

# 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. 24, NO. 5

RUSSELL, KENTUCKY, MARCH 5, 1955

WHOLE NUMBER 874

## A Neglected Doctrine--The Holy Spirit

By ROY MASON  
Tampa, Florida

Some unconverted professing Christians at Corinth, said to Paul, "We have not so much as heard whether there be any Holy Spirit." (Acts 19:2). Many people of this day have "heard" a little, but they are virtually in as great ignorance concerning the Holy Spirit as those Corinthians.

Two tremendous mistakes are made today. One is the mistake of carrying the doctrine of the Holy Spirit to fanatical extremes. Some Holiness groups do this, and indulge in all sorts of excesses. The second mistake is to neglect the doctrine of the Holy Spirit, until His power and His help and His blessing is unclaimed. Often

Baptists react from the extremes of the holiness groups until they go to the extreme of not considering the Bible's teaching concerning the Holy Spirit at all.

What Does The Bible Say About The Holy Spirit

That is too big a question to be answered fully in the short space we have at our disposal, so we can mention only a few of the more important things:

1. THE HOLY SPIRIT IS A PERSON, just as truly as God the Father or Son is a Person. The

Bible does not speak of the Spirit as "it" but as "HE." (See Acts 15: 28). Jesus said, "And he when he is come will reprove the world of sin, etc."

2. THE HOLY SPIRIT IS GOD. (See Matt. 28:19). He is as truly God, as God the Father or God the Son. He is NOT a mere "influence" as is taught by Modernists and Unitarians and some of the modern false sects of this day.

3. THE HOLY SPIRIT DID NOT COME INTO THE WORLD FOR THE FIRST TIME ON PENTECOST, but HE DID come in a special manner, to abide with (Continued on page three)

1. Would a Baptist Church be Scriptural to bar the unsaved from the church services?

No. God's Word tells us that we are to preach to the unsaved. Cf. Mark 16:15; Mt. 22:9. No one will ever be saved unless he hears the Word of God. Cf. Rom. 10: 17; II Thess. 2:13. In view of this, instead of prohibiting them from worship with us, we ought to do all within our power to get them under the influence of the preached Word of God.

In fact, I don't believe that an extreme Hardshell would go quite so far as to refuse admission to the lost. It is true that often a Hardshell preacher begins his message, by saying in substance, "If there are any unsaved here today, I have nothing for you. The Lord only sent me to feed the sheep." Thus for any church to bar the lost from the preaching services is to out-Hardshell the Hardshells, and is contrary to every precept of the Bible.

2. Should we refer to baptism as "believer's baptism," or "Baptist baptism?"

Personally I've been often guilty of referring to it as "believer's baptism," which in a sense is correct, since baptism is for no one

but believer's.

However, we ought to speak of it as "Baptist baptism," if we wish to tell the truth. A man may be a believer—even genuinely saved—but may have been "dipped" by some heretic, who had no authority for baptism. Such a one will think that since he is a believer and has submitted to the proper mode that he has believer's baptism, yet actually, he has no baptism at all.

To be Scripturally baptized one must be saved (a believer), receive immersion, and that baptism must be on the authority of a New Testament (Missionary Baptist) Church. No preacher in himself has the authority, since Jesus gave that authority only to His churches, which was to carry on in His stead, after His departure. The only church organization that has the authority to baptize is a Missionary Baptist Church, which goes all the way back to Jesus, and is the only church which Jesus ever founded, or which has ever been recognized by him as a true church.

When you speak of "Baptist baptism," you are talking about the genuine article. Let's be Scriptural in our conversation. (Continued on page eight)

## Emil Brunner And Southern Baptists

By E. D. STRICKLAND, Pastor  
Millport Baptist Church  
Millport, Alabama

Who is Emil Brunner? He is a native and resident of Switzerland. He has spent a number of years as Professor of Systematic and Practiced Theology in the University of Zurich. At one time he taught in Princeton Theological Seminary here in America. He has been a world traveler and religious lecturer. Brunner has written many books that have been very influential in shaping theological thought of today.

What about Emil Brunner's Theology? Is it sound and safe for us to follow? Herewith, you may read some direct quotations from some of his books. First, I refer you to: "THE CHRISTIAN DOCTRINE OF CREATION AND DECEMPTION," translated by Olive Wyon, Phil., Westminster Press, 1952. In this volume Mr. Brunner very definitely denies any belief in the Virgin Birth of Christ. He even seeks to use both John and Paul to refute the "error."

"It is therefore not wholly improbable that the Johannine Prologue (John 1:1-14) was deliberately placed where it is, in opposition to the doctrine of the Virgin Birth." P. 353.

"The Apostles never mention the Virgin Birth. In the preaching of the Apostles, in the preaching of Paul and of John, as well as of the other writers of the New Testament, this idea does not play even a small part — it plays no

part at all. Thus the doctrine of the Virgin Birth does not belong to . . . the church of the New Testament . . ." P. 354.

" . . . even those heresies which rejected the divinity of Christ believed in the Virgin Birth. Hence there is no justification for making it the criterion of true faith in the divinity of Christ—as is the case with a certain type of Fundamentalism. We cannot believe in the divinity of Jesus as the Eternal Son of God on account of, but only in spite of, the doctrine of the Virgin Birth, as it is recorded in the gospels of Matthew and Luke." P. 355.

"It should be clear from the tenor of these remarks that our rejection of the doctrine of the Virgin Birth has nothing to do with this view (Liberalism which denies the divinity of Christ, E.D.S.) but comes from the very opposite angle." P. 356.

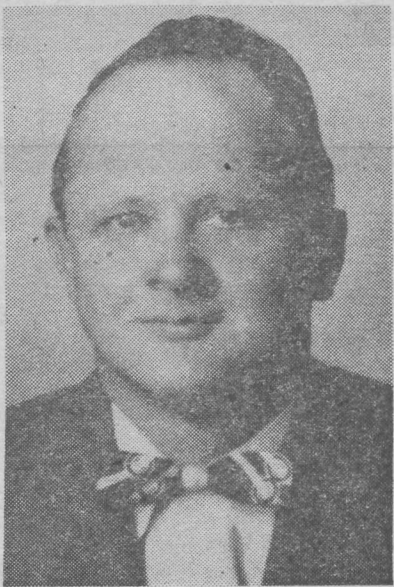
This is conclusive of his unbelief concerning the truth of the Virgin Birth of our Lord.

He does not believe in the complete inspiration of the Scriptures. Speaking of the record of the two Evangelists, Matthew and Luke he says:

"The historical credibility of this narrative, however, is not such that of itself, theological misgivings would be silenced. Although we cannot say absolutely that the narrative of both synoptists (Matthew and Luke, E.D.S.) is evidently non-historical, yet we must admit that the historical basis is uncertain." P. 355.

"The fact that this incident (the account of the Virgin Birth,

E.D.S.) occurs exclusively in the two introductory sections of the gospels which contains legendary features . . . make it difficult for the conscientious historian to maintain the historical credibili-



E. D. STRICKLAND

Bro. E. D. Strickland has just moved from Millport, Alabama to pastor the Temple Baptist Church of Evansville, Indiana. He has (Continued on page six)

### OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL  
ASHLAND, KENTUCKY  
Sunday—8:30-9:00 A. M.

### TEN REASONS WHY I SWEAR

1. It pleases mother so much.
2. It is a fine mark of manliness.
3. It proves I have self control.
4. It indicates how clearly my mind operates.
5. It makes my conversation so pleasing to everybody.
6. It leaves no doubt in anyone's mind as to my good breeding.
7. It impresses people that I have more than ordinary education.
8. It is an unmistakable sign of culture and refinement.
9. It makes me a very desirable personality among women and children and in respectable society.
10. It is my way of honoring God who said, "Thou shalt not take the name of the Lord thy God in vain."

## The Baptist Examiner Pulpit

### "THE TOMB OF JESUS"

"He is not here; for he is risen, as he said. Come, see the place where the Lord lay."—Mt. 28:6.

There isn't a step that you can take from Bethlehem to Calvary but what is paved with celestial glory. I sit down some days and look back over the life of Jesus, and as I think of Bethlehem, I say, "That is wonderful."

Then I turn further and read perhaps the story of the instituting of His church, and I see in it God's glory. I turn on and read other portions of God's Word, and every time I read from the life of

my Lord, I see the glory of God all around that particular portion. I think if there is any one scene in the life of my Lord where my heart ought to stand still, and when I can feel the very presence of my Lord more than all else, it is when I come to Calvary.

What a scene Matthew 27 presents to us! The Lord Jesus Christ has died. Oh, the miracle of it! The one who gave life to you and to me—the one who gave life to everyone, now has died Himself. That in itself is a miracle of miracles, that He who has given

life to all else, now Himself dies.

Then came Joseph of Arimathea and timid Nicodemus, with the women who loved Him, to claim that blessed body. Can you imagine, beloved, with what emotion their bodies must have been moved when they came to the cross and withdrew the spear, and tenderly pulled those nails out of His hands and feet, and took down the body of my Lord? Can you imagine with what emotion their bodies must have been moved as they took His blessed body and wrapped it in linen, placing (Continued on page seven)

### TEN REASONS WHY I SMOKE

1. It's such a clean, refined habit.
  2. It makes my breath so pleasing to everybody.
  3. It sets such a good example for children to follow.
  4. It proves I have self control.
  5. It makes my fingers and teeth so pretty and yellow.
  6. It makes me look so manly.
  7. I love to spit.
  8. It starts fires, kills lives and destroys millions of dollars worth of forests and property. This is fun.
  9. I want to see how much poison my body can take before I die.
  10. It's my way of obeying God, Who says, "Keep thyself pure. Touch not the unclean things."
- "An ungodly man diggeth up evil, and in his lips there is as a burning fire."—Prov. 16:27.



## \$ A-MONTH-CLUB \$

With thanksgiving in our hearts, we rejoice that this fund whereby we meet our payment on the new press (June 27), has grown now to \$422.00. The following contributions caused us to sing the doxology this week:

Bro. Robert H. Cope, Rogersville, Tenn., \$7.00.  
Mrs. Charlie Burns, Buchanan, Ky., \$2.00.  
Mrs. A. Belle Davis, Bridgeton, N. J., \$3.00.  
Bro. R. E. Murphey, Doyline, La., \$1.00.  
Miss G. Hovestreydt, Detroit, Mich., \$3.00.  
Bro. and Mrs. Walter L. Herin, Lucasville, Ohio, \$6.00.

We are happy to share Bro. Cope's letter with our readers:

Rogersville, Tenn.  
Dear Bro. Gilpin:

I really enjoy reading THE BAPTIST EXAMINER because it contains the great spiritual truths we need to hear today. If there ever were a time when people won't endure sound doctrine, I believe it is now.

The blessed truths you teach concerning salvation by sovereign grace and election, total depravity and God's order concerning the woman's part in the church are almost a total stranger to most Baptist churches today.

We can be assured that our Lord's will is being done to the jot and tittle in spite of Satan's forces and the weak and beggarly Arminian doctrines that seem to prevail in these last days.  
Yours in His faithfulness,  
Robert Cope.

## HELP US PROPAGATE THE TRUTH

Recently we appealed to our readers that they send printing orders to us to thus assist in our work.

