

The Baptist Examiner

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

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The Saved -- From Death To Resurrection

ELD. ROY MASON
Tampa, Florida

Christian dies:

1—His Body Goes Back To The Dust. (Gen. 3:19). The body is composed of the same chemical elements that are to be found in the dust or the earth, and at death the body begins to go back to dust. It is always sad to see people spend huge sums laying away the body, and it is sadder to see people come to haunt a cemetery, for such place the main emphasis on the mere house in which the loved one lived.

2—The Spiritual Part — The Real Self That Lived In The

Body Departs "To Be With Christ, Which Is Far Better. This is what Paul tells us by divine inspiration. (Phil. 1:23) Again he says, "absent from the body, present with the Lord." Stephen as he died saw heaven and Jesus standing as if to welcome him, and he said, "Lord Jesus, receive my spirit." What did Stephen expect? He expected to be received immediately into the Lord's presence.

3—It Would Seem That Christians Are Given Some Sort Of "Habitation" For The Period Of their stay in heaven until the time (Continued on page eight)

1. Can a Christian commit a sin or sins that will bring premature death to him? Read II Sam. 6:1-11.

This is definitely the teaching of the entirety of the Word of God.

Jesus taught it in giving His message on the vine and the branches. "Every branch in me that beareth not fruit HE TAKE AWAY."—John 15:2.

It was the experience of the Corinthian Christians. "For this cause many are weak and sickly among you, and many SLEEP."—I Cor. 11:30. The word for sleep is actually death. This means that because the church of Corinth had abused the Lord's Supper, in having open communion, that God had killed a number of them.

It was true of Moses in the Old Testament who because of his sin of smiting the rock, whereas he was told to speak to it, he was not permitted to enter into the land of Canaan, but rather died in the land of Moab, having been killed by the hand of God. See Deut. 34:1-7.

It was also true of Uzzah in that he touched the ark of the Lord, whereas none but the Le-

2. What is sin?

Sin is a missing of the mark. Rom. 3:23. The mark we are all aiming at is the glory of God. All have fallen short. This thought of failure is the most frequent of all the references in the New Testament to sin. In the light of Genesis 2 and 3, this is not surprising.

Sin is ungodliness. Rom. 1:18, Rom. 5:6. Positive irreligion, a refusal to render to God the worship due to Him is a common failure on the part of man. Both the inward condition of the heart and the outward conduct of the life reveals much ungodliness.

Sin is lawlessness. I John 3:4. This means that man lives willfully contrary to the known law of God and it affects both nature and action.

Sin is unrighteousness. Rom. 1:18. This means that sin is that which is not right and not just—a violation of justice and equity and a deflection from the absolute standard of God.

Sin is heedlessness. Rom. 5:19. (Continued on page eight)

Convention B.T.U. Quarterly Denies Church Perpetuity

In the January-February-March (1956) Baptist Young People's Union Quarterly, published by the Southern Baptist Convention and used in the Southern Baptist churches in their Training Unions, is an article by Dotson M. Nelson, Jr., pastor of First Baptist Church, Greenville, S. C., and a graduate of the Louisville Seminary. The title of the article, which is the March 25 Training Union "program," is "Convictions with Love for All."

Here is a quotation from the article:

"The Baptists' fight for religious freedom and against a state established religion has been a marvel of consistency. FROM THE HISTORICAL BEGINNING OF BAPTISTS IN THE EARLY SEVENTEENTH CENTURY, they have stood for religious liberty." (Our emphasis).

We wrote to Mr. Nelson about this statement. We questioned him as to the meaning of his statement, that Baptists began in the early seventeenth century. We thought perhaps that he had something else in mind other than the actual beginning of Baptists. But in his reply, Mr. Nelson quibbled and pretended that he understood our question to be in regard to religious freedom. So I wrote to him again

and made it clear that my question was not in regard to religious freedom, but rather to the beginning of Baptists. Well, that has been weeks ago, and he has not answered my letter to this day. Whatever the hold-up is, I do not know. But I have a good idea. This man does not believe in Baptist church perpetuity, and neither does the Seminary in Louisville from which he graduated, and with which he now has very close connections.

Later, in his article in the Quarterly, Mr. Nelson makes it clear that he thinks that the Methodists, the Campbellites, the Presbyterians, the Holy Rollers, and other religious sects are true churches. He says, "Never speak evil of any church!" And again, "We can always rejoice in the victories and progress made by any church. If people are converted and the cause of Christ is advanced, we should be happy even if it is accomplished by a group other than our own." Again, "We need to remember this: When the Methodists, Presbyterians, and other evangelical churches make progress in our community, it will help our Baptist church and not hurt it, providing the Baptists are alert and dedicated."

Thus, we see how Southern Baptist young people are having the seeds of compromise sown in their hearts early in preparation for the future entrance of the Southern Baptist Convention into the National Council of Churches. Thus, we see, why it is that more and more the Convention is becoming nothing but a pussy-footing, unionizing, compromising, (Continued on page six)

SIN

HOW TO GET RID OF IT

By W. B. Davidson
(Now With His Lord)

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah 53:6.

The problem of sin and how to get rid of it confronts every man, woman, boy and girl on the earth. How to get rid of your sins is a matter that should disturb you.

The fifty-third chapter of the Book of Isaiah is a perfect picture of the suffering sacrifice and substitutionary death of the Lord Jesus Christ. Neither Jew nor Gentile has ever been able to prove successfully that it does not refer to Jesus Christ; while every true believer in the Word of God knows that it does refer to Christ, because of what is written in Acts 8:27-35.

The sixth verse sets forth the plan of salvation. In this verse we have the following facts stated: Sin, substitution and satisfaction. We shall discuss the subject according to this order:

1. SIN—"All we like sheep have gone astray; we have turned (Continued on page six)

The Usual Objection To Church Discipline

When a church has been shamed by scandalous sin by one or more of its members, so that it is commonly reported among believers (as in I Cor. 5:1); or when a church has been distressed by disorderliness (2 Thess. 3:6); or when a church has been disturbed by those causing "division" (Rom. 16:17); or when a church has in its membership any who have a bitter and unforgiving spirit against another member (Matt. 18:15-17); that church is out of

which say they are apostles and are not, and found them liars." This church would have nothing to do with evil workers and tried some who claimed to be apostles and found them false.

On the other hand, why is it Christ speaks against the church in Pergamos and against the church in Thyatira? It was because these churches did bear with evil workers. To the church in Pergamos Christ said: "But I have a few things against thee because thou hast there them that hold the doctrine of Baalam . . ." The doctrine of Baalam was a worship contrary to the Bible; it was idolatry. It also led to fornication. Christ continues: "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Rev. 2:14-15). What was this church's sin? "Thou hast there!" these who do not hold to true Bible doctrine, in your church! Why are they in your church?

To the church in Thyatira Christ said: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants . . ." which, again, led to idolatry and fornication (Rev. 2:20). What was this church's sin? The church was suffering, or allowing someone in its membership who should have (Continued on page eight)

OUR APOLOGY

In the issue of February 18, we carried an article entitled, "The Church's Forgotten Commandment." This was by Brother Frank B. Beck of North East Baptist Church, Millerton, N. Y. In some manner, in our busy work, we failed to give credit. Our apology to Brother Beck for this mistake.

the will of God as long as it refuses to deal with the guilty members (in the spirit of Gal. 6:1), and as long as it refuses to dismiss the guilty members, after every other reasonable and Scriptural effort has been exhausted. A church out of the will of God is a disobedient church and can hardly expect the blessing of God in its midst.

Why is it that the Lord Jesus Christ praised the church in Ephesus (Rev. 2:2)? Here is what He said to that church; among other commendations: "Thou canst not bear them which are evil; and thou hast tried them

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HE WILL RETURN SOON

One day while the children were at school, I quite unexpectedly went to the city. I left instructions for them, food that they should not be hungry, and a little treat. And I was back at the ranch at what I considered an early hour.

Upon my return I found that they had been very busy, doing things to surprise me and please me—tasks they knew I would like to have done. When they saw me, they came running. "Why did you go away? Why did you stay so long? It was getting dark! We thought you never would come back!"

I was reminded of when our Lord went away, promising to return "soon," and how we often ponder, "Why does He not return? It is getting dark!" Are we busy doing the things that He wants done, that will please Him when He returns? For He will return, soon, even though the time-in-waiting to us may seem long!—Gospel Herald.

The Baptist Examiner Pulpit

"Ten Scriptures On Man's Inability"

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

I would like to remind you at the very outset that Adam's sin was imputed, or charged, to us. However, the case of Adam is not an isolated case, for if you will read through the Word of God, you will find over and over again, how that sins are imputed to us, even unto unborn genera-

tions. For example, notice in that respect, Canaan, a grandson of Noah. If you will read the ninth chapter of the Book of Genesis, you will find that Ham, which was the father of Canaan, made sport of his old father when he saw him drunk, and the Word of God says that when Noah awoke, he said:

"Cursed be Canaan; a servant of servants shall be he unto his brethren. And he said, Blessed be the Lord God of Shem; and

Canaan shall be his servant."—Gen. 9:25, 26.

If you will notice, Noah was pronouncing a curse upon Canaan, who was the son of Ham. Shem gave rise to the Jews, Japheth gave rise to the Gentile, and Canaan gave rise to the black race, and the Word of God tells us that Canaan was to be a servant of servants unto his brethren. You can't read this without the realization that just as Adam's sin was imputed to us, so (Continued on page two)

"A WHORING" AFTER EASTER

In Judges 8:33 it is said: "And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim." The Baalim were heathen gods. God calls it "a whoring" whenever Israel unionized in any way in Baal worship. According to "The Library of Universal Knowledge" Easter "derives probably its Teutonic name from the goddess Ostara, which the Saxons of old were wont to celebrate about the same season" of the Catholic feast which they call Easter. Easter not only came from the heathen and is therefore "a whoring after other gods," but the popular observances connected with Easter "are clearly of pagan origin," according to "Library of Universal Knowledge." Easter Eggs, Good Friday, Lent, the bonfires in some countries, "paschal tapers" and other pagan or Catholic customs, in connection with the observance of Easter are all "a whoring" after other gods.

JOHN R. GILPIN — EDITOR
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"Man's Inability"

(Continued from page one)

Ham's sin was imputed to all of the posterity of Canaan.

The same was true of the Moabites. Listen:

"An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever. Because they met you not with bread and with water in the way, when ye came forth out of Egypt: and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee."—Deut. 23: 3, 4.

The sin of the Ammonites and the Moabites was that when the children of Israel were coming out of the land of Egypt, going into the land of Canaan, they wouldn't allow the children of Israel to pass through the country of Moab and the country of Ammon. Because of that sin, God said that they could not enter into the congregation of the Lord, even unto the tenth generation. Notice thus that the sins of the fathers were imputed unto the children.

