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Too many testimonies to the religion of Jesus are like testimonies to the merits of patent medicine -- given by persons who never used it.

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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 CHURCH

By BOB L. ROSS

NOTE: This is the first of what we hope will be a series of articles on the above subject. I have in mind what I wish to write, but time is particularly pressing at this period, and no promise is made that these articles shall immediately follow one another. We realize that it perhaps would be a bit better if none of the articles were printed until all were written. However, we feel the need is so great that the articles should be published as the Lord enables each one to be prepared. If sufficient interest is manifested, it is possible that we will also make this series available in book form. May we hear from you?

Sovereign Grace

By James Payne

Ephesians 1:1-12

The first half of the first chapter of the epistle to the Ephesians is usually regarded as one of the bastions of Calvinism because it throws out in such bold relief the absolute sovereignty of God in matters of salvation. After he first bowed the knee to Jesus of Nazareth outside the gates of Damascus and prayed, "Lord, what wilt thou have me to do?" Paul's whole life was governed by the will of God. And Paul himself was happy that it should be so. His being, his salvation, his journeyings and his witness are all attributed to the will of God. So here, as in other of his epistles, he begins, "Paul, an apostle of Jesus Christ by the will of God," and he seems to delight throughout the whole chapter in exalting the Divine will as both

the cause and end of the whole scheme of salvation.

It is well to notice to whom Paul addresses this epistle—"to the saints . . . and to the faithful in Christ Jesus." If we are among Christ's sanctified ones, this will be made manifest by our faithfulness to Him. And upon such characters rest the stupendous blessings to which the apostle subsequently refers. Such, he says, are "blessed with all spiritual blessings in heavenly places in Christ." All spiritual blessings belong to them, and these are vested in Jesus Christ to be made available to meet their accruing needs. So on another occasion he speaks of the "grace which was given us in Christ Jesus before the world began" (II Tim. 1:9). He therefore exhorts Timothy to "be strong in the grace that is in Christ Jesus." Grace in us should never be the measure of our re-

sources but we should keep in mind that God has from eternity made His beloved Son the grand repository of Divine grace for the needs of all His children through all time.

Of all spiritual blessings Paul then proceeds to show the source. We are "blessed . . . according as he hath chosen us . . . before the foundation of the world." **The Lord Chose His people in Christ and having chosen them He blessed them with every spiritual blessing.** But we would note here to what He has chosen us. From other Scriptures we learn that the Lord chose His people to salvation, and to fruit-bearing; but here they are said to be chosen unto holiness—"that we should be holy and without blame before him in love." The great, all-absorbing desire of Paul's life was, in his own words, "that I may (Continued on page 2, column 3)

Chapter 1

"EKKLESIA" -- THE CHURCH

G. D. Boardman, of last century fame, stated: "What is the church? is the great problem of this century." Is it any less a problem in our twentieth century? Generally speaking, we doubt that it is. In fact, this is a problem that faces every generation, and this is because Satan is always on hand to offer a flurry of false ideas and notions for our adoption instead of truth. However, the truth can be found if we seek for it earnestly, asking God's Spirit to lead and teach us. God's Word is sufficient, and contains the truth for us on all doctrines, including this one of the church.

The Importance of Word Meanings

What the writers of the Scriptures, and the Holy Spirit in a more definite sense, meant to convey to God's people is certainly that which is expressed in the words used in the various letters and accounts which compose God's inspired volume. Ideas which do not truly arise from the words of the Bible are the ideas of some one other than the writer and the Holy Spirit, who inspired the words written. A perverted word or a false concept of the meaning of a word will lead to a false understanding of what is actually expressed.

It is necessary, therefore, that the student of God's Word (Continued on page two)

Satan's Counterfeits, No. 12--

The Devil's Counterfeit Consecration

By ROY MASON

Christian people should lead lives of separation and consecration. Lack of this today results in worldly churches whose members are very little different from the people of the world. The Bible plainly commands a separated life. We read (Acts 13:2) that the Lord "separated" Paul and Barnabas to serve as missionaries. The Scripture exhortation, "Come ye out from among them and be ye separate" can be applied to the life of any Christian.

Now it is possible for a person to be separated from the world and yet fail to be consecrated unto God. The hermit is a separated person. He gets clean away from the world, but he may be merely selfish—not consecrated. Many times people have lived lives in which they abstained from the various worldly practices of others, but they had no deep love for the Lord, nor did they serve him in any worthy way. A good example of consecration is found in Acts 21:13, where Paul is re-

corded as saying, "I am ready not to be bound only, but also to die . . . for the name of the Lord Jesus."

As in all other things Christian, Satan has some counterfeits to take the place of real, genuine consecration. Let us note some of these counterfeits.

1—CONSECRATION TO "DOCTRINE." This is one of the most delusive things that the devil ever used to deceive. There are people who come to love "doctrine" for the sake of doctrine. It is an end in itself. We recall a man who was devoted to the doctrine of salvation by grace, and he loved to get hold of a Campbellite and to devour him in argument, yet he let his children grow up unevangelized and unsaved. He never sought to win anybody to the Lord. His specialty was argumentation. Some (Continued on page 8, column 4)

EVILS OF THE "MOURNER'S BENCH"

By H. B. TAYLOR, Sr.