We are thankful for those who have done so. Since several have done so, this has been a real help to us. Won't you let us do your commercial printing, too? We can do it as cheaply as you can do it elsewhere and at the same time, you will be doing us a real favor too.

If you believe in the message of this paper, this is one thing you can do to help us to propagate it.

## Which Shall It Be?

Of recent date, I announced a special set of Sunday School notes for those who did not care to use the lesson of the uniform series. These notes will begin the last of March for use beginning the first Sunday in April.

As yet, I do not know which book we will study first. Frankly, it makes no difference to me, and since this is for the benefit of our readers, we will be happy to hear from you, suggesting which book you wish to study.

Thus far, the preferences are about equally divided between Genesis, the Gospel of John,

## The Methods Of The Unionists As Seen In Nehemiah

Nehemiah was a layman. Nehemiah, as fully as any other book in the Bible, reveals the crooked, unscrupulous ways of the Unionists. More damaging and dangerous and deadly today even than Modernism, are the wiles and deception of Unionism.

Nehemiah was a many sided man. He led in building the walls around Jerusalem; in cleaning up the city; in organizing the forces of righteousness; in taking a religious census; in building a great Bible school; in one of the most remarkable revivals in God's Word; in a great law-enforcement campaign; and in restoring to God's people orderly temple worship. Read the Book of Nehemiah. The methods of Unionists then were very similar to what the editor has had to fight for years. Let us note these facts:

1. The Anti-Unionists have always been a small remnant. Unionism has always been crooked and popular. "The remnant . . . are in great affliction and reproach." 1:3.

2. Prayer is the mightiest weapon against Unionism.

"When I heard these words, I sat down and wept and mourned certain days and fasted and prayed before the God of heaven." 1:4. The fruit of Unionism is always backsliding and worldliness. Unionism has to be confessed and forsaken, before backsliding can be forgiven and the people delivered from the thralldom of sin and error. 1:5-11.

3. Unionists are always grieved when the welfare and separation of God's people are sought. Sanballat, Tobiah and the Ammonites were all grieved because Nehemiah came seeking the welfare and separation of Israel from the heathen around them. 2:10.

4. Laughter, scorn, ridicule, contempt and sneers were favorite methods of the Unionists in Nehemiah's day. God's elect remnant have to meet the same methods today. At first only three ites united. Nehemiah boldly declared there would be no union with any of the ites in building nor in worship nor in rights; but the strictest separation. Nehemiah thundered "YE HAVE NO PORTION NOR RIGHT NOR MEMORIAL IN JERUSALEM." 2:19-20. That is the declaration of orthodox Baptists against Methodists, Unionists, Lodges, Clubs, Arminians and all the other heretics in our midst. Separation is God's command for all Baptists, who have any regard for the Bible and the once-delivered faith. II Cor. 6:12-18.

5. The nobles among the Jews did not lift their hands to help. 3:5. "But their nobles put not their necks to the work of the Lord." That has always been true. The society folk and the crooked politicians and the money-grabbers, who oppress the poor, and the modernists and the lodge and club folk usually compose the worldly crowd, who fight God's leaders like Nehemiah.

6. Anger, indignation, mockery from the Unionists get more bold and more daring. 4:1-3.

Nehemiah's only answer was prayer and work. Here is his prayer: "Hear, O our God for we are despised; and turn their reproach upon their own head and give them for a prey, etc." God's answer to that prayer was: "For the people had a mind to work." 4:4-6.

7. The conspirators multiply. At first only Sanballat, Tobiah and the Ammonites composed the Unionist crowd. Now Geshem, the Arabians, the Ashdodites rally to the Unionists side. Their caucuses give way now to an open fight. 4:7-9. Nehemiah's only answer was to pray and watch. 4:9.

Ephesians, and Revelation.

Which do you wish to study? Write me today, so that we may begin to make our preparations for the first set of these notes.

## SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MARCH 13, 1955

JESUS HEALS THE BLIND BEGGAR

LUKE 18:35-43

I. The Waiting, Wayside Beggar. Vs. 35-37.

While Luke failed to give us his name, Mark tells us that his name was Bartimaeus. Cf. Mark 10:46. He sat, begging, just outside the city of Jericho, which was about 18 miles from Jerusalem.

As a beggar, he is a good illustration of our spiritual condition. He is a near spiritual kinsman to us all. This Bartimaeus, taking his place day by day on the thoroughfare, and asking for alms is only too faithful a picture of each of Adam's fallen descendants.

We have nothing to commend us unto God's grace. Cf. Mt. 18:25; Luke 7:42. All of us are spiritual bankrupts. As a beggar, we must depend entirely upon His mercy. As the song says:

"In my hand, no price I bring,  
Simply to thy cross I cling."

II. The Soreness Of Our Spiritual Need. Vs. 35-37.

Bartimaeus was a blind helpless beggar. We are spiritually blind, spiritually helpless (John 6:65), and spiritual beggars. Yet worse than this, we are all under the dominion of sin. Cf. Rom. 3:23; Gal. 3:20; Psa. 14:2,3; Psa. 51:5; Psa. 58:3. Surely there is no passage in all the Bible which more clearly illustrates our spiritual need more than this pathetic instance of the blind beggar by the wayside.

III. Repelling Bartimaeus. Vs. 38, 39.

The group with Jesus was in all probability His disciples. We might not do this Scripture an injustice to refer to this group as His church. If so, it was a mis-understanding and mis-interpreting church. Jesus had so much to bear at the hand of the world, but in this instance He has much to bear at the hand of His Church. Actually, they were standing in the way of Bartimaeus — standing between him and Jesus and thus repelling him.

How often those who are His, repel rather than attract, send away rather than bring! How often do we stand in the way of others! How often we become a stumbling block rather than a stepping-stone!

This was the sin of Edom. They had stood as a hindrance to Israel, only to receive our Lord's rebuke. Cf. Obadiah 1:14. It is true that all of God's elect will be saved in His own time irrespective of what we do. Cf. John 6:37; Phil 1:6. However, I'd rather have the assurance that I had helped men on to God, rather than having hindered them.

IV. A Miracle.

The healing of Bartimaeus was a miracle. It was accomplished by the same One who unstopped deaf ears, gave strength to weak legs and paralyzed arms, and who gave mentality to those of demented minds. Both the Old and New Testaments are filled with the miraculous and supernatural.

I'm glad I don't put a question mark about any portion of God's Word. I'm glad I believe in the miraculous and the supernatural. I'm glad to accept the hundreds of miracles just as they are recorded in the Bible. Woe to the evolutionist, higher critic or modernist who attempts to explain away the miracles of Jesus, on the basis of hypnotism, mesmerism or natural causes.

This healing was a definite miracle by Jesus. The conversion of every sinner is likewise. Every man who is saved is a miracle of grace, for only as God wrought a miracle within us were any of us ever saved.

V. The Source Of Healing. Vs. 42.

This healing did not come about through natural

means. Instead it was of Jesus. We speak of Him as the "Great Physician."

Just as He was the Physician who healed both body and soul of Bartimaeus, so He is the One who brings spiritual healing to us today. No one is saved apart from Him. He is the source of all our spiritual healing. Cf. I Cor. 15:3; II Cor. 5:21; I Pet. 2:24; I Pet. 3:18.

VI. FAITH. Vs. 42.

Bartimaeus' calling on Jesus was an act of faith. In this instance, it was literally a thrust in the dark. He could not make the light but by faith he could call upon Jesus for it.

There never was one saved apart from faith. Abraham stands as a good example. Cf. Rom. 4:3,4. In all the Scriptures, salvation comes through faith. Cf. John 3:18; John 3:36; John 5:24; John 6:47; John 20:30,31; Rom. 3:28; Eph. 2:8,9; Gal. 2:16.

This is one of the most difficult verses in all the Bible for the Campbellites and the rest of the "dipped or be damned crowd." It clearly shows that salvation does not come by baptism or by any other external ordinance, but rather by simple faith in Jesus.

It is well to observe that even the faith where with one is saved is a gift of God. Cf. Eph. 2:8,9; Gal. 2:16.

VII. Was Blind—Now I See.

Bartimaeus was completely healed of his blindness. The first use of his new sight was to behold his Deliverer. The first face that wrote its image on his mind was the face of Jesus. There was no doubt about it—he had had a miraculous experience with Jesus.

Every sinner who is saved has a similar experience. He knows that he has been saved. No preacher ought ever offer a "guess-so" or "hope-so," or "maybe-so" religion. He ought always preach a "know-so" salvation.

This was the experience of another blind one whom Jesus healed. He knew he was blind, but now healed. Cf. John 9:25. This was the experience of Naaman. Cf. II Kings 5:15. This was Paul's testimony. Cf. II Tim. 1:12.

VIII. Following—Praising. Vs. 43.

Here was proof of a genuine experience on the part of Bartimaeus. Now his attitude is, "Where thou goest, I will go—where thou dwellest, I will dwell." Cf. Ruth 1:16. Now that he had new eyes, he could say:

"And in that light of life, I'll walk  
'Till travelling days are done."

This is not an abnormal experience on the part of Bartimaeus. His is only the logical and normal reaction of each born-again believer. When Jesus healed the Gadarene demoniac, he suggested that he go home to his friends, although the healed one prayed that he might accompany Jesus.

Saved people follow Jesus. Unsaved church members turn back to their erst-while ways, but God's children follow Him. Cf. Eph. 2:10; Titus 2:14; Titus 3:8.

Not only did Bartimaeus glorify God—all those who saw the miracle did likewise. They experienced some heart-felt religion that day. Not only did Bartimaeus receive physical healing, he and all others present rejoiced, glorified and praised God. Cf. Psa. 106:1; Psa. 105:1; Psa. 107:1. That was one day when everybody sang the Doxology. Well, everyday, should be the same kind of day for the believer. Cf. Rom. 8:28; I Thess. 5:18.

## Questions For Discussion Of Sunday School Lesson

1. How does Bartimaeus illustrate the spiritual condition of all outside Jesus?
2. How sore is the spiritual need of all of Adam's fallen descendants today?
3. Is all healing divine healing?
4. Could Christian Science do for Bartimaeus what Jesus did?
5. What better use could a healed man make of his "new" eyes than to follow Jesus?
6. In the light of Mark 10:48,51,52 and Luke 18:43, didn't Bartimaeus show sympathy with Jesus' spiritual mission?
7. How are Christians often stumbling blocks

instead of stepping stones?

8. Are the miracles of the Bible to be accepted as real or should they be explained on the basis of natural laws?
9. What was the source of Bartimaeus' healing—and ours as well?
10. Why didn't Jesus say "Thy baptism hath saved thee?"
11. Is faith the channel whereby salvation comes to us?
12. Can one definitely have assurance and knowledge that he is saved?

8. Inside opposition under pressure is forced to take sides with the Unionists.

9. When the combined forces, inside and out, looked like they were going to win then God took a hand. "GOD BROUGHT THEIR COUNSEL TO NOUGHT." 4:15. Compare Ex. 11:7; Mal. 3:18. God sent reinforcements to Nehemiah. All builders became fighters. 4:16-23. That was what happened when it looked like the Whitsittes and Seminary and Unionists had licked Eaton and Christian in the Whitsitt controversy. W. P. Harvey went to Texas to see B. H. Carroll. B. H. Carroll lined up with Eaton and the tide turned and Whitsitt lost his fight and his

head. Did you ever read "The Campbells Are Coming?" God's reinforcements look like they are a long time coming; but in God's time they always arrive.