Let's notice in the case of Eli. We read concerning him:

"And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."—I Sam. 3:14.

If you will study the preceding chapters, you will find that Eli was the priest of God. He was a good man, but a weak father, and he allowed his children to get into the priesthood and to do as they wished, which was contrary to the will of God. As a result, God says that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. You will notice then that the sin of Eli's house was imputed, or charged, to all future generations of his family.

The same was true of David. We read:

"Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife."—II Sam. 12:10.

This grew out of the experience of David when he committed adultery with Bath-sheba, and then to cover his adultery, he killed her husband Uriah. Now God says, "The sword shall never depart from thine house, because thou hast despised me." Notice that the sin of David was imputed unto his family.

Notice also the case of Gehazi.

"The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever."—II Kings 5:27.

If you will read the entire fifth chapter of II Kings, you will find that Naaman, a Syrian general, had been healed of his leprosy. After he had been healed, he tried to pay the prophet of God for this cure, but the prophet refused pay. Later, Gehazi, who was the servant of the prophet, ran after Naaman as he started on his way home, and said to him, "My master has changed his mind. There has been some unexpected company—some prophets come to our house, and he will appreciate the money that

you wanted to give him." Naaman said, "Here, take twice as much," and Gehazi went home and hid it. When he went into the presence of the prophet of God, the prophet said, "Where have you been, Gehazi?" Gehazi said, "Thy servant went no whither." Elisha, the prophet of God, said, "Went not mine heart with thee?" Then he said, "The leprosy that was Naaman's shall be yours, and your seed's for ever."

Now, beloved, this passage of Scripture, just like all the balance that I have read, shows us that as Adam's sin was imputed unto his children and to all of us down through the generations, so it is in every one of these instances that I have read, that the sins of the fathers are imputed unto their children. Because that is true, man is therefore totally unable to turn to God in himself, and by God's grace, I want to burn into your souls, the utter inability of man, and the powerful ability of God. I want you to see that the sin of Adam has been imputed to us, and as a result, you and I stand in the sight of God spiritually dead and totally unable to turn to God, unless the Spirit of God comes into our hearts and enables us to do so.

I'd like for you to notice with me some Scriptures that will show you the truth of man's utter inability.

I

"Who can bring a clean thing out of an unclean? NOT ONE."—Job 14:4.

Let's go back to the early chapters of Genesis and read another Scripture. Listen:

"This is the book of the generation of Adam. In the day that God created man, in the LIKENESS OF GOD made he him; and Adam lived an hundred and thirty years, and begat a son in HIS OWN LIKENESS, after his image; and called his name Seth."—Gen. 5:1, 3.

Now notice that when Adam was made, he was made in the likeness of God, but when he begat a son, that son was created in his own likeness. What had happened in the meantime? Adam had sinned, and as a result of his sin, Adam was no longer in the likeness of God. Therefore, when Adam begat a son, he begat a sinful son—a son after his own likeness. So Job says, "Who can bring a clean thing out of an unclean? not one."

Beloved, you can't read that Scripture without realizing how utterly helpless man is, and how utterly unable to turn to God in his own strength. Man can not turn to God, because man can not bring a clean thing out of an unclean. We are all unclean. Thus it is that man is utterly unable and impotent to turn to God in his own strength.

In the Gospel of John, you will find that Jesus performed His first miracle by the turning of water into wine. It was a picture of supernatural power and ability on the part of the Lord Jesus Christ. It took the power of God to change that water into wine.

Beloved, in like manner, it takes the power of God to turn a sinner from his deadness in sin to the Lord Jesus Christ and make him alive. Man can't bring something that is clean out of something that is unclean. The

Current Events

SOUTHERN BAPTIST EDITOR DEFENDS USE OF BRUNNER'S WORKS IN SEMINARIES

One of the most blatant neo-orthodoxists of our day is H. Emil Brunner. Brunner denies every fundamental of our Baptist faith. He rejects verbal inspiration of the Bible, the Virgin birth, and all other great doctrines.

Brunner's works are used in the seminaries. The reason that they are used is because the professors in the seminaries are parrots for Brunner's theology. But when sounder Southern Baptists want to know some answers concerning the use of this infidel's books, the same worn-out excuse is offered almost invariably. What's the excuse? Well, from the Texas state paper, "Baptist Standard," we quote the following from the column, "Letters To The Editor:"

"We are old-time Baptists, but it makes our hearts sad when we see quotations from some high-up men in our ranks like those from Emil Brunner who has quite a large place in the theological seminaries of our Southern Baptists. E. M. TOMLINSON, Florence, Texas."

only way that man can be made right with God is that there must be a performance of a supernatural power. A miracle has to take place, so that actually we can say that every one of us who is saved, is a miracle of grace.

II

"But the natural man receiveth not the things of the Spirit of God: for they are FOOLISHNESS unto him: neither can he know them, because they are SPIRITUALLY DISCERNED."—I Cor. 2:14.

The natural man is the unsaved man, and the Word of God tells us that the unsaved man can not receive the things, of the Spirit of God. The only way that he can receive them is in that they are taught to him—they must be learned by him from the Holy Spirit.

The Word of God goes further and says that spiritual things are just so much foolishness unto the natural man. I never had that impressed upon me so forcibly as I did during my first pastorate. There was an elderly gentleman in the community where I was pastor, whom I invited repeatedly to come to the services. He claimed to be an infidel, and I suspect that he was very nearly what he claimed to be. One Sunday he promised me that he would drive up to the building and sit outside and listen to the services as he had an asthmatic condition and he couldn't get in crowds without suffering dreadfully. That night he sat outside the building when I preached. I saw him the next day and I said, "What did you think about the services last night?" He said, "If you want to know what I thought, I'll tell you." He said, "You were singing, and I thought, what a

"Answer:

"You are in error by thinking Dr. Emil Brunner has a large place in our seminaries. It is true that his works are studied and discussed, but that does not for a moment mean that all his interpretations are accepted. If our preacher students were never allowed to study and discuss the thinking of others they would not be in a position to answer fallacies when they meet them. Children of God should learn how to read what others think and be able to separate the true from the false.—Editor."

Likewise, if Southern Baptists ask why the seminaries have men as Nels Ferre, George Buttrick, Robert McCracken, and H. H. Rowley to lecture to the students, it's only to let the students have the opportunity of hearing and discussing the thinking of others.

Who knows? Before many moons "Father Divine" and "Prophet Jones" may be featured speakers at the seminaries! Certainly, these two men could furnish similar thought for the students' consideration.

pack of fools they are, singing that kind of a song." He said, "You called on someone to pray, and when he got up to pray and held his head up into the skies and closed his eyes, I thought what a fool he is." He said, "You got up to preach, and I thought, with the ability that you have, you ought to be using that ability doing something else. I thought, what a fool he is." Then he said, "I'm honest with you. I thought last night that you and the folk that prayed and sang were just making fools of themselves. I don't know what you think of my frankness, but that is my reaction to the service." I said to him, "Well, brother, your reaction just proves the Word of God, because the Bible says that the natural man can not receive the things of the Spirit of God, for they are foolishness unto him."

This Scripture goes on to say, "... because they are spiritually discerned." Beloved, I can preach to you until your patience is exhausted and you will be no closer to the Kingdom of God unless the Spirit of God discerns and teaches you the things of the Spirit of God. We have an illustration of that in Matthew.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Mt. 12:43-45.

What is Jesus saying? A man reforms. He puts the Devil out of his life. He quits his meanness. He isn't going to drink any more. He is going to put these things entirely out of his life. He is going to do the best that he can. What is the result? Jesus Christ doesn't come into his life. He does it all himself. He puts the Devil out, but Jesus Christ doesn't come in. By and by, the old evil spirit that was cast out comes back, and takes a "peek" into the house from whence he was cast out, and he says, "It is empty, swept and garnished. The fellow has cleaned up his life. He has evicted me, but Jesus Christ didn't come in," with the result that he comes back into his house from whence he had been put out, and brings with him seven more spirits that are more wicked than himself, and the last state of that man is worse than the first.

I tell you, beloved, unless the

Spirit of God discerns for the natural man, and unless the Spirit of God teaches you spiritual truths, you can never accept them at all. You can put evil habits out of your life, but unless Jesus Christ comes into your life, the last state of your life will be worse than the first.

That's why it is I don't insist on people joining the church until I know that they are saved. That's why it is I never insist on people making a profession, because many times a man is seven times harder to reach for God because some zealous preacher or church worker insisted that he join a church. He put the Devil out, but Jesus Christ didn't come in. Spiritual things were not spiritually discerned, and the last state of that man was worse than the first.

III

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are ACCUSTOMED TO EVIL."—Jer. 13:23.

In this Scripture two questions are asked. The answer shows that they are utterly impossible. A Negro can't change the color of his skin, and a leopard can't change the color of his spots.

Then there is a third thing in this text that is told us that is impossible, and that is that it is utterly impossible for man to turn to God in his own strength. A Negro can turn white and a leopard can lose his spots easier than an unsaved man can turn to God apart from the power of Almighty God to aid and direct. When I think about all the evangelistic efforts that go on today to get additions to the church, my heart aches, for, beloved, it is just as easy for a Negro to turn white, or a leopard to lose his spots, as it is for a man to turn to God unless the Spirit of God enables him.

In Ezekiel, we have a picture of a valley of dead, dry bones. When Ezekiel stands out there in that valley with all of those dry bones around him, the Word of God tells us that the Lord had to make those bones to live. They couldn't live in themselves, but they did live, because God made them live. Listen:

"Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live."—Ezek. 47:5, 6.

I say to you, brother, unsaved people are utterly impotent. They are utterly unable to turn to God, unless the Spirit of God puts life within them.

IV

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he CANNOT SEE THE KINGDOM OF GOD."—John 3:3.

Beloved, a man not only cannot enter into the kingdom of God, but he cannot see the kingdom of God unless the Spirit of God enters into his life. When you think of zealous workers going out into the audience and "button-holing" people and dragging them to the front to get a profession out of them—when you think about the decision cards that are handed out for people to sign, when you think about the decision-day methods that are used to try to get a profession out of the individual, it makes one heartsick, for God's Word says that unless God's spirit works in a man, he cannot even see the kingdom of God.

Beloved, I am not concerned about "joiners." I like to see people saved. If they are saved and the Spirit of God gets into their hearts, they will want to join the church, and be baptized, and live for the Lord. My first concern is to get them into a condition that they might see the kingdom of God, but they will never see it unless the Spirit of God works within their hearts and they are born again.

(Continued on page three)

A SYSTEMATIC STUDY OF BIBLE DOCTRINE

By T. P. SIMMONS, President
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PAGE TWO

MARCH 3, 1956

"Man's Inability"

(Continued from page two)

V

"As it is written, There is none righteous, no not one: There is none that UNDERSTANDETH, there is none that SEEKETH AFTER GOD. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, NO, NOT ONE."—Rom. 3:10-12.

