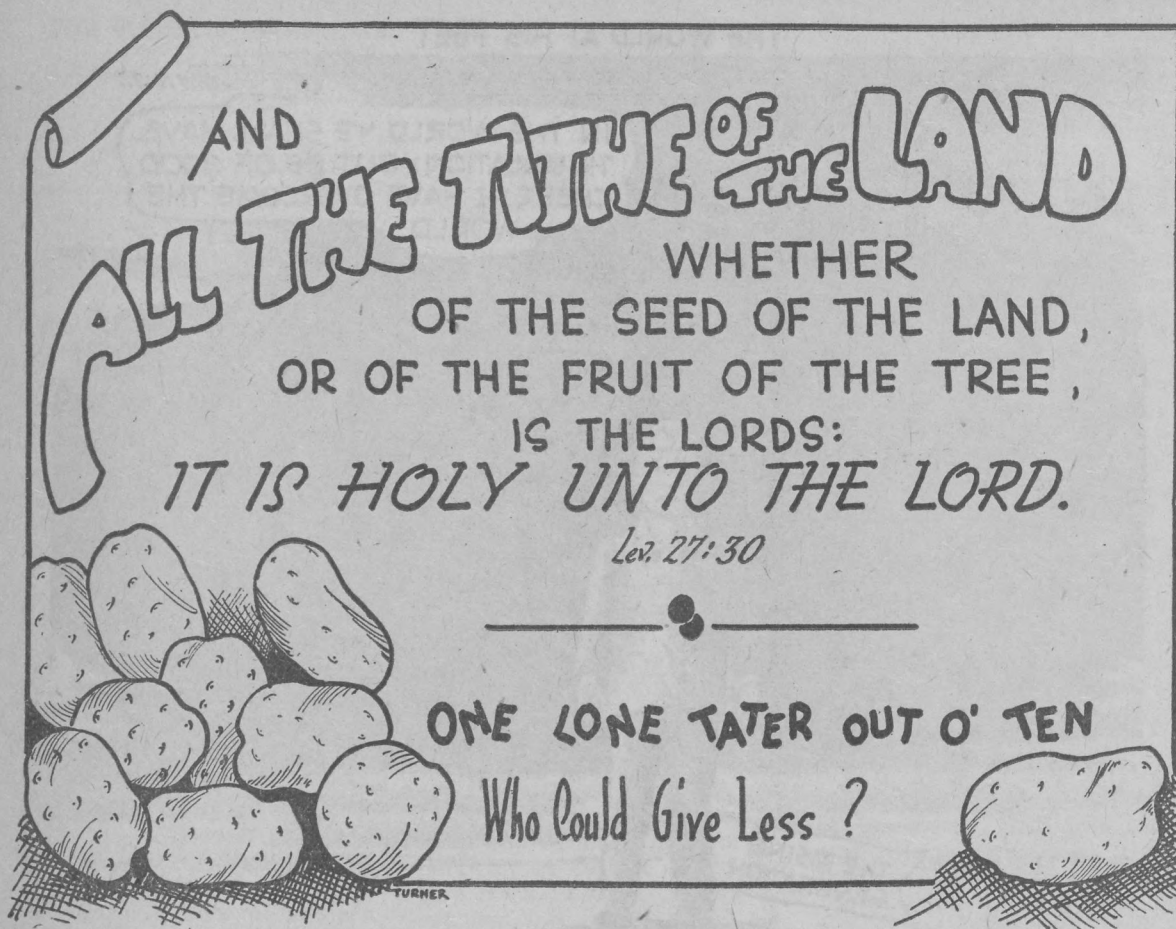


The New Bible

(Continued from page one)
did not have to do with matters of major doctrine. However, one change at least is major and serves to make the R.S.V. more unacceptable to Bible believers. Think of this addition in a footnote to Matthew 1:16: "Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ!"

Now the entire version is available. Under the imprimatur, "Authorized by the National Council of Churches of Christ in the U.S.A.," it is being advertised as "in a real sense the authorized translation for our Protestant churches." Since

(Continued on page four)



The Wicked

(Continued from page one)
and before bedtime she brings out the switch and dresses him down. The mother didn't hurry the punishment, but she hadn't forgotten. Neither does God forget. Because he doesn't flatten blasphemers out in their tracks does not mean that he won't deal with them.

BECAUSE GOD GIVES SPACE AND OPPORTUNITY TO REPENT

(See 2 Peter 3:9) Had he cut most any of us off years ago, we would have perished in our sins, but he gave us time to repent, and we turned to him. Many others will do the same. God gave the antediluvian world 120 years to remedy their wicked situation, while the ark was being prepared, then when the flood came, it came in a hurry. One day Noah and his family were called in—the door was shut—and then “the rains descended and the floods came.” Often it has been that way with individuals—God put up with them and their meanness for a long time—then they “were suddenly cut off and that without remedy.”