EDITORIAL NOTE: This article appeared several years ago in "News & Truths." Its truth is still needed today, so we here-with reprint it in TBE.

QUESTIONS FROM A "MOURNER'S BENCH-ITE"

1. Can an accountable sinner be saved without hearing, looking, reasoning, yielding, turning, forsaking, coming, seeking, praying, sorrowing, repenting or believing?
2. If so, please name the ones that can be left out?
3. Isn't Godly sorrow mourning?
4. Isn't it an altar of prayer and a mourner's bench wherever the sinner prays and mourns?
5. If the altar work, including the mourner's bench, is salvation by works, why do Campbellites fight it so hard?
6. Do Catholics have revivals and use the mourner's bench?
7. Isn't it fact that you have been inviting sinners forward for prayer in your own church?

ANSWERS

1. In the first question the querist has "yielding" and "seeking" as if they were synonymous. If a man is yielding he isn't seeking. Yet the querist puts yielding before seeking. That is like a Campbellite putting faith before repentance. That is a sample of his legalism and reveals that his whole system is based on the energy of the flesh and not on the power of the Spirit. **Was Paul seeking Christ when he was found by Christ on the road to Damascus?** Do those who are born again seek Christ or does Christ seek them and they yield to Him? The Bible says: "I was found of them that sought Me not" and that has special reference to the Gentiles—the very folk to whom these questions and answers apply. (See Romans 10:20).

The Gospel of John is the only book in the New Testament that was written to sinners. Most any book in the Bible will tell a sinner how to be saved; but John's Gospel was written especially to

folk who were not believers to bring them to believe in Jesus. (John 20:31). In that Gospel the Master puts the emphasis on receiving and believing, not seeking.

2. **Godly sorrow** is not the kind of mourning you have at a mourner's bench. The kind of mourning you have at the mourner's bench in so-called altar services is the kind that Paul describes in 2 Corinthians 7:10, which he calls the sorrow of the world and he says that kind works death. The whole appeal of the mourner's bench is to "feelings," and "feelings" as used and appealed to in altar services are wholly of the flesh; sob-stuff. When Christ is held up before the sinner, the whole appeal is to faith, not feeling, not to the emotions. That is the curse of the "altar" work, so-called. The Bible knows nothing of an "altar" in the New Testament. That is Roman Catholicism.

But back to what we started to say. The mourner's bench makes its appeal to the feelings, and when the sinner has wept until he can weep no more and from sheer exhaustion quits, they tell (Continued on page 6, column 3)

The Baptist Examiner Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

By JOHN R. GILPIN

"THE COVERING, BOARDS, AND VEIL"

place from the Holy of Holies.

I

THE BOARDS.

The solid framework of the tabernacle was composed of forty-eight boards. There were twenty boards on the north side, twenty boards on the south side, and eight boards on the west side. To be sure, on the east side there were no boards at all, because there was the covering of the curtains whereby one entered into the tabernacle.

These boards were fifteen feet long and twenty-seven inches wide, and stood side by side, as close as could be fitted. They were made of accacia wood, which was an incorruptible wood.

Now, beloved, those boards being made of accacia wood naturally represent the perfect humanity of our Lord Jesus Christ. The boards were perfect and incorruptible, and they tell us that the Son of God was the possessor of an incorruptible humanity.

The Psalmist David declares this to be true, for we read: "Thou art my God from my mother's belly."—Psa. 22:10.

None but Jesus Christ could have made that statement. All the balance of us are corrupt and depraved, and none of us could say that from the hour of our birth God was our God. Jesus Christ, from the hour of His birth, never sinned one time. He (Continued on page 3, column 1)

CROOKED PALM TREES

"Upright as the palm tree" is an accurate proverbial expression, yet we have seen many palms which have been crooked and twisted as if they suffered from spinal curvature. Did these disprove the general statement? Far from it. "Upright as a palm tree" is a perfectly correct expression.

In the same way it is true that Christians are the excellent of the earth, though there are some among them who are far from being worthy examples. The exceptions cannot justly be made to disprove the rule. It is only prejudice which would quote one or two failures against a whole community. Candor does not permit us to condemn a class because of a remnant who dishonor it.

No one says that the palm is a crooked tree because here and there one may be contorted, and only those who are unjust will say that Christians are cants and hypocrites because occasionally some professors are found to be so.—C. H. S.

ANSWERING A FOOL

"Do you really believe that an ass ever spoke to Balaam?" queried a man who prided himself on his intellect.

Coleridge, to whom the question was put, reflected: "My friend, I have no doubt whatever, that the story is true. I have been spoken to in the same way myself." The man of the inquiring mind retired for meditation.

He was answered according to his folly, which is often as good a form of reply as such quibblers deserve. Much of the beauty of the answer lay in the courtesy which said so little but meant so much. A hard word becomes all the harder by being softly spoken. To have called the man an ass would have shown great weakness, and betrayed warm temper, but Coleridge worded his remark well, and left the hearer to find out the sting for himself. Here is a lesson of practical common sense which those who deal with skeptics should do well to learn.—C. H. S.

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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The Church

(Continued from page one)

and he who would know the truth—and especially he who would teach others—to carefully consider the meaning of the language of the Bible. We must be certain of what is truly meant by a word, phrase, or sentence before we can conclude that a particular doctrine or precept is set forth. Certainly, if this fact had been considered and **abided by** by those who have sought to know and to teach the truth concerning the church, we would not have so many different concepts in the world today.