Beloved, you may read this Scripture again and again, but there is just one conclusion to be reached, and that is that the whole world stands guilty before God, and that nobody can understand spiritual things, nor seek after spiritual things, until the Spirit of God begins to work within his heart. I could tell an unsaved man how he could gratify the lusts of his flesh and he could understand that without any trouble at all. I can tell a man how he can make some money and he will prick up his ears and can understand that without any difficulty. I can talk to him then about how that Jesus Christ died for his sins, and there is a faraway look that comes into his eyes, and he will say, "I just don't understand it." Why? Because the Word of God says that there is none that understandeth. They can't understand until the Spirit of God begins to work within their hearts.

This text goes further and says that there is none that seeketh after God. These preachers who tell you to "seek the Lord" need to read this passage of Scripture. Oh, how helpless man is in himself! If you will read the story of the lost sheep, as recorded in Luke, you will see that the lost sheep never made any effort to come back home. Rather, it was the shepherd that left the fold and went after the sheep. It was the shepherd that did everything in behalf of the sheep. It was the shepherd that went out in the darkness and found the sheep, picked it up and put it on his shoulders, and brought the sheep back home. Beloved, the sheep didn't do one thing.

I tell you, brother, sister, sinners don't seek the Lord one bit more than that sheep sought to get back into the fold. Sinners don't seek the Lord one bit more than that sheep sought the shepherd. Rather, as the shepherd had to find the sheep, so the Lord Jesus Christ has to find us, to bring us unto salvation, and into His fold.

VI

"Then Jesus said unto them, Verily, verily, I say unto you, EXCEPT ye eat the flesh of the Son of man, and drink his blood, YE HAVE NO LIFE IN YOU."—John 6:53.

Volumes have been written discussing this verse of Scripture, and numerous sermons have been preached on it. I'll not go into a theological discussion of the verse, but I will say this, it does not refer to the Lord's Supper in any wise at all. It is a figure of speech declaring that when we receive the Lord Jesus Christ, we figuratively eat His flesh and drink His blood. Regardless of what the verse means, one thing stands out specifically, and that is, except you do it, you have no life in you.

Why should I tell a man to join the church? He can do that. Why should I tell a man to be baptized? He can do that. Why should I tell a man to turn over a new leaf? He can do that. Why should I tell a man to do these things. Perhaps he can do all of them. Beloved, without Jesus Christ you have no life in you.

I think about those preachers who say that there is a spark of divinity in every man and that all you need to do is to get him in the right environment, fan the spark, and it will burst into a flame. Beloved, there's not one spark of divinity in any man. The Word of God says that unless you eat His flesh and drink His blood, you have no life in you. You are utterly unable to turn to God within yourself.

When Lazarus had been dead

four days and they had buried him, Jesus came back to Bethany, and there, with Martha, stood beside the tomb and said, "Lazarus, come forth." As a result, Lazarus came out of that grave, bound hand and foot with the grave clothes. Jesus said, "Loose him and let him go." Beloved, Lazarus couldn't get out of that grave until Jesus spoke to him. He had no life in himself.

VII

"And you hath he quickened, who were DEAD in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh and of the mind; and were by nature the children of wrath, even as others."—Eph. 2:1-3.

Notice, Paul is saying, "You are now quickened, but you were dead in trespasses and sins."

Beloved, it would be just as easy for a corpse to get out of a casket, lay aside the grave clothes, close the casket, and to walk out of the building, unaided and unassisted, as it is for a sinner to turn to God and be saved without the Spirit of God working in him. Man is just as dead, spiritually, to God, as a corpse is dead physically.

Now, the majority of preachers don't believe that, and the majority of churches don't believe it. In the majority of places that you go, you are exhorted to seek the Lord. You are exhorted to search and to try to find the Lord. You are exhorted to pray until the Lord saves you. You are exhorted to do something yourself. As a man said of recent date, "You will never be saved unless you make the first step." My brother, how can a dead man take any step?

VIII

"For as the Father raiseth up the dead, and quickeneth them; even so the SON QUICKENETH whom he will."—John 5:21.

Notice that salvation is a quickening process. Look at the Apostle Paul. On the road to Damascus, as the book of the Acts tells us, he didn't have in mind being saved that day. In fact, he was going to Damascus to destroy Christianity from the face of the earth. As he was riding along, the Spirit of God moved upon him, and he fell from his horse. When he got up, he said, "Lord, what wilt thou have me to do?"

Beloved, I am reminding you, "the Son quickeneth whom He will." How utterly impossible it is for man to quicken himself! The Son of God has to quicken us.

A few years ago, I heard a preacher, in a revival meeting, say again, and again, "Now, seek the Lord. I don't say that He will save you, but I will say that He has never saved anyone who didn't seek Him. You should seek the Lord until He saves you." Every time I heard him say it, my heart echoed, "Saul of Tarsus" — he wasn't seeking the Lord. He was seeking to destroy Christianity, but God saved him.

Beloved, I say to you, the Lord Jesus Christ quickeneth whom He will. You are unable to quicken yourself. You are unable to make yourself alive. You are utterly unable to do anything to please God, and unless God works in your life you can never be saved.

IX

"Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which YE SHALL IN NO WISE BELIEVE, though a man declare it unto you."—Acts 13:41.

Paul and Barnabas had been sent out on a missionary tour. When they came to Antioch in Pisidia, they preached the Word of God, but the Jews didn't like what they preached. They mocked and despised what Paul said, and looked down on Paul and his

IS IT TRUE THAT
MANY OF YOU
DON'T EVEN BOTHER
TO GO TO CHURCH?



JACK HANNA

preaching. Paul said to them, "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." In other words, even though Paul preached to them, and even though a man told them all about it, they would not believe. Why wouldn't they believe? Because they couldn't. They were utterly unable to believe. They could despise and they could wonder and they could stand off and look down on Paul and his preaching, but when they had done that, they had done everything that they could. Paul said, "You won't believe, even though a man declare it unto you." Beloved, the only way that they could believe was that the Holy Spirit work within their lives.

In contrast, here is a man who was in the same class — the Philippian jailer. You read the story of Paul who was beaten and bruised at Philippi, and how he was put in the custody of that old Philippian jailer. You read that story and it makes you sick at heart at what the Apostle Paul went through and suffered at Philippi, yet, in a little while, this man, the jailer, who had literally despised Paul and had put him in the inner prison and had made his feet fast to the stocks, comes out and says to Paul, "What must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved."

Here was a man who despised Paul and everything that Paul preached and stood for, yet when the Spirit of God got hold of him, he looked up into the face of the man whom he had despised and said, "What must I do to be saved?" Only when the power of God comes into his life is there any hope for any man to be saved.

X

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Cor. 1:18. I preach a message. Two people sit in the services. One of them

perishes and goes to Hell, and as he goes to Hell, he says, "The most foolish thing in all the world is the idea of Jesus Christ dying for my sins." The other man sits in the audience and hears the same message, and he says, "There is something pulling me." Suddenly, he realizes that it is the power of God that has taken hold of him and pulled him out of darkness into light, out of bondage into liberty, and has made him a child of God, whereas he was a child of the Devil. What has done it? It is the power of God. The preaching of the cross is just foolishness to the man that is unsaved, but to the man who has become a child of God, it is the very power of God in his life.

Beloved, whenever I read that, it gives me encouragement to stand up to preach. I never preach but what I trust that God might save someone, but as I preach, I realize that you are not able to turn to God in your own strength. Only as the Spirit of God gets hold of you, are you able to do so.

The Lord Jesus Christ met a man at the pool of Bethesda one day. The Word of God tells us

that this man had been at the pool for nearly forty long years, hoping that he would get the cure. The record tells us that an angel of God went down into the waters at a certain season and troubled the waters of that pool and that the first person that could get into the waters after the water was troubled, was healed of whatever disease that he might have. This man had waited for thirty-seven years. He had almost been the first one many times, but somebody else always got there ahead of him. One day, Jesus came by, and, with the eye of a practiced physician, looked at him, and said: "Wilt thou be made whole?"—John 5:6.

Listen, beloved, it took the power of God to make that man whole.

CONCLUSION

I would like to give you a marvelous illustration showing you the truth of man's inability. In the book of Ezekiel, we have a story that always thrills my heart every time that I read it. It is the parable of the abandoned child. It tells the story of an unwanted child that was born, and how they failed to give it the proper care that is given a new born babe. Listen:

"And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born."—Ezek. 16:5, 6.

The story of the abandoned child illustrates the sinner's depravity, because what was true of this child is certainly true of the sinner. The sinner is just as unable to help himself as this child. (Continued on page six)

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MARCH 3, 1956

Baptist Youth Witness

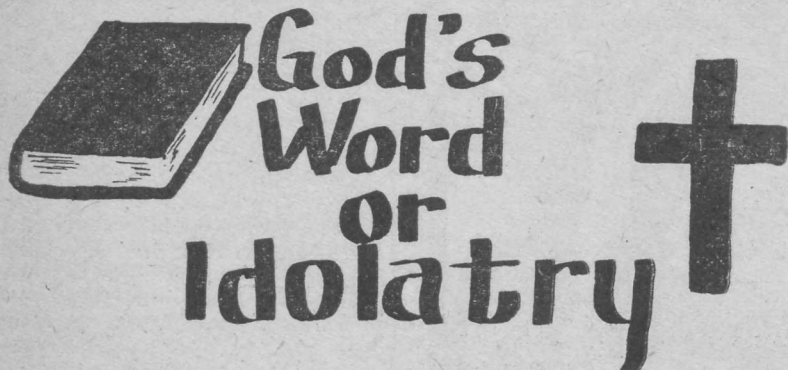
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BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17



BAPTIST FAITH vs. CATHOLIC FAITH

The differences between these two denominations may be summed up in the following statements:

Christ as the Head and Foundation of the visible church versus the Pope as the head and foundation of the visible church.

Local, autonomous New Testament Churches versus a universal visible hierarchy.

Christ Himself as the Rock on which the church is built versus Peter as the rock.

The Bible as the only rule of faith and practice, and the New Testament as the only law of Christianity versus the unwarranted authority of tradition, councils, and popes.

The Holy Trinity as the one and only true object of worship versus the worship of images and human beings.

The forgiveness of sin by God only versus the absolution of a human being—a priest.

Confession of sin to God only versus confession in the ear of a human being—a priest.

The one Mediator between God and man, the incarnate Son of God, versus many mediators.

The one, perfect, atoning, all-sufficient sacrifice of Christ for sin versus the counterfeit and oft-repeated sacrifice of the Mass.

The Lord's Supper as a symbol of the atoning death and everlasting love of Christ versus the magical power of priests to change the wine and bread into the body and blood of Christ.

New Testament Christianity versus apostate so-called Christianity.