BECAUSE THE WORLD'S CUP OF INIQUITY IS NOT ENTIRELY FULL

(See Gen. 15:16) We have seen children annoy parents at church, and disregard every appeal and warning—then finally the father or mother started with that youngster toward the door, and judgment time had arrived! “I’ll be good” was the audible cry of the offender, but too late now! The cup had overflowed, and a spanking was inevitable. God puts up with wicked people somewhat like that, then when he finally has to deal with them, he does it.

THE DAY OF GRACE IS SWIFTLY CLOSING

Every sign points to the fact that the day of grace is ending. The prophetic Scriptures point unerringly to the near return of the Lord, and “the day of vengeance of our God.” That time will be the time of “the wrath to come” that we read about so often. “But the Day of the Lord

WILL COME,” we read. This is the devil’s day, when he is having his “inning”, but it will soon give way to “the Day of the Lord.” He shall clear this earth of sin, and shall rule the earth “with a rod of iron.” Sin shall not be tolerated or allowed.



The New Bible

(Continued from page three)
more than a new version is now involved, it becomes necessary for Moody Bible Institute to make a statement concerning the R.S.V. for the many friends who look to us for guidance.

We have withheld comment on the whole work until now in spite of the fact that committee members charged with the preparation of this version were virtually all liberal. Scholarly liberals, it was thought, might compile a translation with such care and accuracy that evangelicals could wholeheartedly endorse it. This in our prayerful judgment has not been done nor have the difficulties in the New Testament portion of the work been cared for.

Before proceeding to an appraisal of the R.S.V. we should like to make it clear that we are not opposed to new versions. We are thankful for every faithful translation, for each has its value, and its particular contribution. We recognize that the entire field of Biblical Introduction has made amazing advancement in the past century. It is a cause for thanksgiving, however, that most discoveries have served only to confirm the recognized text and that in no case have major doctrines been affected.

Moreover, we would concede that the R.S.V. does have points of excellency. In fact, therein lies a point of danger: its values may so seem to outweigh its defects that the unwary may be deceived. This version corrects (in the text) the gross and inexcusable failure of the American Standard Version’s (1901) rendering of II Timothy 3:16. It also omits the sad and tragic footnote of the American Standard Version in John 9:38 (though it accomplishes the same end in more subtle fashion.)

Finally, it is true that in places real service is rendered by the elimination of archaic expressions. In our judgment, however, the difficulties presented

by archaisms have been grossly over-emphasized. One does not need a college course to understand Elizabethan English—and excellent reference Bibles are available.

Altogether we are thankful that much of the new version does clearly support many evangelical tenets—a corroboration of both the fact of providence and the strength of the orthodox position. But there are serious defects.

In brief, we cannot recommend this version for these reasons: (1) its adoption of paraphrases which in no way can be justified as accurate translations; (2) its failure to indicate words which the translators supplied but which are not in the original (heretofore indicated by italics); (3) its Unitarian tendencies as shown for example by its refusal in most cases to use the pronouns for the Lord Jesus Christ which it reserves for Deity; (4) the extensive use in the Old Testament of textual emendation by conjecture; indicated in the footnotes by the symbol Cn. Such a notation appears, e.g., sixty-seven times in the Minor Prophets. The comment on this notation is “Cn indicates a correction made where the text has suffered in transmission and the versions provide no satisfactory restoration but the committee agrees with the judgment of competent scholars as to the most probable reconstruction of the text.” Conservative scholars generally agree that any correction based on other than manuscript evidence must necessarily be no more than a guess.

One widely used text cited as proof of the advantages of the new version is Psalm 119:147, rendered in the Authorized Version, “I prevented the dawning of the morning, and cried.” This has been changed in the R.S.V. to read, “I rise before dawn and cry for help.” Admittedly this is smooth reading, and it does eliminate one of the comparatively few obsolete words found in the A.V., but it violates the Hebrew text, well translated in the A.S.V., “I anticipated the dawning of the morning and cried.”

This is a characteristic example of the liberties which have been taken with the Holy Spirit’s choice of language. There is no verb “to rise” in this text. The verb is “to anticipate.” If we admit that the new phrase sounds well, let us acknowledge

that this is not what the psalmist wrote. And if liberty is taken with the original in this instance cited so favorably as a sample of the new Bible, how can the reader be sure that any text is a faithful translation of the Hebrew or Greek?

The liberal bias of the new version is seen occasionally in the substitution of entirely new words found in the original, for no other apparent reason than the revisers’ notion of what the inspired apostle or prophet should have said. Sometimes not even the Lord Jesus Christ is permitted to say what He actually did say in the original. In Matthew 7:13, our Lord said, “Broad is the way that leadeth to destruction” (A.V., A.S.V., Greek), but He has been corrected in the new version, and His words are changed to read, “The way is easy that leads to destruction.”