10. Hard times because of the oppression of the poor by conscienceless foreclosures of mortgages stir the assembly of the Jews. Nehemiah calls a solemn assembly. The mortgage-holders are forced to make restitution of their dishonest gains. 5:1-19. That has been true in every great revival of the past. And every Old Testament revival (the Old Testament is the greatest Book ever written on revivals) was a time of just that kind of house cleaning. Nehemiah was merciless and

scathing in his denunciation of the oppressors of the poor. He was no hypocritical preacher of love. The biggest hypocrites I know on God Almighty's footstool are the godless oppressors of the poor, who are always whining to keep the preacher off their carcasses.

11. "Get together" was Sanballat's and Geshem's plea. Nehemiah knew that was only a ruse to stop the work. Four times they called a conference, but each time Nehemiah refused to meet them. Then they circulated all kinds of false rumors and reports. The biggest set of liars in this country, except the Holy Rollers, are the

(Continued on page six)



## Emil Brunner

(Continued from page one)  
 "Whoever asserts that the New Testament gives us a definite consistent account of the Resurrection is either ignorant or unscientific. It is impossible to coordinate the different narratives into a unity, and these inconsistencies do not lie merely on the surface." P. 577.

Though he professes to believe in a kind of Resurrection he goes on to say:

"To speak of the Resurrection itself as 'one of the most sure historical facts in the history of the world' is just as senseless as the opinion that scientific knowledge can overthrow belief in the Resurrection." P. 578.

All of these statements are taken from two books in my library. They are not taken out of context and misrepresentations of his theology. They are expressions of his theology. Can Southern Baptists afford to follow or endorse a man who denies the authority of the Scriptures and the Virgin Birth of Jesus Christ. The answer is self evident. Yet what are the facts concerning Southern Baptists and Emil Brunner?

To my post office box comes "The Baptist Program," a magazine for pastors, state workers, and other leaders in the churches, published by the Executive Committee of the Southern Baptist Convention, 127 Ninth Ave., N., Nashville, Tennessee. In the March issue 1954, P. 6, we find the following heading: "New Books for Preachers, The Baptist Program." Underneath are advertised two of Brunner's books, "THE MISUNDERSTANDING OF THE CHURCH," and "THE CHRISTIAN DOCTRINE OF CREATION AND REDEMPTION."

In the "Alabama Baptist," December 16th, 1954, P. 6—we have an article headed: "Dr. Emil Brunner Lectures at Japan Baptist Schools." The first two paragraphs of this report are as follows:

"Mr. Emil Brunner, noted Swiss theologian, was a recent guest lecturer at Seinan Gakuin, Baptist University, and the Baptist Theological Seminary, Fukuoka City, Japan."

"Now a visiting Professor at the International Christian University, Mr. Brunner delivered the fall lecture at Seinan Gakuin under the auspices of the Japan Theological Society. The sessions were held in New Rankin Memorial Chapel."

At the end of this article is FMB—which means the Foreign Mission Board of the Southern Baptist Convention.

A friend who is a graduate of New Orleans Baptist Theological Seminary says that while he was there the New Testament Department used such books in class as written by Barth, Brunner, Buttrick, Sweitzer, Dodd, etc.

Another friend and student from the Southern Baptist Theological Seminary tells me that the theology of Emil Brunner has great influence in that school. In fact he said they were using Brunner's books: "THE CHRISTIAN DOCTRINE OF GOD," "REVELATION AND REASON," and "THE CHRISTIAN DOCTRINE OF CREATION AND REDEMPTION," as textbooks. Others such as, "THE MEDIATOR," "THE MISUNDERSTANDING OF THE CHURCH," "MAN IN REVOLT,"

"THE DIVINE IMPERATIVE," etc., were used as required readings.

What is involved here? Simply this—here is a modern neo-orthodox theologian, who denies the plenary inspiration of the Scriptures. This causes him or anyone else who has his view, to deviate into many unscriptural positions. Yet Southern Baptists who are supposed to be Bible believing people have fallen for this kind of thing. Maybe I should not say Southern Baptists, but Southern Baptist leadership.

Involved in Emil Brunner's false theology and its propagation are at least the following Southern Baptist agencies and institutions: The Executive Committee of the Southern Baptist Convention, Southern Seminary, New Orleans Seminary, The Alabama Baptist. (Maybe many more state Baptist papers), The Foreign Mission Board, The Baptist University of Japan, and The Baptist Theological Seminary of Japan.

Can I as a Bible believing Baptist afford to endorse a man like Emil Brunner who openly and definitely denies the complete inspiration of the Scriptures? I can if I am a hypocrite. Otherwise I cannot. If I support him, then I must endorse him, otherwise I am acting hypocritical.

Well—the question must arise: Can I afford to endorse and support agencies and institutions which do endorse and propagate unbaptistic theology of Brunner? There is only one answer. If I believe the Bible to be the Word of God, if I believe in the doctrine of the Virgin Birth of Jesus Christ, if I believe in the Genesis account of the Creation of man and the universe, then I must take my place in opposition to neo-orthodoxy which Southern Baptist agencies and institutions propagate through Brunner and those like him.

"If there come any unto you and bring not this doctrine (the doctrine of Christ as revealed in God's Word, E.D.S.), receive him not into your house, neither bid him God's speed; For he that bideth him God speed is partaker of his evil deeds."—II John 10:11.

The Southern Baptist agencies and institutions which have advertised, endorsed, and aided Brunner and the spread of his unbaptistic and unscriptural neo-orthodoxy are partakers of his evil. Those who so expose such error will no doubt be the recipients of much verbal persecution and lying and personal slander. Those who give their loyalty more to a man-made program than they do to God and His Inspired Word will continue in their support of neo-orthodox heresy. To many, Baptist organizations, institutions and agencies have become their God. They will yield allegiance to these even though they are at variance with the Word of God.

Others must have a "Thus saith the Lord" and will hold to the conviction, "I cannot do otherwise." Until Southern Baptists cease their offense of sowing to the wind of Brunnerian heresy and un-Baptistic neo-orthodoxy, they will continue to reap the whirlwind of Baptists both individually and collectively as churches, frowning upon the Cooperative Program and turning toward designated gospel mission efforts zealous of God's Word.

## The Holy Spirit

(Continued from page one)  
 believers. Previously he had acted upon people, sovereignly, as He willed. On Pentecost He came to abide in all believers of this age. Jesus had said, "He that is WITH you, shall be IN YOU." This splendidly expresses it.

4. THE HOLY SPIRIT IS GIVEN TO EVERY BELIEVER AT THE TIME HE BECOMES A BELIEVER. (See Rom. 8:9). That certainly means that one does not receive the Holy Spirit subsequent to conversion, and as a special blessing. One does not receive the Holy Spirit by agonizing at an altar, by rolling and by being beaten on the back by others, as is often seen in holiness orgies. One receives the Holy Spirit upon believing in Jesus.

5. WHY IS THE HOLY SPIRIT GIVEN? For the mere satisfaction of the individual? In order that he may do a lot of "didoes"? That he may run riot and do all sorts of stunts? No. The Holy Spirit is called a "paraclete" in the Greek, which means "One who goes alongside to help." "I will send you another Paraclete," said Jesus. He had been the helper of the disciples, but he was going away, so He promised them another Divine Helper to take His place.

## Why Is Not The Spirit More Manifest?

Ah, it is not that we do not HAVE the Holy Spirit—the Holy Spirit DOES NOT HAVE US! You can have electricity in your home, but every electrical device will sit idle if you do not plug them in such as to utilize the power. And connections can be corroded, or there can be things to short circuit, such that you fail to get the vital flow of power. That's an illustration of what is wrong with human lives. Often the corrosion of the world, prevents the proper connection, and sometimes we let the Devil short circuit us. We "quench the Spirit," and we "grieve the Spirit," hence there is little of the Spirit's power manifest in our lives.

Churches and church people lack power today as they lack nothing else. You can have a fine car, with every bit of machinery in place, but if you have no power to run it, what good is it? The modern emphasis is on ORGANIZATION. Denominations have gone crazy over organization, until no matter what is needed, the attitude is, "Organize to secure it." The New Testament churches had virtually no organization, but tremendous power. (Read Acts 5: 12-16). Jesus asked His church not to move out of Jerusalem until they were "endued with power from on high." That church needed it no worse than any modern church.

Separation from the world, consecration unto God, prayerful desire for the leadership and power of the Holy Spirit will bring the blessing needed.

## OVERHANGING PALL



## The Fallacy Of Rome's Immaculate Conception

The term "Immaculate Conception" has been the subject of confusing views among the Roman Catholic people even after one hundred years since its proclamation as a dogma. This term does not mean that Christ was conceived and born without sin, or that Mary was conceived in some miraculous way as our Lord was. It means that when God created the soul of Mary He did not allow it to be stained with Original Sin.

On December 8, 1854, Pope Pius IX defined the Immaculate Conception of Mary as a new dogma of Faith, which all Roman Catholics must accept under pain of mortal sin and excommunication: "We pronounce and define that the Blessed Virgin Mary in the first instance of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of the Human Race, was preserved exempt from all stain of Original Sin."

Pope Pius IX in the Bull "Ineffabilis Deus" cites two passages from the Bible as a probative force of the new dogma: Gen. 3: 15 and Luke 1:28. The text of Genesis, "She shall crush thy head and thou shalt lie in wait for her heel," does not prove the Roman teaching of the Immaculate Conception. The Hebrew text reads: "He or It" not "She" (Mary) shall crush, etc., and even the Septuagint Version, approved by the Roman Catholic Church, reads: "He shall crush" etc. Therefore, the subtle argument in favor of the dogma has no Scriptural foundation.

Even Luke 1:28, "Hail, full of Grace, the Lord is with thee; blessed art thou among women," does not prove the dogma. The angel did not say or imply that Mary was conceived without original sin. The angel only saluted her with a gracious benediction on the ground that she was chosen from among all other women to

become the mother of Jesus.

Many Fathers, Doctors, and Saints of the Roman Catholic Church wrote against the doctrine of the Immaculate Conception of Mary. St. Cayetan, a cardinal, a doctor, and a saint, wrote a treatise on the subject in which he stated that the doctrine that Mary was conceived in sin is the most probable since it has been taught by many Fathers. He quotes St. Augustine, St. Ambrose, St. Chrysostom, St. Eusebius, St. Anselm and many others. In his Works Tom. 10, p. 61, Benedict edit. Paris, 1630, St. Cayetan quotes St. Augustine: "He alone being made man . . . never had any sin, nor did he take on him a flesh of sin, though from the flesh of sin of his mother," and on page 1334 again St. Augustine: "Mary, springing from Adam, died because of sin." He quotes St. Ambrose: "Of all that are born of woman, the Holy Lord Jesus was the only one who experienced not the contagion of the original sin . . ."