Regeneration by the power of the Holy Spirit in connection with divine truth versus regeneration by the "sacrament" of baptism.

Salvation by grace through faith versus salvation by "sacraments."

Justification by faith alone versus justification by works.

Repentance and faith unto eternal life, wrought in the soul by the Holy Spirit of God, versus the doing of penance and implicit faith in the teachings of the church (Catholic).

Sanctification by the power of the Holy Spirit in the soul versus the "holiness and sanctity of the church (Catholic)," received by partaking of the "sacraments."

The merits of Christ's atoning death versus the merits of the "saints," martyrs, and one's own good works.

The final perseverance and preservation of the saints versus total apostasy, or "falling from grace."

The church as a local body of baptized believers united in Christ versus the church as a universal body of all baptized (?) persons under the "Holy Father," the pope.

Unity based on spiritual oneness versus unity based on outward conformity.

Holiness of life based on a union with Christ through the Holy Spirit versus holiness based on a union with the church (Catholics).

Apostolicity based on a possession and exhibition of the doctrine, spirit, and life of the apostles, and a conformity to the teachings of Christ versus an apostolicity based on an un-

(Continued on page five)

My Redeemer Liveth!

DEATH OF THE APOSTLES



JAMES

James was a Galilean, the son of Zebedee, a fisherman, and the elder brother of the apostle John. Being one day with his father fishing in the sea of Galilee, he and his brother John were called by Jesus to become His disciples. They cheerfully obeyed the summons, and leaving their father, followed the Lord.

Jesus called these brothers Boanerges, or the Sons of Thunder, on account of their vigorous minds and impetuous tempers.

James was the first of the apostles to meet a martyr's death. Herod Agrippa, when he was made governor of Judea by the Roman emperor Caligula, raised a persecution against the Christians, and especially singled out James as an object of his vengeance.

When the apostle was led out to die, a man who had brought false accusations against him walked with him to the place of execution. He had doubtless expected to see James looking pale and frightened, but he saw him, instead, bright and joyous, like a conqueror who had won a great battle. The false witness greatly wondered at this, and became convinced that the Saviour in whom the prisoner by his side believed must be the true God, or he could not impart such cheerfulness and courage to a man about to die. The man himself, therefore, became a convert to Christianity, and was condemned to die with James the apostle. Both were consequently beheaded on the same day and with the same sword. This took place in the year of our Lord 44.

About the same period, Timon and Pharnenas, two of the seven deacons, suffered martyrdom, the former at Corinth and the latter at Philippi in Macedonia.

(From Fox's Book of Martyrs, Price \$3.95, 590 pages)

NEW YEAR MEDITATION

The gilded days of summer are o'er,
And the vibrant springtime has past;
The old year has wound its way to the sunset
Over forever at last.

Strange that only but yesterday, Lord,
The summer and springtime seemed new;
And the year promised infinite time to consider
Thy will and Thy bidding to do.

I wanted to serve, Lord, but it seemed each hour
Was so crowded and full of life's care,
That somehow the day had but vanished away
Before I'd found time for a prayer.

I meant to read Thy Word, Lord, without fail,
And I wanted a lost one to win,
But too late I find a year wasted, that time
Will not let me pass through e'er again.

Unworthily, Lord, I stand in Thy presence
On the brink of another new year;
I need Thy hand to guide and uphold me—
I need Thee, Lord, to be near.

Forgive me for all of the times I have failed Thee,
And gone my own wilful way,
For the souls in sin, I've failed to win
For the time I've not taken to pray.

Cleanse my heart, Lord; send revival within
With Thy Spirit my soul stir and fill,
(Continued on page five)

A "TOO BUSY" FATHER

The story is told of a young man who stood before a judge to be sentenced for forgery. The judge had been a great friend of the boy's father, who was famous for his books on the law of trusts. "Young man," said the judge sternly, "do you remember your father, that father whom you have disgraced?" "I remember him perfectly," the young man quietly answered. "When I went to him for advice or companionship he would look up from his work on the law of trusts, and say, 'Run along, boy, I am busy.' So father finished the book and here I am."

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:30,31).

The glory which surrounds the ascended Lord should breathe hope into every believer's breast. Jesus is no mean person — He is "a Saviour and a great one." He is crowned and enthroned Redeemer of men. The sovereign prerogative of life and death is vested in Him; the Father has put (Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

by A. M. OVERTON
(now in Glory)

Chapter One

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." vv. 8, 9.

These two verses declare a solemn and eternally serious truth — that preachers of a perverted gospel are set apart for God's judgment. They are under God's "anathema," devoted to judgment.

These Galatians had allowed

some men to persuade them that the work of the Lord Jesus Christ, which is declared in the gospel message, was not eternally sufficient for man's salvation. They had said, as we find in reading Acts 15th chapter, that if anyone would be saved, they must be circumcised and keep the law of Moses. This addition to — not a definite contradiction of — the gospel of Christ, constituted the "perversion." The gospel of Christ is perverted by adding something to it rather than by denying its truthfulness.

Many preachers preach the gospel of Christ plainly in the first part of their message, and then in closing pervert it by adding something to it. Many preachers (Continued on page five)



Young People? Ask

Q. Will the saved have bodies at the resurrection, or will they be only spirits?

A. The saved will not only have bodies at the resurrection, but also throughout eternity. Study I Corinthians 15:35-54. We do not know of what substance these bodies will be, or just what they will be like. But the Bible definitely teaches that we will have bodies. I John 3:2 says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

This clearly teaches that we will have bodies as Jesus' body. When Jesus arose from the dead, He definitely had a material body.

We read in Luke 24:39,40—"Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet." An Old Testament prophecy relating Christ's second coming states that "the inhabitants of Jerusalem shall look upon me whom they have pierced." And in another passage concerning the second coming, we read that Christ's "feet shall stand that day upon the mount of Olives." (Zechariah 14:4). If we are to be like Christ in the resurrection, we shall have a body as the Bible teaches that He has.

In conclusion, we suggest again that you study I Corinthians 15.

MARCH 3, 1956

THE STORY OF . . .

INDIAN JOE

This is a true story of what happened during a forest fire on our Sierra Madre Mountain range.

It was in the very hottest month, with everything as dry as tinder, when the fire was started through the explosion of a charge of dynamite in blasting for fuel in one of the canyons. Sparks, fanned by the wind, were soon out of control, as it raced up the canyon and spread from ridge to ridge of the mountains, burning for days.

While the fire fighters were at work on the slopes, an old Indian on his horse, came upon the scene, stopping some distance away upon a clearing of small brush to watch. Unnoticed by him, the fire crept up from another side, and before he realized it, it had almost surrounded him. The place where he stood was on the edge of a canyon, too steep for his horse to take, but not for the fire, which came roaring up to the clearing toward old Joe and his horse. He could not go back the way he had come, for that too, was in the path of the fire. Smoke and sparks were blowing thick and fast, while fire fighters called a warning as they spied him, and the brush behind already on fire.

As he turned to look, he saw he would be caught if he did not act quickly. In a moment, he sprang from his horse, and lifting a leather strap, he raised his arm and brought it down with all his might upon the horses' flanks. The startled animal turned and fled, taking by instinct the safest way out, as old Joe had hoped he would. Then he himself lowered his head, and made a dive through the flames to the side of the bank where a great rock overhang a ledge. Crawling under this, he crouched just in time, as the fire licked up the short brush on either side, spreading over the place where he and his horse had stood a moment before. Those watching surely thought he was doomed; but he was wise enough to seize the one way of escape, the overhanging rock under which no brush had grown. What a clear picture stands out in our minds as we hear the story—not only of the old Indian upon his horse, but also of the rock where he found protection from the fire. Can you

see it?

Old Joe is hidden now as the flames curl around the rock, quickly consuming every obstacle but the rock itself. THAT was not moved; only blackened and covered with ashes, as the fire died down and left old Joe unharmed beneath its shelter. Do you not see the picture now? Do you know that our Bible says, "A man shall be as a hiding place from the wind, and a covert from the tempest; as"—the shadow of a great Rock? Yes; the Lord Jesus Christ is the MAN mentioned in this verse. We are absolutely sure He is the Man, because not only in the Old Testament is He called a Rock, ("The Lord is my ROCK and my Fortress" Psalms 18:2), but in the New Testament we read, "For they drank of that spiritual Rock that followed them; and that Rock was CHRIST."—I Cor. 10:4. Isn't that very plain? "THAT ROCK was CHRIST." How can we understand Him to be a Rock? Because, being a MAN from Heaven, He was divine; without sin, not as we are. Yet "He humbled Himself." How did He do this? By taking OUR place in God's judgment against SIN, at Calvary, where God visited all its penalty upon this sinless MAN, Christ Jesus. There the "fire" of God's wrath swept over HIM, consuming all our sins, just like the brush was consumed around the rock; and true to our picture, He was blackened and tortured by the depths of suffering of Sin in a way that we can never know. The "Fire" was so hot, that He cried out, "My God, My God, Why hast Thou forsaken Me?" Why? Because "He was wounded for OUR transgressions, He was bruised for OUR iniquities."—Isaiah 53:5. Then can YOU not see that sin was put away there at Calvary? And that NOW He is YOUR Rock under which you may hide and be saved for all Eternity? Even as the old Indian, you too may find protection in a better Rock than the one on the mountain side. Flee to the ROCK CHRIST JESUS, that He might hide you in safety. Nothing else can hide you; neither prayers, nor tears, nor works of righteousness; only the Lord Jesus. You may now take your place under His sheltering Blood, and say, "My Rock and my Saviour."

third day according to the scriptures." This wonderful truth, with its connected truths, affords an inexhaustible treasury of light, life, and inspiration for any and every servant of the Lord. Only those who, like the Judaizing preachers, know not that gospel, will preach anything else, or pervert the true gospel by adding something to it.

Satan has his own gospel, which is a perversion of the true gospel. He has his own Bible, which is not another book, but what men say the Lord's Bible means. He has his own ministers, who are oftentimes transformed into angels of light (II Corinthians 11:13-15). He has myriads of spirits, which literally fill the air above us, and who are ever watchful for opportunities to mislead and confuse people with their spiritual impressions, feelings, etc. Satan is the god of this world, and the prince (leader) of the powers of the air, and the director of spiritual wickedness in high places. How pitifully weak are we in our own strength to cope with such a thing. Only in Christ Jesus can we possibly overcome him, his wiles (methods) and his false preaching.

Some of the saddest spectacles in all the world today are the multitudes of the Lord's people who, like these Galatians, have been "bewitched" by gospel perverting preachers. Such preachers cannot do much damage among strong and well developed spiritual characters. But, O, the havoc they can work among

"babes in Christ"!

It matters not how popular, how fluent, how wise-appearing any preacher may seem to us, there is danger in accepting anything from anybody without checking it carefully and prayerfully by the Word of God.