In Matthew 16:18 “the gates of hell” (A.V.), rendered “the gates of Hades” in the A.S.V., has been changed to read, “the powers of death.” Here the revisers did insert our Lord’s actual words in the margin.

In I Corinthians 1:26, “not many wise men after the flesh” has been altered to read, “not many of you were wise according to worldly standards.” This is interpretation of the text, but definitely not a translation of the language of the apostle. “Many sleep,” in I Corinthians 11:30 becomes “some have died” in the R.S.V., interpretation rather than translation.

We cite these examples of the manner in which the sacred text has been handled by the revisers, not because all of these particular passages are of outstanding importance in themselves, but because they raise a serious question as to how the people of God can have confidence in the new version. It may be true that the way to destruction is easy, but that is not what our Lord said about it; He said it is broad. Some may prefer “the powers of death” to the “gates of hell,” but who could preach with freedom on a text created by men who did not choose to use the actual language of our Lord?

Other questions of very serious consequence must be raised. Why was the reading of the Sinaitic Syriac manuscript dignified with the footnote at Matthew 1:16: “Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ”? The translation of the King James Version represents the original text as attested by hundreds of Greek manuscripts, including Codex Vaticanus and Codex Sinaiticus.

Dr. J. Gresham Machen has marshalled the facts solidly behind his dictum: “The view, therefore, that the Sinaitic Syriac at Matthew 1:16 represents the original text of the Gospel can be maintained only by textual criticism of the most adventurous and unscientific mind. The reading of the Sinaitic Syriac cannot with certainty be traced back of A.D. 400, while the common reading is clearly attested at the beginning of the third century, and certainly was present considerably before that time” (The Virgin Birth of Christ, p. 182.) Here presumably the unbelief of James Moffatt and his school appears.

What was the purpose, moreover, of eliminating the deity of Christ from Romans 9:5 by punctuation? Or why were the words “thee” and “thou” preserved when God the Father is addressed, but replaced by “you” in nearly every case where God the Son is addressed? This would be understandable if the R.S.V. were plainly labeled as a Unitarian version.

Hebrews 1:3 is rendered, “He

reflects the glory of God which weakens the sense of reference. Exception certainly can be taken to the unnecessary use of the indefinite article in Mark 15:39 and Hebrews 1:3.

What about the Old Testament? Did those members of the committee entrusted with the revision exhibit the same liberal bias found in the New Testament? Probably most Bible students would turn immediately to Isaiah 7:14 as the most important key text in the Old Testament likely to show unbelief in the historic doctrines of the Christian faith. Here reference to the virgin birth has been relegated to the margin.

Whatever argument may be made for dropping “virgin” from marginal status, it should be remembered that scholarly Robert Dick Wilson wrote:

“Two conclusions from the evidence seem clear; first, the ‘alma’, so far as is known, meant ‘young married woman’ and secondly . . . the presumption in common law and usage was and is, that every ‘alma’ virgin and virtuous . . .

“The language itself is not difficult. The great and only difficulty lies in disbelief in predictive prophecy and in the almighty power of God; or in the desire to throw discredit upon the divine Sonship of Jesus” (The Princeton Theological Review, April, 1926).

This change, in view of slight to our Lord elsewhere, leaves no other conclusion than that there is doctrinal bias.

Another passage referring to Christ which has been altered is Isaiah 32:2, which in the old versions begins, “And a man shall be as a hiding place.” The revisers have changed “a man” (that is, Christ), to “each,” mentioning verse 2 refer to the principle mentioned in the preceding verse. But what is said of the man is always and only said of the Lord (25:4), and certainly does not fit the “princes.”

Psalm 45:6 is one of the great Old Testament texts which unquestionably states the deity of Christ. Anyone turning to this passage in the R.S.V. will be startled to discover that the famous words, “Thy throne, O God, is forever and ever,” have been watered down to read, “Thy divine throne.” This is definitely doing violence to the text. Strangely enough, the New Testament citation in Hebrews 1:8 preserves the accurate translation of the original.

A notable change appears in Genesis 12:3, “by you all the families of the earth will bless themselves,” instead of “in them shall all the families of the earth be blessed” (that is, through Abraham’s seed, Christ). As Lange says, “The rendering of it as reflexive is arbitrary, since we have the special form of the ‘hithpael’ to express this.”

The authoritative series of scholarly studies prepared by the Anglican Church, sometimes called “The Bible Commentary,” declares that this passage “can with no show of reason be rendered otherwise than as in the Authorized Version.”

It should not be necessary to cite other alterations in the sacred text of Scripture which show all too plainly that the Bible-believing Christian cannot place confidence in this new version. Without doubt, the passages in the R.S.V. will interest Bible students. Perhaps some good may also come as laymen read this version who would not otherwise open the Scriptures. Nevertheless, we think God’s people should be warned of the pitfalls which have been inserted in this work and that they should be encouraged to take up the older versions to read and study.