To illustrate this principle, we will briefly cite a few words used in the inspired volume that are today taken to mean or refer to that which is actually foreign to the Bible itself, not merely the particular words. In the thinking of the average person, the word "**saint**" designates one who occupies a high position in Heaven; and even the dictionary will give that definition, along with others, too, of course. But this idea of a saint is foreign to the Bible. In the Bible, every believer is a saint, not just some in Heaven. Then from where has this idea come? From Roman Catholicism. Is it not Romanism that does the "canonizing" of "saints"?

The word "**baptize**" is likewise distorted. The word in the Bible means "to dip," or "to immerse," as Greek scholars have long ago demonstrated conclusively. But today sprinkling and pouring are often referred to as "baptism."

Take another word, the word "**bishop**." This term applies to the same office as the word "pastor," so far as Bible usage is concerned. But many today consider a bishop one who is above pastors and churches. This is the idea of Romanists, Methodists, and Episcopalians.

Misconceptions of the Church

As these words of the Bible, and many more that might be mentioned, have been misused and misunderstood, so has the word "church." It has come to mean many different things to many different people.

It can safely be said that the majority of people think of the church as being a **material building**. The Bible nowhere so uses the word; in fact, while Christians met together in material buildings in New Testament times, there were no elaborate buildings set apart for that purpose as we know them today. We find that some met in the homes of certain folk, but not in "church buildings." No, the Bible does not use the word "church" to refer to a material building.

Others hold the idea of the church as being **all the professedly Christian denominations**, and that each denomination is a "branch" of the one big church. But this is not the doctrine of the Bible. There were no organized denominations, as we know them today, in New Testament times. So it is foolish to think that the word "church" was ever used in this sense.

Then there is the Roman Catholic notion that the church is a **universal, visible organized church** with a "pope" as head. When Romanists use the word "church," they have reference to this idea. But this, too, is not how the word is used in the Bible.

There is also a common notion that an **organized denomination is a church**. We hear people speak of "The Methodist Church," "The Presbyterian Church," "The Baptist Church," etc. But the word "church," as it is used in the Bible, will not bear such a use, as we shall shortly see.

(Continued on page five)

Sovereign Grace

(Continued from page one)

apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12). And if we have in fact been chosen and apprehended of the Lord to be holy and without blame before Him, the great desire of our life will be to attain to that holiness. Now we mourn because while the love of God to us is pure and perfect, ours to Him is often marred by unholy thoughts and sinful blemishes; but the ultimate fruit of His sovereign election will be to enable us to love Him with the same spotless holiness that characterizes His eternal love to us.

Having thus chosen us in Christ, He has **predestinated** us unto the adoption of children by Jesus Christ to Himself. Here again, we do well to note to **what** we are predestinated. We may so easily become satisfied with the general idea that we are predestinated to Heaven as to miss entirely the real substance of this blessing of predestination. We are predestinated to be adopted into God's family. The Apostle in Romans 8:29 writes: "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." We, God's adopted sons, are to be made like unto His only begotten Son and are joint heirs with Him. Moreover, the Lord has predestinated us to be adopted as His children to **Himself**. He has not only placed us among His family but He intends also to receive us into His home and so shall we ever be with the Lord. "In my Father's house," said Jesus, "are many mansions . . . I go to prepare a place for you" (John 14:2).

Predestination means that the **destination is settled before the start**. A simple illustration is that of a bus at the station. The destination of the bus is shown thereon before the journey is commenced and no one doubts that it will reach the place indicated. It is predestinated. Such predestination, however, may miscarry owing to human limitations but there is no such uncertainty with regard to the souls whom the omnipotent Jehovah has predestinated to His eternal glory.

The position accorded to the act of predestination in this chapter and in Romans 8 shows clearly that the foreknowledge of that chapter is something more than mere pre-science and is one and the same thing with the electing love of God brought before us here. Paul declares in Ephesians that we were chosen, and predestinated unto adoption, whilst in Romans he says, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." The ultimate fruit of this blessed foreknowledge is the sharing of His eternal glory for "whom he did foreknow . . . them he also glorified."

The measure of this predestination is the good pleasure of God's will. He "worketh all things after the counsel of his own will," but it was the appointment of His chosen people to **eternal security**, which gave Him good pleasure in the performance of that will. That same predestination which secured eternal holiness to the people of His choice brought joy to the heart of God. It pleased Him. And because the implementing of this predestination meant eventually the suffering and death of His only begotten Son, it pleased Jehovah to **bruise Him**. Surely the love of the Father in sending His Son to suffer and die for those whom He loved is only matched by the love of the Son in becoming "obedient unto

"I Should Like to Know"

1. Were Jacob and Esau twins? Yes. Read Gen. 25:22-26.

2. Do you believe in demon possession? Definitely so. The examples in the Bible show us what it is like to be demon possessed. Also, the Bible indicates that those who propagate false doctrine are demon possessed, II Cor. 11:13-15, I John 4:1.

3. Would you cite an example of demon possession in our time? It is likely that the women preachers of our time are about as demon-possessed as anyone. We cite this one example, and it is, we think, a conservative one.