My Redeemer Liveth

(Continued from page four)

all men under the mediatorial government of the Son, so that He can quicken whom He will. He openeth, and no man shutteth. At His Word the soul which is bound by the cords of sin and condemnation can be unloosed in a moment. He stretches out the silver sceptre, and whosoever touches it lives.

It is well for us that as sin lives, and the flesh lives, and the devil lives, so Jesus lives; and it is also well that whatever might these may have to ruin us, Jesus has still greater power to save us.

All His exaltation and ability are on our account. "He is exalted to be," and exalted "to give." He is exalted to be a Prince and a Saviour, that He may give all that is needed to accomplish the salvation of all who come under His rule. Jesus has nothing which He will not use for a sinner's salvation, and there is nothing which He will not display in the boundings of His grace. He links His Princeship with His Saviourship, as if He would not have the one without the other; and He sets forth His exaltation as designed to bring blessings to men, as if this were the flower and crown of His glory. Could anything be more calculated to raise the hopes of seeking sinners who are looking Christward?

Jesus endured great humiliation, and therefore there was room for Him to be exalted. By that humiliation He accomplished and endured all the Father's will, and therefore He was rewarded by being raised to glory. He uses that exaltation on behalf of His people. Let my reader raise his eyes to these hills of glory, whence his help must come. Let him contemplate the high glories of the Prince and Saviour. Is it not most hopeful for men that a man is now on the throne of the universe? Is it not glorious that the Lord of all is the Saviour of sinners? We have a friend at court; yea, a friend on the throne. He will use all His influence for those who entrust their affairs into His hands. Well does one of our poets sing:

"He ever lives to intercede
Before His Father's face;
Give Him, my soul, thy cause
to plead,
No doubt the Father's grace."

Come, friend, and commit your cause and your case to those once pierced hands, which are now glorified with the signet-rings of royal power and honor. No suit ever failed which was left with this great Advocate.

New Year Meditation

(Continued from page four)
That I may live each day, not in my own way
But according to Thy Divine will.

That when this year ends and I stop to remember
How much, Lord, I've given to Thee,
I may then recall that I've given my all
For the Christ who gave all for me.

—SHARON ROSE MASON

Idolatry

(Continued from page four)
founded assumption of a succession of bishops from the days of the apostles to the present.
The New Testament form of church government—a democ-

For Little Children

ABRAHAM AND ISAAC
(Genesis 22)

Isaac was the only son of Abraham and his wife, Sarah. Isaac is called the "Son of the promise" because the Lord had promised to give Abraham and Sarah a son. Abraham loved Isaac very, very much. And Sarah loved Isaac too.

Abraham was faithful to the Lord. Abraham worshipped the Lord. One day the Lord God tested Abraham to see how faithful that Abraham really was. So the Lord said to Abraham: "Take your son, Isaac, whom you love, and offer him as a sacrifice to me." This meant that Abraham must kill Isaac and burn him upon an altar as a offering to the Lord.

Abraham did not understand why the Lord wanted him to offer his son, Isaac, as a sacrifice. Before this time, he had been offering lambs and other animals as a sacrifice. But now, the Lord said for him to offer his son Isaac. But Abraham knew that the Lord was good and that He knew best.

So Abraham and Isaac got ready to take a trip to Moriah where Abraham was to offer his sacrifice unto the Lord. They saddled a donkey and took two young men and some wood for the fire with them. It took them three days to travel to the land of Moriah. Abraham told the two young men to stay behind while he and Isaac went up on the mountain to offer the sacrifice.

Isaac carried the wood and Abraham took the knife, and they went up into the mountain. Isaac

did not know that he was to be the sacrifice, and he said to his father: "Where is the lamb for the sacrifice?" Abraham said, "My son, God will provide Himself a lamb."

Then they found some stones and built an altar and laid the wood on the altar. Abraham then tied Isaac's hands and laid him upon the wood. He drew back the knife to kill Isaac.

But then, the angel of the Lord called to Abraham: "Abraham, Abraham." Abraham said, "Here am I." The angel told Abraham not to kill Isaac. So Abraham did not kill his son.

Then Abraham looked around and saw a ram which was caught in a bush by his horns. Abraham was happy because he knew that the Lord had provided this ram as a sacrifice instead of his son, Isaac. So Abraham took the ram and offered it as a sacrifice unto the Lord.

Boys and girls, it is wonderful that God spared Abraham's son, Isaac. But God did not spare His son, the Lord Jesus. Someone had to die for sin if anyone was ever to be saved. So God offered His own son, Jesus Christ, as a Sacrifice for sin on the cross. The Lord Jesus shed His blood to wash away sin. If it had not been for the Lord Jesus dying for sin, all would have to be punished in hell. Abraham was happy when the Lord gave him a ram to die instead of Isaac. All who believe in the Lord Jesus are happy because God gave the Lord Jesus to die for them.

racy—versus a hierarchy which lords it over God's heritage.

The administratorship of the Holy Spirit over New Testament churches versus the administratorship of popes, bishops, and councils.

Two types of Scriptural church officers versus many orders in the ministry.

Baptism by immersion versus baptism by sprinkling, which is not baptism at all.

Baptism as a symbol of the believer's participation in the Gospel of Christ versus baptism as an efficacious "sacrament."

Absolute personal and religious liberty versus submission and conformity to a tyrannical ecclesiasticism.

Heaven for the saved and hell for the wicked versus purgatory and prayers for the dead.

The worship of Father, Son and Holy Spirit only versus the adoration and worship of Mary.

The intercession of the Son and Holy Spirit versus the intercession of Mary and the "saints."

The infallibility and inerrance of the Word of God versus the supposed "infallibility" of the pope.

The complete separation of church and state versus an unholy union of church and state.

Christian union based on the supreme authority of the Word of God, and the New Testament as the law of Christianity, versus union based on the authority of the Catholic Church, and her supreme head, the pope.

The glorious liberty of the children of God versus the multiplicity of special days.

Honorable marriage on the part of the ministry versus a mischievous and enforced celibate state.

Separation from all sin versus indulgences.

A salvation that sustains and comforts in the hour of death versus the uncertainty of extreme unction.

Regeneration and sanctification by the Holy Spirit versus the supposed imparting of spiritual power and graces by the confirmation of a bishop.

Freedom of speech and freedom of the press versus an inquisitorial censorship.

Marriage as a civil and divine contract versus marriage as a

"sacrament."

From the above it is to be seen that between the Baptist and Catholic positions there is no permanent abiding place. One is true and the other false. One is God and the other is not. Things differing from one another cannot be one and the same thing. The question inevitably arises—WHICH IS RIGHT? The only supreme and all-sufficient authority to determine that question is God. He has revealed Himself in His Divine Word through His Son Jesus Christ. If one will read His Word and believe on His Son, he will know the truth of the whole matter, and that truth will make him free indeed." (John 8:36).

The very times in which we live admonish Baptists to stand fast in the old ways, and to give to the simple truth of Jesus, which makes men free indeed, a consistent, earnest, and life-long advocacy. And may the God of all grace, the God of peace, give us evermore the help of His Spirit, and, through the truth, hasten the day when all lovers of Jesus shall see eye to eye and speak the same things.

(From The Difference Between Baptists and Catholics by W. H. Rone).

Sorrow Cures Atheism

"There is no God," the foolish saith,
But none, "There is no sorrow;"
And nature oft the cry of faith
In bitter need will borrow:
Eyes which the preacher could not school
By wayside graves are raised;
And lips say, "God be pitiful."
Who ne'er said, "God be praised."

Divorce Evil

"What shall be the sign of thy coming . . . ? as the days of Noe were . . . marrying and giving in marriage . . . ?"
In 1870, 1 divorce to 32 marriages
In 1900, 1 divorce to 12 marriages
In 1928, 1 divorce to 6 marriages
In 1935, 1 divorce to 5 marriages
In 1950, 1 divorce to 3 marriages
In 1955, 2 divorces to 5 marriages
In 1977—

Our Bible Study

(Continued from page four)
preach the truth in the first part of their message, and then contradict all they have said with their closing propositions.

Suppose a preacher should preach the truth to his congregation, setting forth that Jesus the Christ had died for our sins, that His death satisfied the demands of God's laws of justice and righteousness, that God is eternally pleased with what the Son did, and that all who believe on Him are eternally saved. Then suppose that, when he has finished his message, an angel in brightness and grandeur should suddenly appear and say to the congregation: "What this preacher has said is not so. If anybody wants to be saved, he will have to do thus and so." Would not most of any congregation believe the angel? And yet, through Paul the Holy Spirit here declares that even if an angel out of Heaven should preach any other gospel than what Paul had preached unto them, and which they had received, he would be accursed, or devoted to God's judgment.

The gospel which Paul preached to the Galatians was the same as that he preached to the Corinthians, and to all others. That gospel, as to its content, is clearly and plainly defined in I Corinthians 15:3,4, as "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the

THE REAL HEART OF LIBERTY



"Man's Inability"

(Continued from page three)
Let's notice again:

"And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments, thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head."—Ezek. 16:6-12.

Of course, this is primarily talking about Israel, but it is a marvelous illustration of salvation by grace, for every unsaved sinner is just as helpless and has just as much inability as this little child had that was cast out into the field, unloved and unwanted. What God did in picking up this child is what God does for every one of us when He saves us.

Beloved, I want you to see this truth, in contrast — man's inability versus God's ability. You are unable to help yourself; God has to do everything for you. You can't do anything for yourself

spiritually; God has to do it all. Oh, how I thank and praise Him for what He has done for me. I rejoice, for what He has done for me, since God can do for everyone whom He might call, the same as he has for me. May He call you today.
May God bless you!

Training Union Quarterly Denies Church Perpetuity

(Continued from page one)
convictionless conglomeration.

The Convention (1) endorses the "new Bible," (2) endorses the United Nations, (3) endorses and is working toward de-segregation, (4) uses and pays \$5,499.99 per year for the Sunday School Lesson Outlines of the International Council of Religious Education of the Division of Christian Education of the NATIONAL COUNCIL OF CHURCHES OF CHRIST in the U. S. A., (5) goes all out for union meetings with other denominations, and compro-

mises in other ways of this kind too numerous to mention.

With propaganda such as this in the Training Union Quarterly it won't take long for the entire Convention to be dominated with the ecumenical spirit. But God is delivering His elect children from this octopus.

—BOB L. ROSS.

Sin

(Continued from page one)
everyone one to his own way—"

To go astray is to sin. Sin is missing the mark. The picture is that of an arrow shot at a target and it goes astray—it misses the mark. Man was created to glorify God, but he sinned — he missed the mark.