St. Thomas Aquinas, the greatest Doctor of the Roman Church, whose Theology is used by students for the Priesthood, writes in the Tert. Part Sum. Sac. Theol., Lug. Edit. p. 144, Quest. 27th, Art. 2, 60: "So even if the parents of the Blessed Virgin were cleansed from original sin, nevertheless the Blessed Virgin contracted original sin." Even Pope Gregory the Great in his Tom. 1, p. 598, Ben. Ed., Paris, 1705 says: "For he (Christ) alone was truly born holy," and Pope Innocent the Third says in his Sermon 2 De Feste Assum. Marie, Colon, 1552: "Eve was produced without sin, but she brought forth in sin. Mary was produced in sin, but (Continued on page four)"

## THE CHURCH THAT JESUS BUILT

Greatest Book On Church History In Print

136 PAGES  
 PAPER COVER

\$1.00 Postpaid  
 \$9.00 A Dozen  
 \$32.50 For Fifty  
 \$55.00 For 100

— Order From —  
 THE BAPTIST EXAMINER  
 RUSSELL, KENTUCKY



# Catholics, Here Is What Your Own Bible Says

## Secret Orders—A Curse To Marriage And Home Life



(All Scripture texts mentioned are taken from the new Douay-Confraternity Catholic translation of the Holy Bible).

Today we find in the world many different ways and avenues of salvation as prescribed by men and various church organizations. Let us look into God's Holy Word and see what God says about salvation.

### 1. Do I Need To Be Saved?

Yes, for all men are sinners, "as all have sinned and have need of the glory of God." Rom. 3:23.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." I John 1:8.

Sin separates man from God. "But your iniquities have divided between you and your God, and your sins have hid his face from you that he should not hear." Isa. 59:2.

### 2. Can I Earn Salvation?

No. "Then not by reason of good works that we did ourselves, but according to his mercy, he saved us..." Titus 3:5.

"For by grace you have been saved through faith; and that not from yourselves, for it is the gift of God, not as the outcome of works, lest anyone may boast." Eph. 2:8,9.

Man cannot save himself. "For by the works of the Law no human being shall be justified before him, for through law comes the recognition of sin." Rom. 3:20.

### 3. How Can I Be Saved?

Acknowledge and repent of your sins. "Repent therefore and be converted, that your sins may be blotted out." Acts 3:19.

Believe in the Lord Jesus Christ as your personal Saviour. "Believe in the Lord Jesus, and thou shalt be saved..." Acts 16:31.

### 4. When Should I Make My Decision For Salvation?

Immediately—Today! "Behold, now is the acceptable time; behold, now is the day of salvation." II Cor. 6:2.

Tomorrow may not come for you. "Boast not for tomorrow, for thou knowest not what the day to come may bring forth." Prov. 27:1.

### 5. How Do I Know I Am Saved?

Because God's Word says those who believe in the Lord Jesus Christ as personal Saviour are saved. "He who believes in him (Christ) is not judged; but he who does not believe is already judged, because he does not believe in the name of the only-begotten Son of God." John 3:18.

Those who receive the Lord Jesus Christ as their Saviour are taken into God's family. "These things I am writing to you that you may know that you have eternal life—you who believe in the name of the Son of God." I John 5:13.

Your own experience of a new life in Christ. "If then any man is in Christ, he is a new creature: the former things have passed away; behold, they are made new!" II Cor. 5:17.

### 6. What Should I Do After I

### Am Saved?

Commune with God in earnest prayer and read God's Word daily. The Lord Jesus Christ said, "It is written, Not by bread alone does man live, but by every word that comes forth from the mouth of God." Matt. 4:4.

Confess the Lord Jesus Christ before men. "Therefore, everyone who acknowledges me before men, I also will acknowledge him before my Father in heaven." Matt. 10:32.

### 7. Summary.

We could look much further into God's Word and find many Scriptures on salvation and God's plan of redemption, but they all lead up to and point to the only One who can give us eternal life and that One is God's Son, the Lord Jesus Christ.

Christ is the only way of salvation. "I am the way, and the truth, and the life. No one comes to the Father but through me." John 14:6.

Christ is the only mediator between God and men. "For there is one God, and one Mediator between God and men, himself man, Christ Jesus." I Tim. 2:5.

There is no salvation outside of Christ. "Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved." Acts 4:12.

If you reject Christ, then God's Word condemns you. "He who rejects me (Christ), and does not accept my words, has one to condemn him. The word that I have spoken will condemn him on the last day." John 12:48.

If you are not sure of where you will spend eternity, you may have this assurance by believing on the Lord Jesus Christ right now and accepting Him as your personal Saviour. Remember, God's Word promises you salvation, for we read in Romans 10:9,10, "For if thou confess with thy mouth that Jesus is the Lord, and believe in thy heart that God has raised him from the dead, thou shalt be saved. For with the heart a man believes unto justice, and with the mouth profession of faith is made unto salvation."

### Immaculate Conception

(Continued from page three)

brought forth without sin." St. Bernard believed that Mary was conceived in sin.

The Franciscan and Dominican monks attacked each other so bitterly over the doctrine of the Immaculate Conception that Philip III and Philip V had to ask the Popes, Paul V, Gregory V, and Alexander VII to stop the bitter controversy until the church could give an official decision. Why could not Pope Gregory V himself give an official pronouncement?

The Holy Bible (Roman Catholic Version), also condemns the dogma. St. Paul, in Romans 5:12, says, "Therefore as through one man sin entered into the world, and through sin death; and thus death has passed unto all men, because all have sinned." Why was it that the Apostles and especially St. John, who knew Mary better than anyone else, did not mention her Immaculate Conception? Mary herself did not claim

Extract Of Sermon By  
A. C. DIXON

"Husbands, dwell with your wives according to knowledge."—I Pet. 3:7.

When you marry you ought to resign from the club, and you ought to resign from the secret society, too. They will rob your home; and your club and secret society ought to be spelled with four letters, H-O-M-E, "Husbands, dwell with your wives" and dwell with your wives "according to knowledge." Some one says, "What does that mean?" Well, I do not know definitely, but it can mean that you ought to share each other's knowledge. "Dwell with your wives according to knowledge," and you husbands ought not to have any secrets that your wives ought not to know, and the wives had better not have any secrets that the husbands ought not to know; certainly no secrets that the wife shall not know and the husband shall not know. The husband may keep from the wife many things that would unduly distress her, and the wife may keep from the husband some things that would unduly distress him.

When you are asked to join a society into which your wife cannot go with you, if you have a wise head you will "shake" it, and when you find yourself in a society the secrets of which your wife cannot share, you had better give up your society, and the quicker the better.

The secret society joins with the club in the destruction of the home. Right here comes the cleavage, nine times out of ten; the wife begin to realize that the husband knows what he cannot give to her; and the husband begins to realize that the wife knows, if she is a member of a secret society, what she cannot give to him.

I do not know, have not studied yet, how many secret societies there are in Chicago, but in Boston they are undermining the churches and stand next to the saloon among the forces of evil. A woman came into our church whose husband was a member of twenty-one secret societies, and hated the church as he did the devil himself. I went to the funeral of a member of the Sunday School—a young woman—and asked the mother afterwards if she herself was a member of the church. "Why no," she said, "I am a member of seven secret societies." Such people have no time for the church. This woman would not admit that the church had a place in the world. She said, "The subject of our Orator last year, in one of these secret societies, was, 'The church has gone out of business and the Secret Society is doing its work.' Her husband was a member of nine secret societies—sixteen between them—and they were not rich people either.

Jesus said, "I am the light." "Ye (Continued on page five)

# Must There Really Be A Ye So. Baptist Reformation?

By V. J. McNABB  
Baptist Layman  
Louisville, Kentucky

Historians agree that the Baptist Churches were democratic, autonomous bodies, free from ecclesiastical or other higher authority, each local Church self-governing, cooperating with other Baptist Churches in spreading the Gospel according to the wishes of a majority of each local Church, but recognizing no other head but Christ.

### Church Criticized For Not Giving More

It now appears that the "traditional freedom of the local Baptist Church is waning and the power of associations and the convention increasing to the extent that the local Church is publicly criticised in the press for not giving as much as associational leaders want and for contributing to Faith Baptist Missions.

### Church Withdrew From Association

The Rocky Mount Baptist Church in North Carolina was a member of the district association there until a majority of the members became dissatisfied and voted 244 to 144 in favor of withdrawing from voluntary cooperation with the Churches of the Southern Baptist Convention, due to the teaching of "Modernism," etc.

The minority, apparently encouraged by Baptist leaders, went to law to retain the property and put Baptist historians and leaders on the stand and from their statements on Baptist History and Practice, the Judge ruled that the minority would retain the property, taking the stand that there were local Baptist Churches and a "General Church" and that once in the Southern Baptist Convention they could not withdraw if a single member voted against it. It is interesting to compare the history written previously and the statements made in this regard with statements at this trial.

Where is democracy when the majority vote of any organized body cannot carry a proposition?

### Association Criticizes Highland Park Church

There appeared an article in

Baptist State papers recently by the Hamilton County Association of Baptists which was apparently intended to hinder the work of Highland Park Baptist Church, Chattanooga, Tenn., and "blacklist" their Tennessee Temple Schools, which includes a Theological Seminary. The Pastor, Bro. Leo Roberson answered in a full page ad in a Chattanooga paper stating the position of the Church. He said that for fifty years and up to that day the Church had supported Southern Baptist causes. The Association took the position that the Church was not giving enough to the Cooperative Program compared to their total mission gifts, and also objected to the Church contributing to Baptist Faith Missions, Brazil. The Associational article would generally be construed as advising young people not to attend the Tennessee Temple Schools.

### Highland Park Leads In Baptisms

The Highland Park Baptist Church believes they are strictly following the pattern of a New Testament Church as outlined in the New Testament. This Church according to information furnished me has led all other Baptist Churches in Tennessee in conversions and additions for years. They have two schools, one a Bible school, and a Theological Seminary, 28 mission stations, operate a large camp for underprivileged boys and girls and contribute to the salaries of 124 full time foreign Missionaries. They have a membership of 12,327, Sunday School enrollment of 7,525, BTU enrollment of 1700.

### Associational Convention "Servants" Of Churches

Those grand old Baptists who founded the district, State and Southern Baptist Associations and Conventions intended them to be "the servants of the Churches" and not their "Masters." God forbid that we Baptists who have been free so long should become "subjects" of the organizations we founded to carry out the wishes of the Churches in the Ministry of Home and Foreign Missions, Education, and Healing through our Hospitals.

(Continued on page five)

## Holy Spirit--Heaven-Sent Guide

(John 14:16-17; 16:7-15; Eph. 1:11-14; Rom. 8:26-27; I Pet. 1:3-5)

'Twas He who made me to know my last plight;  
Who led me from darkness to Him who is light;  
Who opened mine eyes to the wondrous sight  
Of Jesus whose blood healed my soul's dreadful blight;  
Who seals me from Hell's eternal night,  
The blest Holy Spirit,  
Heaven-sent Guide!

What peaceful assurance is mine day by day  
As He walks with me in life's weary way;  
'Tis He who would teach me my Lord to obey;  
'Tis He who gives me the spirit to pray;  
His mighty power keeps me from going astray,  
The blest Holy Spirit,  
Heaven-sent Guide!