4. What do you think of Women's Missionary Societies? There are a number of things women can do for the missionaries, their children, the sick and orphans on the field. How can this be done in conjunction with the church, and women still keep their places in the church?

The ordinary Women's Missionary Society is unscriptural. But, as you say, there are many things women can do that are of great help to the missionary. There should be no problem about this, if the women really want to help and really want to be scriptural. Let all things be authorized by and done in the name of the church. The church is God's missionary society. The women are to work through it, not organize a separate one. There is no reason why Christian women can't do this, if everything is done orderly.

5. What do you think of a Baptist church that gives its deacons books of instructions (written by Baptists) instead of using the Bi-

ble? It says women should take part in the church as deacons.

There is nothing wrong in giving deacons good books. In fact, we wish a lot of deacons would take time to read up on a few things they should know. But we doubt that a book which recommended women deaconesses would be the kind of book to give to anyone.

6. Do you believe that the Lord is with a Baptist church that grows rapidly under any conditions?

It is according to what kind of doctrine the church is preaching. We do not believe the Lord is with these Arminian churches that seemingly sprout up overnight. "Decisionism" and high pressure methods are responsible for such churches.

7. What do you think a person should do that can't find a sound Baptist church anywhere in driving distance of his home?

(1). Place your membership in some church and support its work, although you can't attend it often.

(2). Pray to the Lord about sending a preacher to organize a church in such a spiritually dry community.

(3). Conduct your own worship service on the Lord's Day. Read the Bible, have prayer, and teach a Bible lesson to your family.

8. Do you believe that those in Heaven can see what's going on on earth?

Hebrews 12:1 says that we are compassed about with a great cloud of witnesses ("spectators"). This would perhaps indicate that the saints in Glory are spectators of things on earth.

death, even the death of the cross" (Phil. 2:8).

The grand object of this predestination was the praise of the glory of God's grace. That which begins in the grace of God issues in His glory and all the glory which will be manifest when Christ and His redeemed people are glorified together will be seen to flow from His sovereign grace. It will therefore be "the glory of His grace." And so in the ages to come God will show "the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7), and thus from the myriads of angelic beings He will attract a ceaseless flow of praise—the praise of the glory of His grace. Surely there is nothing more glorious than the grace of God.

In this matchless grace He has made us "accepted in the beloved." The word is from the same root—He has made us **engraved** in the beloved. The supreme object of God's work from the beginning was the glory of His grace, to which object our salvation was complementary. We were enfolded in the everlasting purposes of God's grace and so shall be eternally "to the praise of his glory." The knowledge of this humbles us while it should make us the more determined to apprehend that for which also we are apprehended of Christ Jesus.

All that Paul has referred to so far was accomplished **before the foundation of the world**. The choice to resultant holiness; the predestination to consequent relationship; the acceptance of the chosen ones in God's beloved Son; all was done and approved by the triune Jehovah.

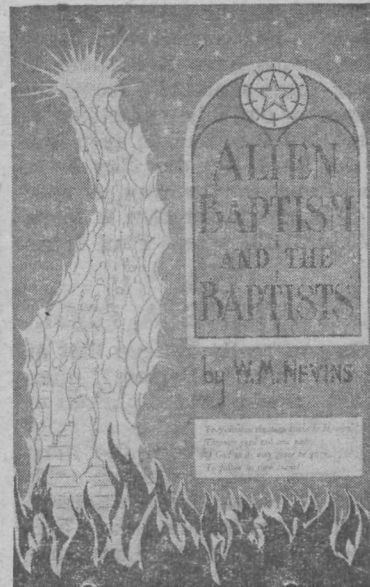
Now Paul proceeds to unfold God's further purposes of grace made manifest in time. In the Beloved One we have **redemption**. This pre-supposes the fall which is not, however, here mentioned specifically. Being sold under sin we must needs be redeemed if we are to inherit that glory to which we were predestined. Hence the necessity of Christ's redemptive work. By becoming the surety of

His people He accepted the obligation of bringing them to glory and consequently of removing every hindrance that lay in the way. Sin, therefore, must be removed and the sinner redeemed. "It became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. 2:10).

(Continued on page 5, column 2)

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"The Tabernacle"

(Continued from page one)
never had a sinful thought, nor did one thing that was wrong.

As those boards that made up the framework of the tabernacle were made of incorruptible wood, so my Lord Jesus Christ was the possessor of an incorruptible, perfect human nature.

"And the angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also THAT HOLY THING which shall be born of thee shall be called the Son of God."—Luke 1:35.

Here the angel told Mary that she was to give birth to a child, miraculously and supernaturally, and Jesus is spoken of as "that holy thing."

I would remind you that Jesus Christ from the very hour of birth was holy in every particular. He had an incorruptible human nature, corresponding to the incorruptible boards made of accacia trees, making up the framework of the tabernacle.

Listen again:

"For he hath made him who knew no sin; to be sin for us, that we might be made the righteousness of God in him."—II Cor. 5:21.

Beloved, it thrills my heart whenever I remember that Jesus was perfect. Therefore, He is able to be my Saviour. If He had sinned one time, He couldn't have been my Saviour. He would have needed a Saviour Himself. But He didn't have one single sin. Therefore, Jesus was qualified and capable of being my Saviour and my Redeemer.