The Bible gives five definitions of sin. The first definition is found in Proverbs 24:9 which reads as follows: "The thought of foolishness is sin." The second definition is found in Romans 14: 23 and reads as follows: "Whatsoever is not of faith is sin." The

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Saul's Seven Sins And The Punishment That Came

Saul's First Sin

Saul's first sin is the first one of Fundamentalists and Unionists today. Their cry is: "In essentials unity; in non-essentials liberty; in all things charity." They say the virgin birth, essential deity, vicarious atonement and personal return of Christ and the inspiration of the Bible are the essentials; therefore get together on them. Baptism, church polity, church perpetuity, and the Lord's Supper are non-essential according to the Fundamentalists, therefore exercise your liberty and do as you please about them and be broad and charitable with the fellow that disobeys Christ's commands in these things.

That was Saul's first sin; for any disobedience is sin in God's sight. He said the essential thing was to destroy the nation of the Amalekites and he argued with Samuel when he got back that he had obeyed the Lord, because the nation was wiped out. He hadn't; he had sinned.

Saul's Second Sin

Saul's second sin was in thinking obedience to the spirit of God's command and not obedience to the letter would please God. It didn't. God told him to utterly destroy the Amalekites and their property. He saved alive Agag and some fat cattle and sheep for sacrifice. He disobeyed the letter of God's command, though he thought he had obeyed the spirit of it, because he had wiped out the nation.

That is the sin of all who "reject the counsel of God against themselves" by rejecting Baptist baptism. They think some other baptism will please God as well as what He commanded. It will not. All other baptisms are a sin against God; because they substitute something else, that they think is as good, for what God commanded.

Obedying the spirit of a command is not obedience at all. Men argue today as Saul did that they have obeyed God because they think they have the spirit of His commands; but they haven't obeyed God at all. They have obeyed their own wills and walked in their own ways. You may obey the letter of a command without obeying the spirit of it and be a formalist or ritualist; but you can't obey the spirit of any command of God without obeying the letter of what God said.

Saul's Third Sin

Saul's third sin was the sin of the modernist. He whittled or tried to explain away that part of the Word of God that did not suit him. He didn't believe in verbal inspiration; that God

third definition is recorded in I John 3:4 and is stated in these words: "Sin is the transgression of the law." The fourth definition is found in I John 5:17 and it says: "All unrighteousness is sin." The fifth definition is recorded in James 4:17 and reads as follows: "Therefore to him that knoweth to do good and doeth it not, to him it is sin."

To think the thoughts of fools is sin. The fool wishes there were no God. To wish there were no God, or to wish that God were different in any of His attributes is sin.

We all have sinned. Our text declares it; observation confirms it, and experiences prove it. What shall we do about it? How shall it be done? How can we get rid of our sins? Let us consider some ways by which we cannot get rid of our sins.

1. By Confession. Can the sinner get rid of his sins by going to God or man and confessing that he is a sinner? Not unless God is an anarchist! God has sworn to punish sin and He will not violate His oath. The person who believes and teaches that God forgives the sins of an un-

(Continued on page seven)

chooses the very words to express His commands in, that will convey the exact meaning He wants conveyed, and then expects exact obedience to the letter of His commandments.

Saul, like the modernists, thought the thought or the substance of God's words was the main thing. It isn't. The very letter of God's commands reveals the substance thereof and God wants us to walk in exact obedience to what He commands.

Saul's Fourth Sin

Saul's fourth sin was pride. He thought because he was king of Israel he could take liberties with God's commands. How Samuel does rebuke him by reminding him how little he was in his own eyes and everybody else's before the Lord took hold of him; and how basely he had treated the God who had made him what he was. Some stinging rebuke was that.

Saul's Fifth Sin

Saul's fifth sin was in lying. He put the blame for his disobedience upon the people. Adam did that. And his posterity have been doing it ever since. But that does not lessen the sin. And God put the blame where it belonged and dealt with Saul; for he could have prevented it.

Saul's Sixth Sin

Saul's sixth sin is the sin of many rich men today. He thought God could be bribed. He thought that a big sacrifice would make God overlook his disobedience. It didn't. God thundered in his ears: "Behold to obey is better than sacrifice and to hearken than the fat of rams; for rebellion is as the sin of witchcraft and stubbornness as iniquity and idolatry."

There are no worse sins than disobedience to God's least commands and stubbornly trying to justify your self in your course, as Saul did. Many rich men think God can be bought like human courts. Men's money cannot buy God. Saul found it out to his everlasting disgrace.

Saul's Seventh Sin

Saul's seventh sin was in doing things for show. He wanted to show off by bringing Agag back with him and by the biggest sacrifice in Israel's history. God spurned such a sacrifice.

The Master says in Matt. 6 that no man ever gets any reward with God for anything he does for show. How that does hit and hit hard the W. M. U.'s that are reporting all their visits to the sick for show and the B. T. U.'s, whose programs are largely for show; and the blue and red S. S. contests for show; and the lodge parades and ritualistic burials for show; and all the other things we do for show.

Saul's Punishment

His sins were grievous. They must have been to have called forth such a severe punishment from God. God rejected him from being king; God cursed his posterity and descendants; God permitted Samuel, His prophet, to visit him no more; God sent an evil spirit to disturb him and make his days hideous and his nights more so; God turned his own boy against him and made his daughter thwart his plans; God made his reason totter and made him act like a madman. Oh, the severity of God at times in dealing with wilful disobedience in those whom He has honored!!!

FULFILLED PROPHECIES

It is well to study anew how many old Testament prophecies were fulfilled in one day—the day of the crucifixion of our Lord. We first give the events foretold, then the Scripture where foretold and then the Scripture telling of its fulfillment.

(Continued on page seven)

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MARCH 12, 1956

THE PARABLE OF THE TARES

Mt. 13:24-30; 36-43.

Memory Verse: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him, the iniquity of us all."—Isa. 53:6.

The Wheat-Field Over-Sown By The Enemy.

Mt. 13:23-30; 36-43.

On this parable, we have an authentic interpretation from the lips of our Lord Himself, as follows:

The Sower	The Son of God
The field	The world (not the church)
The enemy	The Devil
The tares	Sons of the wicked one
The harvest	The end of the age
The reapers	The Angels of God
The barn	Eternal blessedness with God

Christ originally sowed this world with good seed — His own children. Our first parents were pure and sinless. They were placed in a fertile field, in which there was not a single weed nor tare. Cf. Gen. 2:8-25.

The Devil is a living personality. He is not an abstract principle of evil. He is a real person. Cf. Acts 5:3; I Pet. 5:8.

The wicked far outnumber the righteous. The wicked are so numerous that they even threaten to destroy the righteous from the earth. Cf. Mt. 13:14; Isa. 51:2; Ps. 12:1.

In this parable we see the wonderful long-suffering and forbearance of God in permitting the tares to grow with the wheat. Worldly wisdom would say to root them up as fast as they appear. But God suffers long with the wicked. Cf. II Pet. 3:9; I Tim. 2:4; Ezek. 33:11.

God denies to the children of the kingdom the right to use force or persecution on those who differ in principles of religion. This has been a Baptist principle through the past twenty centuries.

Remember this is a kingdom and not a church parable. The field represents the world and not the church. While the wicked are to be permitted to live in the world, we are not to permit them to exist in our churches, for all heretics are to be excluded. Cf. I Cor. 5:11-13; II Thess. 3:6,14.

It is only for a season that the wicked are to dominate the earth. Cf. Ps. 37:35,36.

The world is not to be converted by the children of the kingdom before the coming of Christ. Since the tares continue to exist until the harvest, or final judgment, the Post-millennialists are absolutely wrong in contending for the entire conversion of the world before Christ comes. This shows the world will not be entirely converted even at the end of the millennium.

From this we learn that the Devil is God's ape. He tries to counterfeit everything that God does.

The Devil couldn't take away the seed in this instance. They have gone down into good honest hearts, and he cannot get at them. Due to this, he sows his own seed along-side. The Devil's best work is a good moral man for this is the Devil's counterfeit for Christianity.

The genuine and the counterfeit look very much alike as to outward appearances.

In reality, there is a tremendous difference in the wheat and the tare. One is a nutritious food; the other is a deadly poison. There is equally as much difference in a good moral man and a genuine Christian.

The dandel (tare) and wheat resemble each other so closely that it is impossible to distinguish one from the other until each "heads" for fruit. At the time of the harvest, they can be distinguished. At the time of spiritual harvest (the judgment) the wheat and the tares can then be rightly distinguished.

It is not required of the churches to convert the world before Jesus comes. We are to preach the Gospel as a witness to all nations though. Cf. Acts 1:8; Mt. 24:14.

At the close of the harvest age, Christ will thoroughly cleanse His floor. This earth will be completely cleansed from the presence of evil some day. Cf. II Pet. 3:10-13; Rev. 21:1. Some day the whole earth will be just like the Garden of Eden was. Cf. Isa. 35:1; Isa. 55:13.

The gathering of the tares into bundles will be at the close of the millennium. They will be immediately judged. The tares will continue to exist through the period of the millennium. The saints will reign over the tares with Christ for a thousand years. Cf. Rev. 20:4.

This foretells the separation of the wicked from the righteous. Such will take place. Then, how careful we should be as to our friendships, marriages, and relationships we form in the world.

The doom of the wicked. It does not say that they will be "burned up," but burned. Cf. II Thess. 1:7-9; Rev. 14:9,10; Rev. 20:11-15.

When the tares are destroyed, then the righteous shall shine out in their glory. What a golden age we shall enjoy when the tares are finally removed from the earth! May that day speedily come! Cf. Rom. 8:18; Prov. 24:4,5; Col. 3:4.

Sin

(Continued from page six)

Heavenly person upon confession, believes God is an unjust Judge (I John 1:9). God's law has been violated and justice demands punishment.

Shall the judge who presides on the bench release every criminal who comes before him just because the criminal admits that he is a criminal? Not unless he is a red-throat anarchist! For the judge has sworn to observe and uphold the law.

2. By Reformation? Can the sinner get rid of his sins by reforming. By giving up his sins? By living a better life? The popular idea today is to "quit your meanness and join the church." Some join the church without quitting their meanness. Is this the way to get rid of sin? If so, we had just as well destroy the statute books, burn down the court-houses, and discharge all the officers of the law.

A man might murder a mother and her five children and when he is arrested for the crime he decides to reform and live a better life. Should he be permitted to go free because he has decided to reform? Not unless we believe in anarchy!

3. By Obeying the Law? Can an unsaved sinner get rid of his sins by obeying the laws of God and man? Not if God's Word is true! And God's Word says: "By the deeds of the law shall no flesh be justified in his sight."—Romans 3:20.

Will a man who is guilty of stealing cows be free from the penalty of the laws of the land if he will just stop stealing them? If so men could steal until caught and then stop, and the law would have no power to punish them. The laws of our land require that past violation of the law be punished. This is true of God's law as stated in the Scriptures: "God requires that which is past." A person can't sin and then just

stop sinning and expect to escape the due penalty for his sins. The law of God must be upheld and justice must be meted out to the offenders. How, then, can a person get rid of his sins?