He opens God's Word to reveal wondrous things;  
When He magnifies Jesus my heart fairly sings;  
To the ears of my soul Heaven's glad anthem rings,  
All praise to my Saviour, the great King of kings!  
What marvelous, wonderful blessings He brings,  
The blest Holy Spirit,  
Heaven-sent Guide!

One day He will lead me to rapture untold,  
When this immortal soul Heaven's gates shall unfold;  
In ecstasy mine eyes Glory's realm's shall behold;  
Eternity with Jesus shall before me unfold!  
'Till redemption's day this inheritance He'll hold,  
The blest Holy Spirit,  
Heaven-sent Guide!

Mrs. Haley Hughes



# Yes, His Name Shall Be Called "Wonderful"

The birth of Jesus must have seemed very unimportant and commonplace when it occurred. And yet, when viewed in the light of God's Word, this event was to be one of the most momentous in all human history; the event with relationship to which all other events in history were to be dated.

No wonder then that the prophet Isaiah in foretelling the Saviour's birth 700 years before should cry out "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful." (Isa. 9:6).

Why was He to be called Wonderful? Because He was Wonderful, and everything about Him was Wonderful.

Vance Havner has well said, "That little word 'Wonderful' has been worn pretty threadbare in these days. We speak of a 'wonderful time,' and a 'wonderful person,' and a 'wonderful book,' and apply the word to a thousand things entirely unworthy of it."

But let us give that word its rightful place as set forth in God's Word.

## He Had A Wonderful Birth

His mother was a virgin, hitherto unknown, a poor handmaiden from Nazareth. He was miraculously conceived by the Holy Ghost, and was born in a borrowed stable in Bethlehem. No doubt if men had arranged His birthplace they might have chosen a palace. His first clothes were "swaddling clothes." Think of it! NO room for the Prince of Glory in Bethlehem. He who was rich, for our sakes became poor. Surely it was a wonderful birth!

## He Had A Wonderful Name

The angel said unto Mary, the mother of our Lord: "The Holy

## Baptist Reformation

(Continued from page four)

No right thinking Baptist desires to see any disunity among our Southern Baptist Churches. But to deny that there is considerable dissatisfaction in regard to the apportioning of the Cooperative funds, and to deny that there might be some grounds to support the claim of those who contend that the teaching in some of our Seminaries has become "Modernistic" is like an ostrich sticking its head in the sand to hide from danger.

## Should Investigate Charges

There is a proper way to find out if these accusations are true and we certainly have the power to remedy them if they do exist; if they do not exist and the claims of minorities are groundless, found to be so after fair and honest investigations, then any Church with a majority of its members desiring to withdraw from the Southern Baptist Convention and properly voting to do so according to their own by-laws, that Church should be allowed to go and retain its property. The Convention or Association has no mortal right to claim the property.

## Jesus The Only Lord Over Churches

We must remember that no Association, no State or National Convention has the power to organize a Baptist Church, only a group of baptized believers have this power, and that the Local Church is an antonomous body with the privilege of absolute self-government, free to follow its Head, Jesus Christ, according to the dictates of the conscience of its members. The trend towards centralized power in Baptist Conventions and Associations is alarming to a free people and should be checked; if not there will probably be a history written on "The Baptist Reformation" before many years.

Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy thing that shall be born of thee, shall be called the Son of God." (Luke 1:35). To Joseph the angel said, "... thou shalt call His name Jesus: for He shall save His people from their sins." (Matt. 1:21). Once a prize was offered to the one who would give a word or name around which clustered the greatest joys and sweetest memories. Some gave the word "mother" enlarging upon her tender love and care in infancy and childhood, her unwearied toil and patience in sickness, etc. Others thought "home" with its joys and comforts, and precious memories, was the word most dear to them. And others thought "heaven" was the prize-taking word; its everlasting glories and never fading joys, etc. But the one who carried off the prize, said "Jesus is the name above all names and words." He was right. It is the most precious name that ever rolled through finite minds, or lisped by tongues of men or angels.

"There is no name so sweet on earth,  
No name so sweet in Heaven,  
The name before His wondrous birth  
To Christ the Saviour given."

## He Lived A Wonderful Life

Not only did the angel testify that Jesus Christ was God's Son, but listen to the testimony of God the Father, when Jesus was baptized in the River Jordan, "This is my beloved Son, in whom I am well pleased." (Matt. 3:16,17). On the mount of transfiguration when Jesus had with Him Peter, James and John, and Moses and Elias appeared, a voice out of Heaven said, "This is my beloved Son, in whom I am well pleased, hear ye Him." (Matt. 17:5). Without recalling the fact that Jesus Christ was the Son of God, our annual observance of the Birth of Christ is empty, vain and void. His life was one of unbroken communion with the Father. He never had to correct a step. His life as one has well said "was like the fine flour of the meal offering, no fibre in it, no hard lumps, no foreign substance, no trace of fallen Adam to be found. It was perfect and thus WONDERFUL!

## He Did Wonderful Works

He fed the hungry, cleansed the lepers, stilled the tempest, opened the eyes of the blind, unstopped deaf ears, unloosed the tongue of the dumb and raised the dead. Truly His works are wonderful.

## He Died A Wonderful Death

He was associated with cattle at His birth, and with criminals at His death. He died a sacrificial death. By His death He conquered sin and Satan, and procured salvation for all.

## He Was Wonderful In Resurrection

Pilate gave orders at the request of the Pharisees to seal the Tomb. "Make it as sure as ye can." And they did. But the grave could not hold Him who was the resurrection and the life. He arose that "death might be swallowed up in victory." He had a Won-



derful Resurrection and forty days later He ascended up into Heaven.

## He Is Wonderful In His Exaltation

Today He is at the right hand of the Father where "He ever liveth to make intercession for us." We can only faintly imagine what took place on the day of His ascension. In the language of the Psalmist we can hear the heavenly host shouting "lift up your heads O ye gates, and be ye lifted up ye everlasting doors, and let the King of Glory come in." The question comes rolling through the courts of Heaven "who is the King of Glory?" The answer is quickly given, "the Lord strong and mighty, the Lord mighty in battle, the Lord of Hosts, He is the King of Glory," and as He enters Heaven we can picture all its hosts standing to attention as He whose name is Wonderful approaches the throne. Today, in the language of St. Paul, He is "crowned with glory and honour."

Thus we catch a glimpse of Him whose name shall be called "Wonderful," and Wonderful He is.

—The Standard Bearer

## Secret Orders

(Continued from page four)  
are the light." It is the nature of light to reveal; and He said, "what you learn in secret, proclaim on

## Scientific Facts Of Mating Disproves Evolution Theory

"SCIENCE DIGEST" recently had an interesting article by Amran Scheinfeld, entitled "MYTHS OF MATING." We quote these facts from the article.

A cat and a dog cannot mate and have offspring together because they are of different species, and their chromosomes, differing in kind and number are not compatible.

A horse and a donkey, although of different species (but closely related species) can mate and produce mule offspring. But these are sterile (with only rare exceptions) because a horse produces eggs or sperm containing one kind of chromosomes; a donkey produces eggs or sperm with another kind of chromosomes. While these can work together somehow to produce mule offspring, the conflicting chromosomes cannot form in the mule fertile germ cells.

BUT, all varieties of human beings are fertile one with another, because all humans are of the same species, with the same kind of Chromosomes. Thus the smallest pygmy and the tallest nordic could mate and produce a perfectly normal child.

These facts are in perfect accord with the teachings of the first chapter of Genesis. Of the different species in His creation,

God said they should bring forth "after their kind." See Gen. 1: 21,24,25, etc.

By endowing each species with a different type and different number of chromosomes, in their reproductive cells, the Creator made it impossible for one species to mate with another; and so He closed the door to evolution, or transmutation of species. But because He endowed each species with a number of chromosomes, and each chromosome with a number of genes, it made possible a large variety, variations within the species! That accounts for Burbank's work: he was able to develop a large number of varieties within the species; but neither Burbank nor any other scientist has ever been able to cross the gulf GOD has put in nature and produce a different SPECIES than that with which He started. God's Word is true!

—Christian Victory

## WHY I DRINK

1. I love to vomit.
2. It makes my children respect me.
3. My wife loves my whiskey breath and beer-bleary eyes.
4. Drunkards and saloon-keepers make the best citizens.
5. It helps me win the safe-driving award.
6. I want to encourage juvenile delinquency.
7. It helps me think more clearly.
8. It's my way of saving money.
9. I hope to live in a "flop-house" on Skid Row.
10. It's my way of obeying God, Who says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20:1.

## THE BAPTIST EXAMINER

PAGE FIVE

MARCH 5, 1955

## THE BIBLE

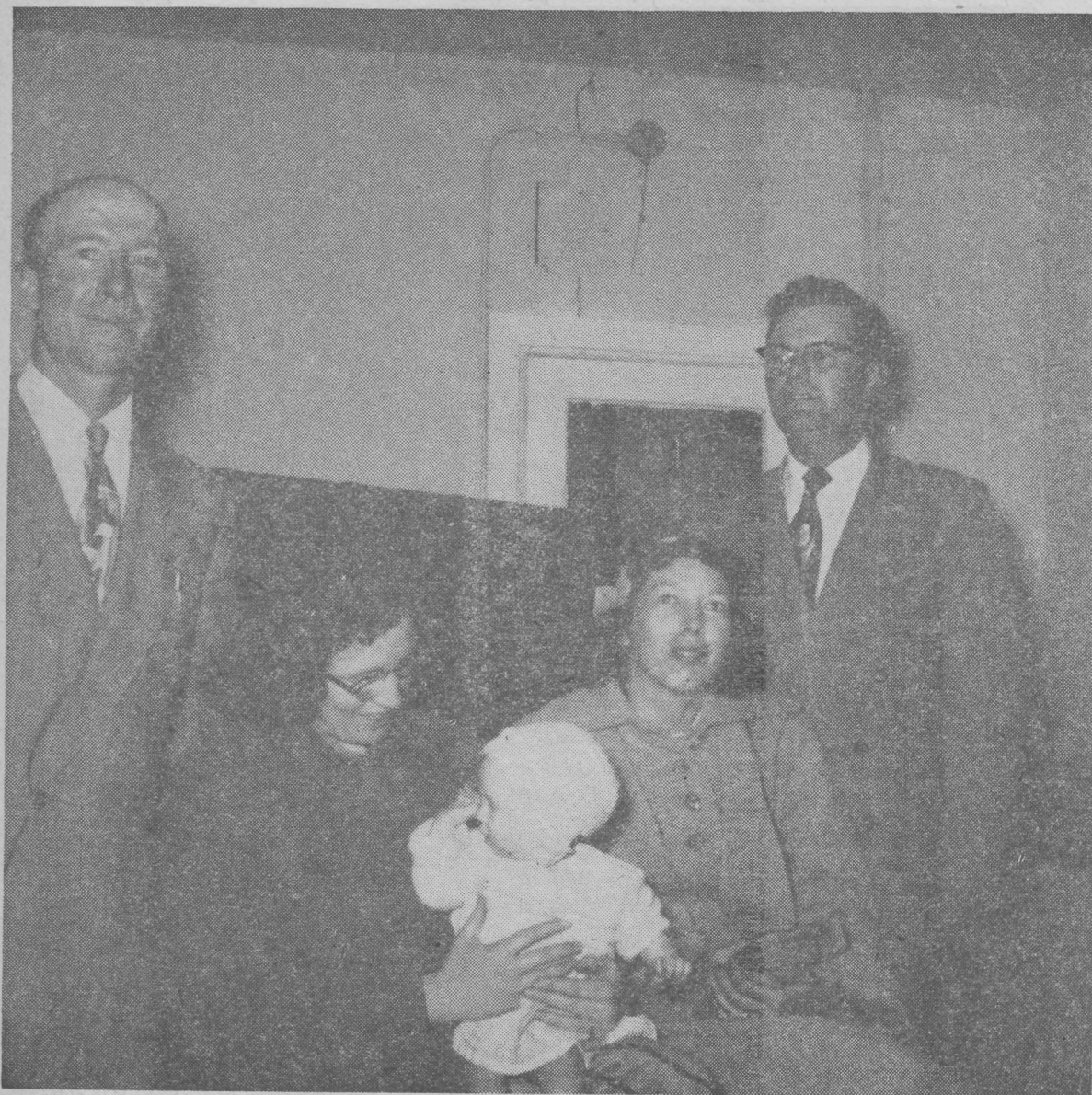
Mother, I've found an old dusty thing,  
High on a shelf—just a book!  
What that's a Bible Tommy dear,  
Be careful that's God's Book!