The sinlessness of the Lord Jesus Christ is emphasized throughout the Bible. Listen:

"For we have not a high priest which cannot be touched with

the feeling of our infirmities; but was in all points tempted like as we are, YET WITHOUT SIN."—Heb. 4:15.

"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. 7:26.

These verses and many others which I might read to you, would tell us one truth, that Jesus Christ was holy and harmless, and was perfect in His human nature. It would tell us that as the boards that made up the framework of the tabernacle were made of incorruptible accacia wood, so Jesus had an incorruptible human nature.

As I stand inside the tabernacle and observe the boards that make up the tabernacle, I am brought face to face with this fact, that the boards had been covered over with gold.

"And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold."—Ex. 36:34.

As I stand there and look at those boards, I realize that they are made of two materials—wood overlaid with gold. This would tell me of the two-fold nature of the Lord Jesus Christ, that when He was here in this world, He was not only man, but God; He was not only God, but man. He had the nature of God, and He had the nature of man.

As the boards that made up the tabernacle were composed of two substances, wood and gold, so my Lord Jesus Christ had two natures, the nature of man and the nature of God Himself.

In the Word of God, He is spoken of as God and man.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

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J. R. GRAVES

By His Son-in-Law, the Late
O. L. HAILEY

This series of articles will appear in TBE shortly.
Don't miss it!

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

The Lord Jesus Christ was every bit God, and He was every bit man. He had a two-fold nature, and as a two-fold being, He represented God perfectly and represented man perfectly when He was here within this world. Not one bit of His God-head did He lose in becoming man, but He continued to be God and man at the same time.

I often think of that man who dons a diver's uniform and goes down in the water and then comes back and lays off his diver's uniform. When he steps out of his uniform, he is the same man that got into it.

Beloved, Jesus Christ was God in Heaven, but He put on Himself the likeness of man and came down into this world and lived. One day He laid aside the robe of humanity and went back to the Father. He was the same God, beloved, as when He was here. He had two natures just like the boards of the tabernacle were made of two materials.

These boards that went to make up the framework of the tabernacle were once statelike trees. Imagine the size of those boards—twenty-seven inches wide and fifteen feet tall. There were forty-eight of these boards, which meant, in all probability, that forty-eight trees had to be cut to the ground in order to get these boards. As that mighty tree falls to the ground, a tree has had to give its life in order that a board might be had for the tabernacle.

Beloved, I can tell you something greater than the cutting down of a tree. Jesus Christ, God's Son, had to be cut down. As a tree had to give its life in order that a board might be had, so Jesus Christ had to give His life. He had to become a Substitute in order that the Son of God might become our Saviour.

Come with me to Calvary and see the Lord Jesus Christ dying upon the Cross. He didn't die because He deserved to die. There wasn't one single sin in the Lord Jesus Christ. The Word of God tells us why He died.

"Christ died for our sin."—I Cor. 15:3.

As the tree was cut down in order to produce a board, so the Lord Jesus Christ was cut down to become a sacrifice in order that you and I might be saved from our sins. Christ died for our sins.

II

THE BARS.

The boards of the tabernacle were held together by bars.

"And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars; and thou shalt overlay the bars with gold."—Ex. 26:26-29.

There were fifteen of these bars, covered with gold, that held together the framework of the tabernacle. The tabernacle was God Almighty's meeting place with man, and it was the bars that held that tabernacle together.

Likewise, God's meeting place with the sinner is held together by the Lord Jesus Christ.

"And he is before all things, and by him all things consist."—Col. 1:17.

Everything about the tabernacle pointed to God, and even these bars that held it all together tell us that Jesus Christ holds together our meeting place with God.

III

THE FOUNDATION OF SOCKETS OF SILVER.

There were a number of sockets of silver that were put down on the ground at the end of each board. Two of the sockets were put underneath each of the boards, and four were put under-

neath the pillars that supported the veil, making 100 of these sockets in all.

It is interesting to notice where they got the silver for the making of these sockets. Every Jew had to give as atonement money a half shekel of silver each year. Listen:

"And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty garahs:) a half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less, than half a shekel when they give an offering unto the Lord, to make an atonement for your souls."—Ex. 30:11-15.

Beloved, they got the silver for the foundation of this tabernacle from the atonement money that was received by taxation.

The silver that was used for this foundation was worth about one hundred talents. A talent of silver is worth approximately \$1,700.00, which would tell us that these one hundred sockets of silver cost about \$170,000.00. Beloved, that is a costly foundation.

Do you know the cost of the foundation of my Christian experience? It cost the precious blood of the Lord Jesus Christ. It was costly to have a foundation under this tabernacle, and it is costly for you and me to have the right kind of foundation, which is the Lord Jesus Christ.

Suppose they had set these boards down just on the sand. The shifting sands of the desert wouldn't afford a foundation that was secure enough.

Beloved, there are a lot of shifting sands today that people try to build their Christian experience upon. As the shifting sands of the desert back there couldn't afford a foundation for the building of the tabernacle, so, my brother, the shifting sands of baptism, or of church membership, or of reformation, or of good works can't form a foundation on which to build your Christian experience. It costs to have the right kind of foundation. While it did not cost me anything to have Jesus Christ become my Saviour, it cost God the precious blood of His Son, that I might have the proper foundation in the Lord Jesus Christ.