II. SUBSTITUTION. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord has laid on him the iniquity of us all."

Here is the secret — Substitution. Our sins were placed upon Him, and His righteousness was imputed to us. Peter says: "He himself bare our sins in his own body."—I Peter 2:24.

Sin must be punished, either in the sinner or in his substitute. Who can act as a substitute for sinful man? One man cannot act for another, for each man has his own sin-debt. One man, if he were sinless, could only pay for one other man's sins. There must be one who can pay for any number of men's sins. The only one who can satisfactorily act as a substitute for sinful man is the Lord Jesus Christ, who is both man and God, the God-Man. He was born without sin and lived free from sin. He, being man, can sympathize with us and understand the human side; being God He can understand the Divine side. His humanity enabled Him to suffer, and His deity made the suffering infinite in value.

The Scriptures say the wages of sin is death, and in order that the Lord Jesus Christ might pay the full price for our sins He had to die. There was no other way to settle the sin debt. The sinner must die or someone must die in his stead and for his sins. This is clearly taught in I Cor. 15:3. "Christ died for our sins according to the Scriptures." Again it is written, "He was delivered for our offenses, and raised again for our justification."—Romans 4:25.

That He acted as our substitute there can be no question raised if we accept the Word of God. "For he hath made him to be sin for us who knew no sin; that

we might be made the righteousness of God in Him."—II Cor. 5:21.

The same teaching is found in Genesis 22:12-13, where we are told that Isaac was bound and Abraham had lifted his knife to slay him when God forbade him and Abraham saw a ram entangled in the bushes and the ram was offered "in the stead of his son."

The sinner is under condemnation (John 3:18). He is awaiting execution (Acts 17:30-31). How can he escape? Isaiah 53:6: "The Lord has laid on him the iniquity of us all." How can the sinner escape? "He himself bare our sins in his own body." How can the sinner escape? "Believe on the Lord Jesus Christ and thou shalt be saved."

III. SATISFACTION. "He shall see of the travail of his soul and shall be satisfied."

The substitutionary death of Jesus Christ for His people satisfied God the Father. The death of Jesus Christ for our sins enabled God to remain "just and the justifier of him which believeth in Jesus."—Romans 3:26. Not only did the death of Jesus Christ satisfy God, but it also satisfies those who believe in Jesus, for it is written: "The work of righteousness is peace, the effect of righteousness is quietness and assurance forever."—Isaiah 32:17.

The person who is saved is satisfied with his salvation; while the person who is not satisfied, is almost certain to be a lost sinner.

Salvation produces peace with God: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5:1. Do you have peace with God? Do you have peace from an accusing conscience? If you do not, then trust Jesus Christ as your personal Saviour, "Who gave himself for us, that he might redeem us from all iniquity" (Titus 2:14), and God will save you.

How Should Is. 7:14 Have Been Translated In RSV?

by NOEL SMITH
Springfield, Mo.

(Portion of an address by Bro. Smith delivered at a mass meeting in Grace Baptist Church, Amarillo, Texas, and published in the BAPTIST BIBLE TRIBUNE, of which Bro. Smith is editor. The subject of the message was, "Donald Grey Barnhouse, The National Council And The Revised Standard Version.")

And now take the famous passage in Isaiah 7:14. There they have of course substituted "young woman" for "virgin." I ask the question: What was their authority for doing it?

There is no great mystery here. We know that the uniform interpretation of Isaiah 7:14, of Jews and Christians, through the first century was that Isaiah 7:14 referred to the virgin birth of Messiah. Take, for example, the Septuagint. In the third and second centuries B. C., Alexandrian Jews translated the Hebrew Old Testament into Greek. The translation was called the Septuagint. This translation was used in the days of our Lord and His apostles.

Bro. Barnhouse himself admits, as every honest scholar must admit, that in the Septuagint, Isaiah 7:14 means "virgin" and nothing else. Here is what Bro. Barnhouse says:

"It was this bias that caused the translators to render the word *almah* by 'young woman,' even though they knew, beyond question, that the translators of the Septuagint had rendered the word by the Greek *parthenos*, which could have no other translation than virgin."

And so, from early in the second century to as far back as the record goes, the uniform interpretation of Isaiah 7:14 was that the passage referred to the virgin birth of Messiah. The Jews themselves, until the second century, so interpreted it.

All right: Now where did the National Council's revisers get their authority for substituting "young woman" for "virgin" in that passage? That is a very important question.

We have the answer to that in the revisers' introduction to the Old Testament. I have it here in my hand. Here is a chapter written by Mr. Harry M. Orlinsky, the Jewish scholar on the Old Testament committee. Here on page 30 he tells us that early in the second century A. D., one Aquila translated the Old Testament into Greek, and that this Aquila avoided the Christological elements of the Old Testament. "Thus Aquila rendered the Hebrew word *haalmah* in Isaiah 7:14 literally, 'the young woman' in place of the word 'virgin' which Christians had substituted for it."

In the first place, Orlinsky is plainly lying about the Christians putting "virgin" there. There wasn't a Christian on earth when the Septuagint was translated. The Jews themselves put it there. And the Jews did not question it until Aquila made his translation.

Now: Who was Aquila? If we can answer that question, we shall have a good deal of very important information on the National Council's translation of

Isaiah 7:14.

Aquila was a Gentile pagan. He became a professing Christian. He gave up part of his idol worship, but he refused to give it all up. He was excommunicated. In order to square the score with the Christians, he allied himself with the unbelieving Jews and did everything he could to destroy the Christian faith. As Orlinsky has said, Aquila made a new translation, and in that translation he "avoided" the Christological element.

I challenge anybody on earth to show any authority behind that Gentile pagan for substituting "young woman" for "virgin." The Christological element in Isaiah 7:14 was a Gentile pagan—a hater of Christ and His people. (One of the best brochures that anybody has written against the Revised Standard Version is "The Battle of the Versions," by Prof. R. C. Foster of the Cincinnati Bible Seminary. Prof. Foster deals with this subject in great detail and in a scholarly way. A copy of the brochure may be available from the seminary, 2700 Glenway Avenue, Cincinnati 4, Ohio.)

You ask any defender of this National Council Bible where these revisers got their authority for substituting "young woman" for "virgin." Make them answer your question. Hold them to it. They will tell you that the Septuagint has *parthenos*. They will tell you *parthenos* can be translated "young woman."

You ask them to show you where the uniform Jewish and Christian interpretation of *parthenos* was not virgin until Aquila's translation. Make them answer these questions.



FULFILLED PROPHECIES

(Continued from page six)

1. Betrayal by a friend. Prophecy—Ps. 41:9, 55:12-14—Fulfillment—John 13:18-21.
2. Price. Prophecy—Zech. 11:12. Fulfillment—Matt. 26:14-15.
3. Potter's Field. Prophecy—Zech. 11:13. Fulfillment—Acts 1:18.
4. The Betrayer's Office. Prophecy—Psalm 69:25. Fulfillment—Acts 1:20.
5. Gethsemane. Prophecy—Psalm 22:14-15. Fulfillment—Luke 22:42-44.
6. Disciples Scattered. Prophecy—Zech. 13:7. Fulfillment—Matt. 26:31, 56.
7. Opened Not His Mouth. Prophecy—Isa. 53:4-8. Fulfillment—Matt. 27:12-14.
8. Smitten With A Rod. Prophecy—Mic. 5:1. Fulfillment—Matt. 27:30.
9. Reviled and Insulted. Prophecy—Isa. 50:6. Fulfillment—Matt. 26:67; 27:26; John 18:22.
10. Numbered With Transgressors. Prophecy—Isa. 53:12. Fulfillment. Mt. 27:38.
11. Wounded For Our Transgressions. Prophecy—Isa. 53:5. Fulfillment—Matt. 27:26.
12. Hands and Feet Pierced. Prophecy—Ps. 22:16, Zech. 12:10. Fulfillment—John 19:37.
13. Soldiers Gambled Over His Garments. Prophecy—Ps. 22:18. Fulfillment—John 13:24; Matt. 27:35.
14. Gall and Vinegar Given Him. Prophecy—Ps. 69:21. Fulfillment—Matt. 27:34.
15. Jesus Mocked While On (Continued on page eight)

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MARCH 3, 1956

From Death

(Continued from page one)
of the resurrection. See 2 Cor. 5:1-8. Paul says there that he does not desire to be "unclothed, but clothed upon." He seems to envision a "clothing" following the dissolution of the earthly tabernacle. Read also Rev. 6:9-11. There we have some Christian martyrs, and they are not asleep, but evidently in heaven, and note, it says: "And White Robes Were Given Unto Them." Then they were told to patiently wait the order of events that the Lord had in store. Do not the "white robes" connote temporary "garments"—a medium of expression—some put it that way, in which to make kind of a "body" if you want to put it that way, in which the believer shall be clothed until he receives his immortal body. The point we want to make is that the saved do not become mere "ghosts" floating around like mist. We shall exist in a state that "Is Far Better." That statement should assure us of the happiness of that state that is between death and resurrection.

4—The Scriptures Seem To Teach That The Saved In Heaven Shall Know What Is Taking Place Here On This Earth. Read Heb. 12:1-2 and ask, "who constitutes the cloud of witnesses spoken of there?" The answer is, "The heroes of faith, coupled with other believers." Read Matt. 17:1-8. One of the gospel writers tells us that Moses and Elijah spoke to Jesus concerning "his decease which he should accomplish at Jerusalem." What do we learn from the transfiguration scene?

(1) That the saved dead are not asleep. Moses and Elias were neither asleep, nor were they "walking in their sleep."

(2) We learn that they knew where Jerusalem was, and knew what was going to take place there? How did they know all this unless they were conscious of what was transpiring on the earth?

(3) We learn that the saved are recognizable, and that they retain their identity.

Also in the story of the Rich man and Lazarus, related in Luke 16: the rich man knew that Lazarus was on earth, and he knew that he had five brothers here, and he wanted them warned. All of this, evidence that he still knew what was taking place on this earth. No escape from this.

5—The Scriptures Teach What When Jesus Returns To The Region Above To Issue The Summons That Calls His People Up From The Earth To Meet Him. He will bring the spirits of the saved. I Thess. 5:14 says, "Even so them also which sleep in Jesus will God Bring With Him." What sleeps? The body of course. What does Jesus "bring with him?" The spirits of the saved. The sleeping body shall be raised, and body, soul, and spirit shall be rejoined. Thereafter we shall have our permanent bodies.

Where Will We Be from the time of the resurrection, until the time when Jesus shall come visibly to this earth "in power and great glory to reign?" Seemingly there is a period of several years involved here. Will the saved be back in Heaven—or will Jesus have some other place for this period? Anyhow, we can count on two great things taking place during this period. First there will occur the Judgment of Works, at which we shall be given rewards. Second, will be the Marriage Supper of the Lamb.