God's Book! the child exclaimed.  
Then mother before we lose it  
We'd better send it back to God,  
For you know we never use it.



There are no accidents in God's purpose. The slightest incident may be a prime factor.

## VISITS WITH THE EDITOR AND FAMILY



Pictured above are Mr. and Mrs. Roy Vaughn and daughter of Anton, Colo., and Eld. and Mrs. W. J. Church of Denver, Colo., guests of recent date in your editor's home. This was the second visit of Bro. Church and wife (1953 and 1954), but the first for the first for the Vaughns. Surely God is good to us in giving us such wonderful friends as

these. The five days they were in our home passed all too quickly, as God gave us rich fellowship together.

We will be happy to have YOU come visit us too. Our doors are ever open to our friends and readers. We love to fellowship with God's own who desire fellowship around His Word.

## THE WAY OF LIFE

"The way of life is above to the wise, that he may depart from hell beneath."—Prov. 15:24.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. 6:16.

Our earthly life is compared to a journey through a country full of difficulties and dangers, and God's Word has a great many directions about the way which leads to the home of the redeemed on high. Study carefully the Scripture answers to the following questions, which will tell you about the way of life:

1. What is this Way called?  
"And an highway shall be there, and a way, and it shall be called, The way of holiness."—Isa. 35:8.

2. What kind of a way is it?  
"Narrow is the way, which leadeth unto life."—Matt. 7:14.

3. Who are found in this Way?  
"The redeemed shall walk there: and the ransomed of the Lord."—Isa. 35:9-10.

4. Why do Christians go this Way?

"They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."—Heb. 11:16. (Heb. 13:14).

5. How can this Way be found?  
"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him."—Isa. 55:7.

6. Is this the only true Way?  
"Jesus saith, . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

7. Suppose I should try to enter it some other way?  
"He that entereth not by the

door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1.

8. Is any effort required?  
"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke 13:24.

9. Can I walk in this Way without help?  
"It is not in man that walketh to direct his steps."—Jer. 10:23. (Prov. 16:9; 20:24).

10. Who will guide me?  
"This God is our God for ever and ever: he will be our guide even unto death."—Psa. 48:14.

11. Has He promised help?  
"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psa. 32:8.

12. Is further help assured?  
"He shall give his angels charge over thee, to keep thee in all thy ways."—Psa. 91:11. (Psa. 34:7).

13. Can I be deceived in thinking I am in this right Way?

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12.

"Woe unto you, . . . hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward. . . . Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."—Matt. 23:27,28.

14. How may I know the right Way?

"If any man willeth to do my will, he shall know of the teaching, whether it be of God."—John 7:17, R. V.

15. How should we consider the trials of this life?

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:2,3,12.

16. Where can I find light?

"Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119:105.

17. Who will teach me?

"The Holy Ghost, . . . he shall teach you all things."—John 14:26.

18. Will the Way grow brighter?  
"The path of the righteous is as (the light of dawn, margin) the shining light, that shineth more and more unto the perfect day."—Prov. 4:18, R. V.

19. Is it a pleasant Way?

"Her ways are ways of pleasantness, and her paths are peace."—Prov. 3:17.

20. Shall those in this Way lack anything?

"The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."—Psa. 34:10.

21. Can I go on without fear?

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."—Psa. 23:4. (Psa. 3:6; 27:1).

22. Is the Way a prosperous one?

"The Lord shall guide thee continually, . . . and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fall not."—Isa. 58:11.

23. Where will this Way lead?

"Unto mount Sion, and unto the city of the living God, the heavenly Jerusalem."—Heb. 12:22. (Rev. 3:12; 21:2,10).

24. Does the Bible describe the holy city?

"That great city, the holy Jerusalem . . . had a wall great and high, and had twelve gates, and at the gates twelve angels, . . . the wall of it was of jasper, . . . garnished with all manner of precious stones. . . . And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, . . . the glory of God did lighten it."—Rev. 21:10-23.

25. Do we know who will dwell there?

"The nations of them which are saved shall walk in the light of it: . . . they which are written in the Lamb's book of life."—Rev. 21:24,27.

26. Who will have a right to enter the city?

"Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."—Rev. 22:14, R. V.

27. What welcome may I have, if I am faithful?

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34.

28. To what else may I be welcomed?

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—I Pet. 1:4.

29. When should I start in this good Way?

"The Holy Ghost saith, TODAY, if ye will hear his voice, harden not your hearts."—Heb. 3:7,8.

## E. D. Strickland

(Continued from page one)  
been the editor's personal friend for a number of years, and his ministry in Alabama has been mightily blessed of God. I sincerely wish for him God's mightiest and choicest blessings as he begins his labors with this Indiana Church and the school connected

with the church. He along with Bro. T. P. Simmons and Z. Clark should make a mighty three-horse team in that section of our Lord's moral vineyard.

## Nehemiah

(Continued from page two)  
Modernists and Unionists, and the worst of these are the Unionists. Crooked politicians sent all sorts of emissaries to Nehemiah to try to bring some kind of agreement and compromise. They even hired women to try to decoy Nehemiah into a trap. But Nehemiah refused to even talk to any of them. He sure did hate all kinds of Unionists and so do I. Here is the imprecation that Nehemiah called down on their heads. "My God, think upon Tobiah and Sanballat according to their works and of the prophetess Noadiah and the rest of the prophets that would have put me to fear." 6:1-16.  
12. Gossips busy: politician scheme: but God defeated them all. 6:16. The Unionists were much cast down and finally to Jerusalem, all the Unionists were cast out and orderly worship as a separated people was fully restored. The only way to have any peace, power, purity or prosperity is to put all the Unionists on the outside. The sooner the better. Amen!  
—H. B. Taylor

## BELIEVE IT OR NOT?

"EYE OPENERS FROM THE WORLD'S BEST SELLER"

### BORN "ONCE" — DIE "TWICE"

"Ye must be 'born again.'"—John 3:3.  
Jesus taught the necessity of being born twice, "of flesh and of the Spirit." It would be far better for a man not to have been born at all than not to have been "born again," for his end will be "the lake of fire which is the 'second death'."—BELIEVE IT OR NOT!

### ALL MEN ARE "IMMORTAL"

"Everlasting punishment—life eternal."—Matt. 25:46.  
Not only Christians are immortal—immortality is not conditional on salvation. Eternal life for the Christian and eternal death for the sinner are the same duration—BELIEVE IT OR NOT!

### ETERNITY CANNOT BE "SPENT"

To ask a man "Where will you spend eternity" is absurd. Rather, "Where will you be in eternity?" "Spend" means "consume, wear away, exhaust." One might "spend" a vacation, but not eternity. It cannot be spent anywhere—BELIEVE IT OR NOT!

### "GOOD" PEOPLE GO TO HELL

"I am not come to call the righteous, but sinners to repentance."—Matt. 9:13.  
Speaking to the "good" people, the moralists who pride themselves in self-righteousness (without repentance and faith in Him) Jesus asked, "How can you escape the damnation of hell?"—BELIEVE IT OR NOT!

### THERE IS A "HELL"

"In hell he lift up his eyes."—Luke 16:23.  
There is a hell for every sinner out of Christ just as there is a Christ for every sinner out of Hell. The "wages of sin" is death, the "gift of God" is eternal life—BELIEVE IT OR NOT!

### NO "UNBELIEVERS" IN HELL!

"That every knee should bow—in heaven, in earth and under the earth."—Phil. 2:10.  
Professed unbelievers, who never confess Jesus now except in profanity, will some day confess that "Jesus is Lord" though lost in perdition (under the earth)—BELIEVE IT OR NOT!

### ONLY "SINNERS" GO TO HEAVEN!

"Jesus came to save the lost."—Luke 19:10.  
Only the redeemed shall enter Heaven. To be saved, a man must first be lost, his only plea, "that Jesus died and died for me." Accepting Jesus, as a sinner, he inherits eternal life—BELIEVE IT OR NOT!

### DEATH ENDS "ALL"

"After death—the judgment."—Heb. 9:27.  
For you who dream of a chance after death, let this truth ring in your ears! Without question death "ends all" opportunity for the soul to prepare to meet its God—BELIEVE IT OR NOT!

"He that BELIEVETH on the Son hath life—he that BELIEVETH NOT shall be damned."—Mark 16:16.



# MABEL CLEMENT

(Continued from last week)

After Aunt Juda's return to the house Mabel began to soliloquize thus:

"Everything I hear seems to condemn me; it tells me my religion is a sham, a hollow, empty, worthless thing. Even that old colored soul has proved a spiritual adviser to me. She prays constantly and for everything! Well, I cannot see anything wrong about it, as God is the author of all our mercies; but I did not know the Bible teaches sinners to pray for pardon ere they are baptized. I am a pretty Christian! I never prayed fifteen minutes at one time in life, but what a fool I am to let these things trouble me! What if my parents and Dr. Stanly could read my thoughts,—how they'd laugh! And yet I *am* uneasy, I *may* be wrong, Dr. Stanly may be wrong, my parents may be wrong. O God, show me what I am and whether I am thine, or not. I shall read the Bible and converse freely and make thus an earnest effort to discover where I stand, on the rock or on the sand, whether the matter is surely settled between me and my Lord."

Mabel then returned to the house and spent the remnant of the afternoon in searching the Scriptures. She had made up her mind to have a talk with her aunt and cousin on some subjects, never allowing them to think for one moment, however, that she doubted her personal salvation. So when supper was over and they were gathered in the library, as usual, Mabel inquired:

"What does the word 'justified' mean?"