There was just one foundation put under the whole tabernacle. Beloved, there is just one foundation for you and me, and that is the Lord Jesus Christ. Paul said:

"For other foundation can no man lay than that is laid, which is Jesus Christ."—I Cor. 3:11.

You can try baptism, you can try church membership, you can try good works, you can try reformation, you can try penance, you can try anything and everything that you want, but it will be a poor foundation. Beloved, there is just one foundation, and that is the Lord Jesus Christ.

As the song says:

"My hope is built on nothing less Than Jesus' blood and righteousness;

I dare not trust the sweetest frame, But wholly lean on Jesus' name.

On Christ, the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand."

Beloved, what kind of a foundation does your Christian experience rest upon today? Is your foundation the Lord Jesus Christ, or are you trying to build the superstructure of your life and Christian experience on some flimsy foundation, such as reformation or church membership?

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There was just one foundation that would do for this tabernacle, and there is just one foundation for you and me, and that is the Lord Jesus Christ Himself.

V

THE COVERINGS.

As I stand there inside the tabernacle, I see that it is covered over with the most beautiful and most exquisite curtains that could be imagined—curtains of fine twined linen, curtains of goat's hair, curtains of ram's skins. From the outside could be seen the top-most curtain, made of badger's skins. What was the meaning of these curtains?

Those curtains of fine twined linen were blue and scarlet and purple. The blue, of course, was to tell us that the Lord Jesus Christ came from Heaven. The scarlet was to tell us that the Lord Jesus Christ was also from the earth. The purple, which is formed by the combination of blue and scarlet, was to tell us that Jesus Christ is both human and Divine.

As we look at that outside curtain, made of badger's skins, there is nothing beautiful about it. It was most unattractive and practically of no value. You might say that it was repulsive. However, when you get on the inside and look up and see the beauty of that fine twined linen, you would realize then that there is a tremendous contrast between the covering on the outside and that on the inside.

Sinner friend, as you stand on the outside and look at Jesus Christ before you are saved, there isn't anything about Him that would interest or attract you. (Continued on page 5, column 1)

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"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

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

A Newspaperman Tells Of The Heathen Origin Of Christmas And Its Trimmings

By HOWARD BENEDICT

EDITORIAL NOTE: The following article from the *Shelby (N. C.) DAILY STAR* tells more truth about Christmas than most preachers ever tell.

ON CHRISTMAS DAY we honor the birth of Christ with hymns and prayers. But many of the traditional customs of this holiday—the greenery, gaiety, fine foods and gifts—derive from our pagan ancestors.

Behind all of our customs lie legends, some predating the Nativity. In the clatter that frequently accompanies Christmas today, these stories which come from many lands are all but forgotten. Here are some of them:

CHRISTMAS DAY: The exact day of Christ's birth is not known, perhaps because no one thought of celebrating it until 400 years after He died. The Christians decided on Dec. 25 to counteract the revelries of the Roman celebration of Saturnalia, which extended from Dec. 17 to 24. The Saturnalia, which originated before the birth of Christ, honored the god Saturn, the sower. It was a time of uproarious feasting, dancing and games, which the Christians detested because they considered Christmas a time for religion.

SANTA CLAUS involves from the legendary St. Nicholas, a 4th Century bishop of Asia Minor who went from door to door on a white horse, leaving gifts for the good children and switches for the bad. Changed by continents and generations, St. Nicholas has assumed many names and shapes, such as Father Christmas in Finland, Pere Noel in France, a witch named Befana in Italy and Kriss Kringle in Germany. America's Santa Claus was first pictured as a jolly, rosy faced old fellow by the cartoonist Thomas Nast in the late 19th Century. Clement Clark Moore's famous poem, "The Night Before Christmas," helped perpetuate this picture.

THE CRECHE: St. Francis of Assisi is believed to have arranged the first Nativity scene, setting it up in a church in Greccio, Italy, in 1223. He used live cattle and donkeys and life-size images of the Christ Child, Joseph and Mary. Soon, the use of small figurines to represent the Nativity swept the Christian world.

MISTLETOE: In ancient Gaul and Britain, mistletoe was worshipped by the Druids, a religious society that existed 200 years before Christ. During winter celebrations, a Druid priest would climb a tree where Mistletoe grew and cut it with a golden sickle, allowing it to fall into a white cloth so it would not touch the ground. Two white oxen then were sacrificed and the mistletoe was distributed to the people to be hung in their homes. Mistletoe was considered a symbol of peace and good fortune and whenever enemies met beneath it they dropped their weapons and embraced.

GIFT-GIVING was a popular

custom of the Romans during Saturnalia. The most common gifts of this time were statuettes made in the likeness of a god.

BELLS: The Romans also used bells to discourage evil spirits. In early Britain—and in some parts of Europe today—bells were rung for an hour on Christmas Eve to announce the death of the devil. Then at midnight, great joyous peals signaled the birth of Christ.

CAROLS: We also trace the original Christmas carols to St. Francis of Assisi. Hymns were a part of the early Christian ceremonies, but St. Francis believed in moderate Christmas gaiety and introduced sprightly carols which were modeled on the chorale, a French form of song and dance.

CANDLES derive from an old Irish custom of putting a lighted candle in the window on Christmas Eve to light the Holy Family's way. The candles denote a house where the Holy Family would have been welcomed, not turned away as at the inns in Bethlehem.