"I Should Like To Know"

(Continued from page one)
This means that sin is hearing imperfectly, hearing amiss, failing to hear—and all this willfully and deliberately. This un-

willingness to heed results in gross disobedience.

Sin is transgression. I John 3:4. This means the crossing of a forbidden line. It means going beyond the divine limits set by God's law. It means trespassing on property not your own.

Sin is ignorance. Heb. 9:7. The expression "errors of the people" literally means the sins of ignorance. However, this ignorance is an oversight that could have been avoided and a want of knowledge when we might and should have known better.

Sin is a loss. Rom. 11:12. When Israel fell, it was a diminishing of the fullness due—a loss of that which brings to God. This meant that sin merely resulted in a loss to Israel.

Sin is a debt. Matt. 6:12. We owe God our whole life. "We ought to obey God," said the apostle. When we sin, we become indebted thereby. It's a debt which must be paid either by the sinner through his suffering in hell, or by Jesus Christ on the cross.

Sin is worthlessness. Rom. 5:12. God even declares that by sin we become unprofitable. The lost sheep was of no profit to the shepherd as long as it was lost. So with the coin.

Sin is impurity. Rom. 1:24, I Tim. 1:9. It makes the soul unclean. It pollutes, defiles, and renders each individual morally and spiritually impure.

Sin is depravity. Rom. 1:29. It is badness of heart, malignity of spirit and baseness of actions. This is shown by the fact that man will not hesitate to go on uninterrupted in evil. Micah even refers to those who commit "Evil with both hands earnestly." Micah 7:3.

Sin is weakness. Rom. 6:19. The effect of a sinful nature is moral and spiritual powerlessness. Thus, the reason that man is incapable of fulfilling the divine requirements—his helplessness is caused by sin.

Sin is selfishness. Rom. 1:29. One of the marks of evil is a greedy desire to have what is not possessed. Covetousness is essentially an expression of sin and when the thing that is desired is wrong, the selfishness is still deeper and darker.

Sin is wandering. Rom. 1:29. Sometimes this is a going astray in thought, involving wrong opinion. Cf. Eph. 4:14. Sometimes it is a going astray in conduct showing wrong actions. Cf. James 5:20.

Sin is deceit. Eph. 4:22. Sin offers advantages, but it fails to substantiate them. Cf. Heb. 3:13. II Thess. 2:10. It may offer butter in a lordly dish, but behind are the nails and the hammer. Cf. Judges 4:21, 22. Jeremiah 17:9.

Sin is enmity. Rom. 8:7. It starts with rebellion and always expresses itself in hostility.

Sin is unbelief. Heb. 3:12. Of course, the supreme sin is lack of belief in Christ (John 16:9), because the opposite of unbelief, faith, is believing what God says. This is how sin originally entered human life. Cf. Gen 3:1-6. Rom. 14:23.

These are some of the mournfully numerous words which reveal sin in all its hideousness. The more they are studied, the more evident will be the conviction that sin is the abominable thing which God hates.

Church Discipline

(Continued from page one)
been dismissed! "I have this against you," says Christ.

That should answer every objection against church discipline, do you not think that Christ knows best how to rule His church? Do you not think our churches will prosper better by revising, altering or ignoring the Scriptures teaching the church to deal with the unruly and, when necessary, to dismiss them from membership? However, I will try and answer the several arguments commonly created against church discipline.

OBJECTION 1. THE CHURCH IS NOT TO CAST OFF PEOPLE, BUT TO LOVE THEM.

I answer that the church is to obey the written Word of God. The Word of God commands the church to "avoid" those causing division (Rom. 16:17); to "put away" its members causing public shame (I Cor. 5) and to withdraw fellowship from any of its members living "disorderly" lives (2 Thess. 3:6). Any love that will overlook such Scriptures is not Godly love. When the Apostle Paul commanded the church at Corinth to dismiss the member guilty of fornication he did so in the love of God. Paul loved the purity of the church and hated sin (see Psalm 97:10). To dismiss the impenitent from the church is no evidence of lacking the love of God, but every evidence that we do love Christ and His Church above each other.

OBJECTION 2. THE CHURCH IS TO BE PATIENT AND LONG-SUFFERING.

This, of course, is true; but how patient and longsuffering? Because a church will not put up with trouble makers and evil doers, is that a sign that it lacks patience? Let Christ answer you Himself. He praised the church at Ephesus because it could not bear them which were evil and even tried those claiming to be apostles. Did that disciplining church lack patience? To that Ephesian Church Christ also said: "I know thy works and thy labour and thy patience" (Rev. 2:2). Evidently patience means something altogether different than what some people would have it mean. And Christ repeats in the next verse: "And hast borne and hast patience." How much patience shall the church show toward transgressors? In the matter of personal differences between brethren the church is not to dismiss the offender until two previous visits have been made (see Matt. 18:15-17). In the case of disorderliness or division it would seem wise for the church to appoint a committee of deeply Spiritual people to visit the wayward one and restore him in the spirit and purpose of Gal. 6:1. In the event of outlandish sin, dismissal is demanded by the Spirit of God, it would seem, at once (I Cor. 5). That is the patience and time limit shown in the Scripture. Surely such cases should not be allowed to go on for months and drift into forgetfulness, without things being made right.

OBJECTION 3. DID NOT JESUS SAY TO LET THE TARES GROW AMONG THE WHEAT?

He did, in Matt. 13:24-30. But Christ was not teaching that we should allow wicked tares to hold membership in the church. He said that the tares should be allowed to grow with the wheat in

WHAT A DREADED SCOURGE!

LIQUOR

THE CRIMINAL LIQUOR FORCES

The liquor curse is on us now, And to its mandate shall we bow? The voters brought on us the curse, And what could there be any worse?

The dragon's mouth is open wide To ruin our boys on every side. The women of our country too, Are mingling with the drunken crew.

The girls are lured to liquor dens, That lead them to the white slave pens.

No friendly hand can reach them there, In answer to a mother's prayer.

Must we be baffled in the flight, And give up in the dreadful plight? Is there no respite, without war, To save the victims of the bar?

The liquor forces' hands are red With blood of innocence they have shed.

—ALMA WHITE.

FOR PARENTS WHO DRINK!

Some months ago a fatal accident, involving the lives of four young people, took place upon one of the nation's highways. The evidence that liquor was the culprit was found in the broken

the "field." Does the field here mean the local church? It does not. Jesus Christ should be allowed to explain His own parable, and He does, in Matt. 13:36-43. In v. 38 He says: "The field is the world!" not the church. Let the tares grow in the field means let the wicked live in the world. It does not mean let the wicked stay in the church. That would make Scripture contradict itself.

OBJECTION 4. DOES NOT THE SCRIPTURE CONDEMN DIOTREPHES FOR CHURCH DISCIPLINE? (3 John 9-10).

No, it does not! Rather does it condemn Diotrophes because it was not church discipline. The whole trouble there was it was not church discipline, but a one-man discipline. The church must dismiss its members by a majority vote, as I pointed out in my previous message, not some individual or board. That is why these matters must be brought before the church. This Diotrophes failed to do, but cast brethren out himself!

OBJECTION 5. DISMISSING DISORDERLY MEMBERS FROM THE CHURCH WILL CAUSE TROUBLE.

We admit this. A surgical operation on the body causes a lot of discomfort and trouble, but the corrupt member of the body endangers the whole body and must be cut out. Are we to obey God's written Word when it causes trouble? Do you save any trouble by allowing disorderly and corrupt members to stay in the church? They will cause you plenty of pain.

You will have trouble, if you obey the Lord in this matter, but you will also have peace! Isn't it significant that right after bidding the saints to "avoid" those who cause division (Rom. 16:17), the Spirit of God assures the believers that: "The God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" (Rom. 16:20). The God of peace! Likewise, in 2 Thess. 3:6 God commands the church to "withdraw" from every brother walking disorderly. That is a definite command of God and if you obey it you will, no doubt, cause some trouble. But isn't it assuring to such a church the Holy Spirit adds, in v. 16, "Now the Lord of peace Himself, give you peace always, by all means. The Lord be with you all."

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7). —Beck

whiskey bottles among the debris and mangled bodies of the four youthful victims.

The father of one of the girls in frenzied anguish over the untimely death of his beautiful daughter, threatened to kill the one who had provided the four young people with liquor, but upon going to the cupboard where he kept his supply of choice beverages, he found a note in his daughter's handwriting, as follows:

"Dad, we're taking along some of your good liquor . . . I know you won't mind." —The Baptist Beacon.

PARTNERS

Said a whiskey flask to a cigarette, "I'd like to make a good sized bet That I can get more scalps than you, Although your victims aren't so few."

Said the cigarette to the whiskey flask, "Well, that's easy as I could ask. For I give kids their downward start, Then you pitch in and do your part."

They come to you with burning thirst, But I'm the fellow that see's 'em first; So most of them should count for me. I'll take the bet, it's cinch de've see?"

Then the whiskey flask had this to say, "I never looked at the thing that way, But I confess you spoke the truth. 'Tis you who takes the foolish youth."

You fill his system with dope smoke, I mold him into a first-class soak. We work together far too well To quarrel for even a little spell.

So the whiskey flask and the cigarette Shook hands together and offered the bet, And away they sauntered side by side Hunting for victims far and wide.

In every corner of the nation, Partners in crime and ruination. So here's our warning, on the level, Shun them as you would the devil.

Fulfilled Prophecies

(Continued from page seven)
Cross.

- Prophecy—Ps. 22:7-8.
- Fulfillment—Matt. 27:39-43.
- 16. None of His Bones Broken.
- Prophecy—Ex. 12:46; Ps. 34:20.
- Fulfillment—John 19:33-36.
- 17. Forsaken by God.
- Prophecy—Ps. 22:1.
- Fulfillment—Matt. 27:46.
- 18. His Trust in God Scoffed At.
- Prophecy—Ps. 22:8.
- Fulfillment—Matt. 27:43.
- 19. His Agonizing Thirst.
- Prophecy—Ps. 69:21.
- Fulfillment—John 19:28.
- 20. Prayer For His Enemies.
- Prophecy—Isa. 53:12.
- Fulfillment—Luke 23:34.
- 1. Committal of His Spirit to His Father.
- Prophecy—Ps. 31:5.
- Fulfillment—Luke 23:46.
- 22. Died of Broken Heart.
- Prophecy—Ps. 22:14.
- Fulfillment—John 19:34-37.
- 23. Buried With the Rich.
- Prophecy—Isa. 53:9.
- Fulfillment—Matt. 27:57-60.

Said Aunt Dinah, "Dat gal has jes' 'nough 'ligion to make her mis'ble—too much to be happy at dances, and too little to be happy at pra'r meetin'" —Selected.

THE BOOKLET

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