"Let me get my Greek Lexicon," said Herbert. "It means to declare one to be what he ought to be and to treat him as such; to declare one to be blameless or innocent. The word might be translated *forgiven*, or *pardoned*, without any perversion of the original text; but it is properly translated here. The word means to *justify* and justification always includes pardon."

"Mabel," said her aunt, "did you ever feel before you became a Christian like that publican?"

"How is that, aunt?"

"He felt so unworthy," was the response, "that he stood afar off, he did not dare to lift up his eyes unto Heaven, he was so oppressed with a sense of sin, that he smote upon his breast and cried, 'God, be merciful to me, a sinner.'"

"No, aunt, I confess I never did. Was your conversion similar to that of the publican?"

"Yes, my dear; my experience agrees very well with that of the publican. The trouble I once had was surely akin to that which pressed him down in the temple like a cart groaning under many sheaves."

"And was your experience, as you call it, similar to that of the publican and that of your mother also, Cousin Herbert?"

"Yes, Cousin Mabel; I thought I had not sinned much, that I was almost good enough to go into the church without pardon; but when I was convicted, it seemed to me I was, if possible, the greatest sinner on earth. And I well remember how earnestly I prayed for mercy, sometimes hopefully and sometimes almost hopelessly. I was about two days in this condition, swinging like a pendulum back and forth between hope and despair; and I can point to the time and place when and where I obtained pardon and joy in believing in Jesus."

"Well, you have made that matter plain, if I am capable of discerning the truth; but now I wish to ask if there is such a thing as a sense of forgiveness, or whether we were to determine our acceptance with God by our feelings or our baptism."

"Not by our baptism, Mabel, for the reason that thousands have been baptized who never were at any time accepted of God. If we can prove to our satisfaction that we are accepted in the Beloved by our baptism, or by anything else we have done, then the unregenerate, unconverted man and woman in the church can prove the same thing by their baptism. This matter is to be determined by our feelings. 'The Spirit beareth witness with our Spirit that we are the children of God.' Rom. 8:16. 'We know we have passed from death unto life because we love the brethren.' I John 3:14. Here the sense of our acceptance with God is *love*—love to the brethren. 'He that believeth on the Son of God hath the witness in himself.' I John 5:10. Not in what he does or says, not in what is done for him, but in himself. I have ever been persuaded that every real Christian knows what is meant by having the *witness in one's self*. John also says: 'Hereby we know that we dwell in Him and He in us, because He hath given us.' God has given us His Spirit to dwell within us, the Spirit that hates sin and loves holiness; whereas we once had dwelling in us and controlling us the spirit of the devil."

"Well, aunt, I cannot find any arguments against those plain passages and suppose I must accept them and what they say as correct; but I confess it is all new to me. I never heard these things preached, nor did I ever dream that such doctrines were taught in the Bible. I am afraid, if you are right, I am a stranger to the religion of Jesus; and I am determined not to rest till the matter is settled in some way."

"My dear niece, I am sorry you cannot claim Jesus certainly and fully as your Saviour and shall render you all the aid I can

till your mind and conscience are perfectly satisfied. I suspected something was wrong, Mabel, and have been praying for you today."

Mabel was too full of feeling to speak and only by a hard effort kept back the tears so willing to course down her beautiful cheeks, softened now by deep concern.

"Herbert," said his mother, "it is getting late, will you read a lesson from God's Word and lead us in prayer?"

This had not been his custom, but he performed the duty with deep emotion. Then they silently retired.

The next few days were noted for their quietude, for all were searching the Scriptures and praying. By Sunday Mabel was fully satisfied her religion was a mere form without life or power. Herbert and his mother were acquainted with her mind and had prayed with and for her. They had also endeavored to point out to her the Gospel plan of pardon. Herbert, however, had been so absorbed in his pulpit preparations that he could scarcely think of anything else. He was a long time in his closet that morning; and when he entered the pulpit, pale and earnest, all Thornton was there. Indeed the whole country had come to hear Herbert's first effort. His text was Acts 13:38-39; "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses."

That the reader may see the manner in which he treated the text, as well as the force of his argument, I give here a brief synopsis of his sermon:

"Paul was here preaching Jesus to the Jews in Antioch,—Jesus the only hope of the world's salvation. There has never been and never can be any Saviour but Jesus. Let us notice: 1. *The finished work of Christ is the only ground upon which sin can be remitted.* It is through Him who died as our substitute and rose for our justification that forgiveness of sins is preached; through His pain and blood which is said to wash sin away. By nature the soul is black with corruption and foul with moral pollution; the blood of Christ which is the cleansing element is applied through faith by the Holy Spirit; then the soul appears in virgin purity, as white and unspotted as an angel. We must not cling, then, to the law of Moses, to good works, or to any acts of obedience on our part for pardon, or justification from sin; but we must depend on the blood and work of Christ."

"2. *The medium through which God's pardoning, justifying grace flows is faith.* This is plain from the text: 'By Him all that *believe* are justified.' If Paul uttered the truth, nothing is more certain than that the man who believes in Jesus is *justified*. This was the doctrine Jesus preached unto Paul when He first met him. He told Paul He had appeared unto him to make him a minister and a witness and to send him to the Gentiles *'that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in Me.'* Acts 26:18. The forgiveness of sins comes to us then, not through purchase, work or baptism, but through faith."

"3. Notice some results in addition to justification: 'First—*Peace*: 'Being justified by faith we have peace with God through our Lord Jesus Christ.' Rom. 5:1. The war is over, the tomahawk is buried, the sword is thrust into its scabbard, when the sinner believes in Jesus and the peace of God fills the heart."

"Second—*Joy*: 'Believing ye rejoice with joy unspeakable and full of glory.' I Pet. 1:8. Charles Wesley expresses the joy of new converts when he sings so sweetly."

Tongue cannot express  
The sweet comfort and peace  
Of a soul in its earliest love."

"Third—All fear of God as an enemy, all fear of death and Hell are removed. While pardoned people have a loving reverential fear of God (Psa. 103:11,13,17), they do not have a slavish fear or dread of Him, nor do they thus regard death and judgment. They are conscious of a preparation for what is ahead, for God is with them and is their God. And now if there are those here who are trembling at the reproof of God's Word, I would exhort them to believe in Jesus, to exercise faith in Christ. My friends, if you will trust in Jesus today you will be saved, now you will be pardoned of all sin and be blessed forever."

The sermon was listened to with rapt attention and made a profound impression. The congregation rose and sang:

"I hear thy welcome voice  
That calls me, Lord, to Thee,  
For cleansing in thy precious blood  
That flowed on Calvary.  
I am coming, Lord,  
Coming now to Thee,  
Wash me, cleanse in the blood  
That flowed on Calvary."  
(Continued Next Week, D. V.)

## "The Tomb Of Jesus"

(Continued from page one)

spices about Him, and then took that mangled, horribly bruised body of their Lord and their Saviour and laid Him away in the tomb of Joseph of Arimathea? You know how much sorrow there is when someone that you love has departed this life, perhaps in a comfortable bed, with nurses and proper medical attention. You know how much sorrow there is attached even then, when you do all you can in behalf of that loved one. In Jesus' case, it was different. Beloved, they weren't able to do much in Christ's behalf, yet now they take that mangled, bruised, torn, bleeding body down from the cross which had been made by the hands of man, and for three days and nights his body remained within the tomb.

There isn't a doubt in my mind that full seventy-two hours, and not one minute more nor one second less, elapsed from the time that His body was placed in the tomb until the time when His body came forth. I say, beloved, there isn't a doubt in my mind as to the length of time. The Lord Jesus Christ would be proven a liar if the Son of God hadn't stayed the full seventy-two hours in that tomb, or if He had stayed one second more.

On the first day of the week, Mary came to the tomb. Three nights before she had seen her Lord's body placed within that tomb. In the meantime, the enemies had put a seal around the door of it. They had put soldiers there to watch that tomb. They wanted to be sure that that body remained within the grave. When the body had been within the tomb seventy-two hours, God shook the stone from the opening thereof. The seal was broken and the body of Jesus arose. When Mary came to the tomb, an angel sat upon the stone, saying, "Come, see the place where the Lord lay," as if to say, "This is the place where He used to be."

## I THE TOMB OF JESUS CHRIST WAS UNLIKE ALL OTHER TOMBS.

If you wander through a graveyard and look at the tombstones, or if you go into a mausoleum where the dead are buried, you will find an inscription on each of them: "Here lies." Underneath it will be the name, with the date of death, and maybe some little praise of good qualities of the departed. Without an exception, you will find that sort of inscription upon the tomb or the monument in every graveyard and in every mausoleum.

But how different is the epitaph on the tomb of Jesus Christ. It is not written in gold and is not cut in stone, but rather, beloved, the epitaph upon the tomb of Jesus was spoken by the mouth of an angel. He did not say, "Here lies the Lord Jesus in this place," but rather he said, "He is not here. Come, see the place where the Lord lay." I tell you, beloved, the tomb of Jesus Christ was unlike all other tombs, for on every one else's it says, "Here lies," but the angel said, "He is not here."

## II THE TOMB OF JESUS CHRIST THE TOMB OF THE WORLD'S GREATEST MAN.

I have often thought about people who travel all over the world to visit the tomb or the birthplace of some great person—some famous musician, or some famous author, or perhaps some famous sculptor—to see the place where that individual was born or buried. They tell me that every year hundreds and thousands go to see the burial place of Shakespeare. Beloved, there was never an individual within all this world that could compare with the Lord Jesus Christ. The

(Continued on page eight)

THE BAPTIST EXAMINER  
PAGE SEVEN  
MARCH 5, 1955



## "The Tomb Of Jesus"

(Continued from page seven)  
world's greatest man was buried within that tomb of Joseph of Arimathea. If you want to see genius, look at Him. If you want to see the greatest in holiness, look at Him. I would insist that the choicest bones that were ever fashioned in this world, lay for a while in a garden near Jerusalem where Jesus Christ was buried. I tell you, beloved, the tomb of the world's greatest man was the tomb of Jesus. The apostle Paul makes this assertion concerning Him, when he says:

**"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness ABOVE THY FELLOWS."**

—Heb. 1:9.

What does it mean? Beloved, so far as God was concerned, God looked upon the body of Jesus Christ as above all the bodies of all the individuals that have ever been born within this world from the day of Adam, or that shall ever be born.

### III

#### THE TOMB OF JESUS CHRIST IS THE TOMB OF OUR BEST FRIEND.

Maybe someone of your friends dies. You place flowers on that tomb and you go to that grave perhaps at eventide and bedew the grass with your tears, because your best friend has died. Beloved, when you would go to the grave of someone whom you have lost from this world, for weeks, and there bedew that grave with your tears because that one was a friend in this world, let me remind you to come to that grave where Jesus Christ was buried. When you come to that grave, you stand beside the tomb of the best friend that you have ever had.

**"A man that hath friends must shew himself friendly; and there is a FRIEND that sticketh closer than a brother."**—Heb. 18:24.

### IV

#### THE TOMB OF JESUS CHRIST WAS ONE WHEREIN NO OTHER MAN HAD EVER BEEN PLACED.

When the Lord Jesus Christ was born into this world, He was born of a virgin. I might say that He thus lay in a virgin's womb. When He died, He was buried in a virgin tomb. His body came into this world by the route of a virgin's womb, and His body left this world by the route of a virgin tomb.