HOLLY AND EVERGREEN also come from the Roman Saturnalia. By trimming their homes with this greenery, the Romans believed they could keep out evil spirits. The Christians at first rejected the custom, but later adopted it reluctantly because an untrimmed house marked them as Christians and next in line for the gladiators.

CHRISTMAS TREE: There are many stories about the origin of the Christmas tree. The one most frequently heard is that Martin Luther lighted the first Christmas tree in Germany about 1530 to memorialize the beauty of winter starlight.

CHRISTMAS CARDS were first published commercially in London in 1846 at the request of Sir Henry Cole, owner of an art shop. They pictured a happy family enjoying a Christmas drink.

Be A Whole Man

John Joseph Gurney wrote to his son, "Be a whole man at everything. At Latin, be a whole man to Latin; at geometry or history, be a whole man to geometry or history; at play, be a whole man to play; at washing and dressing, be a whole man to washing and dressing; above all, at meeting, be a whole man to worship."

We would earnestly enforce the good Quaker's advice. Whatever is worth doing is worth doing well. God deserves to be served with our very best. When we put forth all our powers we shall do none too well; therefore, whatever we do let us do it heartily. Be a whole man in praying, preaching, teaching, giving, hearing, or praising.

It is a silly thing to make two bites of a cherry, and our whole manhood is really so small a thing in the service of God that to divide it is absurd.—C.H.S.

Child Evangelism

Children should be converted. They should be taken into the church when converted and should be trained in the service of Christ. One of our great sins in the past has been that we let children grow up and become hardened in sin before making any effort to get them converted. Childhood is the best time to reach people with the Gospel of

THE GOD THAT HATES

The God of the Bible is a great hater. He hates every abominable thing in His whole creation—that man has made hateful and does not mince words in saying so. The soft, sentimental preaching of love, so common today, is a caricature of the God of the Bible. That kind of a preacher or Baptist is among the objects of Jehovah's hate. All such are destitute of the grace of God and need to be born from above. The Bible has much to say about abominable things, which God hates—too much to be said in one or two short messages.

"Howbeit I sent unto you all My servants the prophets, rising early and sending them, saying: Oh, do not this abominable thing, that I hate." Jer. 44:4. Now what was "this abominable thing," which Jeremiah specially mentions as being hateful to God? Idolatry and burning incense to heathen gods. All "Easter" worship, "Christmas" observance, and all lodge worship belong to the abominable things, which God hates. God hates all "Easter" worship because "Easter" and all things connected therewith came from the heathen and the Roman Catholics. So did "Christmas." All lodge worship is hateful to God because all lodges forbid praying in the name of the Lord Jesus.

A third thing that is abominable to God and that He hates is little girls and women of all sizes and ages wearing men's clothing: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord

thy God." Deut. 22:5. Plain English is that. No evasion, quibbling or dodging. Vengeance on all such is God's. That is one reason why so many small girls have ear and eye and throat and nose troubles. They are wilful violators of God's plain commands about not wearing men's clothes. God demands obedience to the letter of His Word. You pay the penalty if you disobey: for He hates all abominable things, which are contrary to His Word.—H. B. Taylor, Sr.

Some Who "Lost Out"

The doctor quit reading his medical journals, and he "lost out."

The teacher quit reading his works on pedagogy, and he "lost out."

The lawyer quit reading his books on law, and he "lost out."

The electrician quit reading his journals on the science of electricity, and he "lost out."

The banker quit reading the latest and most approved methods of banking, and he "lost out."

The farmer quit reading his agricultural journals, and he "lost out."

The politician quit reading his political paper, and he "lost out."

The preacher quit reading his Bible, books and periodicals on theology, and Christian works, and he "lost out."—Sel

Shoot'n Beyond The Moon



The little fellow riding the rocket would symbolize that in the new year man not only wants to reach the moon but go on beyond it. If he even reaches the moon, he will have performed the unexpected, but his goal to go beyond it certainly suggests to us a spiritual truth. We should be seeking to go far beyond the moon in our spiritual lives. We are already "seated in the heavenlies" in our Representative, Christ Jesus. We have a "throne of grace" to come unto, and our affection should be "set on things above."

As we enter the new year, may God give us all—and this paper in particular—the grace to be heavenly in life and doctrine.

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"The Tabernacle"

(Continued from page three)

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is NO BEAUTY that we should desire him."—Isa. 53:2.

When as a lost man you look at Jesus, there isn't any beauty about Him. There isn't any beauty about Christianity nor in living for the Lord Jesus Christ. As a lost man, from the outside it is repulsive to you. But once you trust the Lord Jesus Christ as your Saviour, you don't see Christianity from the outside; you see Him from the inside, and you see what He means to a child of God.

Oh, the beauty of the life that is lived in the light of God Almighty's grace for sinners! I can't tell you what it is like to be a Christian. I can't tell you, lost man, lost woman, what you are missing by taking the outside view and by thinking that the Christian life is something that is repulsive. I can't tell you what you are missing, but once you are in Jesus, you will see that the beauty of the Lord Jesus Christ which covers your soul is something the like of which you would never have guessed until you come to know Jesus Christ as Saviour.

V

THE VEIL.