We read in the Gospel of Matthew where He was buried in the tomb of Joseph of Arimathea—a new tomb where no one else's body had ever been placed. No one could ever say that another person had been buried within that tomb and that someone else arose.

Go back to the Old Testament and read the story of Elisha's death and burial. Later on, after Elisha, the prophet, had been buried, when the men of Israel were burying a man, they saw some enemies coming and they hastily put the body of this man into the tomb where Elisha's bones were. As soon as this man's body touched the bones of Elisha, he came back to life. Beloved, the Lord Jesus Christ touched not the bones of any prophet, for no one else had ever been buried within that tomb. No one else could have come forth from that tomb but the Lord Jesus Christ Himself.

Oh, beloved, I thank God, that God in His providence saw to it that Jesus was buried in a tomb wherein nobody had ever been buried. It proves to me that it was Jesus and only Jesus who arose from the grave.

### V

#### THE TOMB OF JESUS CHRIST WAS A BORROWED TOMB.

Suppose we stand and look at

that tomb and over the door of it we see an inscription: "Sacred to the memory of the family of Joseph of Arimathea." It was a borrowed tomb.

Beloved, the Lord Jesus Christ was quite a borrower. He purposefully and designedly was such. When He was born, He borrowed a manger and used it for a crib. He had no house in which to live. He lived, I might say, off of the hospitality of His disciples. One day, He wanted to preach and He borrowed a boat from a man that He might use it as a pulpit. One day when He wanted to feed a multitude, He borrowed a lad's lunch, and He miraculously and supernaturally fed five thousand men, not counting women and children.

Finally, beloved, when the Lord Jesus Christ died, He borrowed another man's cross. The cross on which He died was a cross which had been prepared for Barabas. When He was buried, He was buried in another man's tomb.

The reason that He died was that He borrowed your sins and my sins. He died for borrowed sins.

**"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."**

—I Cor. 15:3.

**"For he hath made him who knew no sin; to be sin for us that we might be made the righteousness of God in him."**

—II Cor. 5:21.

**"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."**

—I Pet. 2:24.

When He died, they buried Him in a borrowed tomb. All of His life was characterized by something being borrowed, and when He came to die, it wasn't His sins that nailed Him to the Cross, but it was for your sins and my sins that were imputed to Him, and He died as a result of borrowed sins, and since they were such, He was buried in a borrowed tomb.

### VI

#### THE TOMB OF JESUS CHRIST WAS A TOMB WHEREIN HIS CLOTHING REMAINED.

When the Son of God came out of that grave, He came forth in His pure and naked innocence. Beloved, look at Him. When the body of Jesus Christ came forth out of that grave, the Son of God left behind Him His clothes. Why? There is a reason which is most precious.

Where did our clothes come from? Why do we wear clothing today? You know why, I am sure. Go back to Genesis three, and you will find that our garments are the badges of guilt. We wear clothing because Adam and Eve sinned.

**"Unto Adam and also to his wife did the Lord God make coats of skins, and clothed them."**

—Gen. 3:21.

My brother, when the Lord Jesus Christ came out of that grave He left His clothing behind, and since His clothes were left within that tomb, it shows that Jesus Christ's grave is a victor over sin. He came forth in His pure and naked innocence.

I tell you, beloved, I thank God when I stand there by the tomb and see the clothing that was left behind. Thank God for the Son of God, who is victor over sin, because the badges of guilt are left behind.

### VII

#### THE TOMB OF JESUS CHRIST WAS THE TOMB OF GOD'S SON.

When you and I are raised from the grave, we will be raised by the power of God, but when Jesus Christ was raised, He was raised by His own power.

I sat down this last week and counted at least ten proofs that I can offer for the divinity of Jesus. I can prove to you in at least ten ways that Christ was the divine Son of God. Let me

offer but a few of them.

For example, the Father spoke from the skies at His baptism and said:

**"This is MY BELOVED SON, in whom I am well pleased."**

—Mt. 3:17.

At the transfiguration the Father spoke again, and said:

**"This is MY BELOVED SON, in whom I am well pleased; hear ye him."**—Mt. 17:5.

Thomas looked at Him and said:

**"My Lord and MY GOD."**

—John 20:28.

Beloved, while I only mention these few, I counted ten different proofs for the divinity of the Lord Jesus Christ, but as far as I am concerned, the greatest proof that Jesus Christ is Divine, is the fact that when the day came that He was to be brought forth from that grave, Jesus Christ came out by His own power, proving thereby that He was God.

I say, beloved, the tomb of Jesus was the tomb of God's Son.

### VIII

#### THE TOMB OF JESUS CHRIST IS THE SIGN OF THE SINNER'S ACQUITTAL.

Since Christ arose, we know the debt of sin is perfectly paid for and that God is perfectly satisfied. Suppose, my brother, that God hadn't been pleased with the death of Jesus. Suppose God the Father hadn't been satisfied by what Jesus had done. Suppose that the debt of sin hadn't been perfectly and fully discharged. Do you suppose that the Son of God would have come out of that grave? I tell you, beloved, the very fact that He came out of that grave proves to me that the debt of sin was perfectly paid.

**"And if Christ be not raised, your faith is vain; ye are yet in your sins."**—I Cor. 15:17.

I tell you, beloved, the resurrection proves to us that our sin debt is all paid, and that I and everyone of God's elect are acquitted from all our sins.

### IX

#### JESUS CHRIST'S OPEN TOMB IS PROOF THAT I SHALL RISE TOO.

**"But now is Christ risen from the dead, and became the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be MADE ALIVE. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."**—I Cor. 15:20-23.

Thank God, Jesus' coming out of that grave is proof to me that if I go down into that grave, I am going to come out. It is proof to me that every one of God's elect, from the day of Adam down to this day, is going to come out of the grave.

Job asks:

**"If a man die, shall he live again?"**—Job 14:14.

Paul answers:

**"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath ABOLISHED DEATH, and hath brought life and immortality to light through the gospel."**

—II Tim. 1:9-10.

Beloved, I say to you, this open tomb of the Lord Jesus Christ is proof that as He arose, so you and I, and all believers in the Lord Jesus, are going to come forth out of the grave.

Here is an old cup that is battered, dented, filthy, and repulsive, and it looks as though it could never be used again. The silversmith takes that cup and breaks it and drops it into a furnace and melts it. He pours that molten silver and fashions it into another cup, and now it is fit for a king. A while ago it was dirty and battered. A while ago it was filthy and repulsive. Now it is fit for a king. Is it the same? Yes, the very same. What has happened to it? It has been made

## I Should Like To Know

(Continued from page one)

3. Where in the Bible will we find qualifications for a deacon? Acts 6:1-7; I Tim. 3:8.

4. Where in the Bible will we find the qualifications for a deaconess?

You'll find it in the same chapter in which you find the authority for baby baptizing and sprinkling. In fact, there just "ain't" no such animal in the Bible.

5. Should Baptists participate in union services?

Not if they desire to be Scriptural. God's Word positively forbids union meetings. Read the following Scriptures. Amos 3:3; Rom. 16:17; II Thess. 3:6; II Thess. 3:14; II Tim. 3:5; II John 1:8-11.

All the Baptists who participate in union meetings, city-wide

over and made anew at the hands of the silversmith.

So it is with these bodies of ours. They shall go down into the grave repulsive and worn out, with all their strength and beauty gone. However, one day they will come forth made anew. The fact that Jesus arose is proof that all the elect shall do likewise.

Sometime ago I buried my mother. We took her back to the old home cemetery and buried her along side my father, who preceded her in death. After the burial was over, I looked at the grave and thought: "Is this the best that God can do? Must He fashion us, and let us live for only a few brief years to fade, and perish beneath the sod? Is this the end of God's workmanship in man?" And as I stood thus reflecting a precious reassurance came to me. I looked out in the future to that yet distant day when God shall raise these dead bodies to life again. Thank God, we will be raised with bodies of power and strength to live forever in the vigor of eternal youth.

Yes, Jesus went into the grave and came forth victorious—a proof that this shall be the experience of all of God's elect. What a glorious future is awaiting us!

Are you ready for eternity? The only way you can be is by receiving God's Christ, the Lord Jesus as Saviour.

**"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."**—John 1:12.

May God bless you!

preaching missions, etc., are just recognizing the old whore (Roman Catholicism), and her harlot daughters (Protestant churches) that have come from Rome), and are thus saying that the spurious false, counterfeit church organizations are on the same plane as Baptist Churches—the kind Jesus built. The Baptist who does so is guilty of spiritual adultery.

6. Are there chapters in the Bible that are too obscene to read in public worship?

To be sure, a few chapters of the Bible may not wisely be read with in a public service, but none of them are obscene. To speak of sin, in the plainest of terms and to expose its loathsomeness, is not obscenity. Whether a story is obscene, depends upon how it is told and for what purpose it is told. When told to make a man of sin, or to excuse sin or gratify lust, it is obscene. If told to show the hideousness of sin and man's need of redemption, it is morally wholesome. If these so-called obscene chapters were really obscene, they would be a favorite reading then in dives of sin, for lustful gratification.

7. Does God owe man "chance" to be saved?

One might as well talk about giving a totally paralyzed man the "chance" to walk. Every man that is not physically bound has every possible "chance" to walk. However, the "chance" of no value to him in the absence of ability. Lost men are spiritually dead. They must have ability to come to Jesus. Read John 6:65.

8. Is election, salvation?

No, election is unto salvation. Cf. II Thess. 2:13. Arminians charge that unconditional election means unconditional salvation. They charge that we teach the sinners were thus saved in eternity. This is as near the truth as an Arminian ever gets. Men were elected in eternity past—they are saved in time.

9. Is the Lord's Supper for a local church?

Yes. We are not to invite any one outside the membership of the church serving the supper, whether Baptist or otherwise. There are certain classes that church is commanded not to receive. Cf. I Cor. 5:11. When a local Baptist church invites those outside its membership to partake of the supper, it disregards Bible injunction, as it may have no knowledge of these invited and certainly can not discipline them outside its own membership.

## A NEW BOOK

## NUGGETS OF SCRIPTURE

By I. M. SHIVER

THIS 188 PAGE BOOK IS FILLED WITH THE BIBLE TEACHING ON:

The Kingdoms; The Lord's Supper; Church that Jesus Built; Where Do The Dead Go?; The Sins Of The Saved; Parables By Jesus; The Holy Spirit; Election; Sufferings And Death Of Jesus; Baptism; Hell; Law In The Bible; Resurrection And Ascension Of Jesus; Latter Days, Daniel 2; Salvation By Grace; Miracles vs. Faith Healings; Man Lost By His Own Sin Only; The Bride Of Christ; Tithing; The Virgin Birth; Discipline, Divorce, Women; Creation; Heaven; Covetousness; The Instruction Book; Adoption; Jesus Chooses The Twelve; etc.

These presentations are concise and to the point.

Price \$1.00 Postpaid  
NO STAMPS PLEASE

12 For \$10.00

— Order From —

BIBLE TIMES

BOX 6721

ORLANDO, FLORIDA

THE BAPTIST EXAMINER

PAGE EIGHT

MARCH 5, 1955