The tabernacle was made of two rooms—the outer Holy place, in which was the table of shew bread, the candlestick, and the golden altar of incense, and the inner room, which was called the Holy of Holies. Separating these rooms was the veil of the temple.

This veil barred the way into the Holy of Holies to everybody but the High Priest, and he could only enter there once each year, on the day of atonement. The day that Jesus died on Calvary's Cross to make atonement for the elect, the veil of the temple corresponded to the veil in the tabernacle. That veil in the temple was rent in twain from top to bottom. Notice that the Bible doesn't say that it was rent from the bottom to the top, as though man might have taken hold of it and torn it; but rather it was rent from top to bottom, as though the unseen hand of God reached down and caught that veil and tore it from the top down to the bottom. That was one of the miracles that accompanied the death of Jesus Christ—the rending of the veil within the temple.

Beloved, the day that Jesus Christ died, our salvation was complete and we now have a perfect High Priest in Jesus.

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:24, 25.

The day that He died for our sins the veil was rent in twain, as if to say that we no longer need a priest to come to God, but the child of God can come to God Himself. I am a believer priest.

"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—Rev. 1:6.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye

should show forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:9.

Jesus is my great High Priest. The only priest that I need is the Lord Jesus Christ who died on the Cross for my sins, and when He died, I can see that veil of the temple rent in twain by the hand of God from Heaven, showing that now the way is wide open to come to God. From that time on, the way is wide open for every believer to come to God through the Lord Jesus Christ, as He is our perfect High Priest.

Paul said:

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

The only priesthood we need is that each of us be a believer priest and Jesus Christ be our great High Priest in the sky.

A woman was making calls in a Catholic hospital in the city of Chicago. As she passed along the corridor of the hospital, she heard someone moaning in one of the rooms. She went in and found a woman patient dying. She was a Catholic and she was dying with the thought of accumulated sin that she was going to have to face. Previously, one of the nurses in the hospital had gone to find a priest, and it was while she was gone that this Christian woman came by and went into the room to talk to her. She read to her verse after verse of Scripture as to how the blood of Jesus Christ cleanses from all sin. Finally, the light dawned upon that darkened soul and she saw the truth that Jesus was the perfect High Priest, and that He finished, at Calvary, the plan of salvation. She believed upon Him and received Him as her Saviour and was saved. Presently, the nurse returned with the Catholic priest, and when she did so, this Christian woman stepped out of the room. The priest stepped up to the bed and said, "I have come to give you the last rites of the church." The dying woman said, "Father, let me see your hand." Thinking that she was delirious and out of her mind, he said, "Come, come, make your confession. Let me give you the last rites of the church." Again she said, "Father, let me see your hand." Finally, as if to satisfy her, he held out his hand. She took hold of his hand and felt in his palm, and when she did so, she dropped his hand and said, "No, no, this hand won't do." He said, "Why won't it do?" She said, "The hand that saved me was pierced by the nails of the Cross."

How pathetic the attitude of the Jewish high priest toward the finished work of Jesus! Instead of believing that His work was finished, and that He was then our perfect High Priest, the priests patched up the veil and continued the temple service for almost forty years. That is the story back of the book of Galatians. Galatianism is an attempt to put the saint back under the law again. Every preacher who tells you that you have to keep the law to be saved is rejecting the finished work of Jesus and is spurning Jesus as our great High Priest.

Brother, sister, the priest that saved me and that keeps me saved is the Lord Jesus Christ, who died for my sins and rose again for my justification. The only priest that you and I need is the Lord Jesus Christ who on that day of His death tore the veil in twain from top to bottom, signifying that the way is open for all to come to God by way of Jesus, our great High Priest.

May God help you to see the truth that Jesus died for your sins, and may you trust Him as your Saviour, and may He become your great High Priest today.

May God bless you!



Sovereign Grace

(Continued from page two)
The knowledge of this redemp-

tion is a present blessing. In the Beloved "we have redemption through his blood, even the forgiveness of sins" (see Col. 1). The assurance of this forgiveness comes to us by the witness of the Spirit through the Word. God is faithful to His beloved Son who bore the penalty and just to us, because:

"Payment God cannot twice demand,
First at my bleeding Surety's hand
And then again at mine."

If we have thus manifested repentance toward God and faith in our Lord Jesus Christ we "have received the atonement" (Rom. 5:11). And this brings with it the twin blessing of God's justification. We are "justified freely by his grace through the redemption which is in Christ Jesus" (Rom. 3:24). Being called by His grace to a discovery and confession of sin, we have the evidence of our predestination through His eternal love and the assurance of everlasting glory through His justifying righteousness.

The measure of this redemption is "the riches of his grace." In our final perfection will be seen the glory of His grace but in our present redemption is manifested the riches of His grace. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich" (II Cor. 8:9). It is at the Cross we see displayed the riches of His grace. When we see God's co-equal and co-eternal Son, who possessed with the Father ineffable glory before the foundation of the world, descend to the shame and ignominy of the Cross, we are overwhelmed by the riches of His grace.

But His grace extends further than the act of redemption. In His grace "He has abounded toward us in all wisdom and prudence, having made known unto us the mystery (secret) of his will." That same grace which saved us from ruin has brought to our knowledge and to our understanding the ultimate purpose of God in our glorification with Him, the God of all grace. He has wisely and prudently made known these things to us through His Word. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things" (Continued on page 6, column 1)

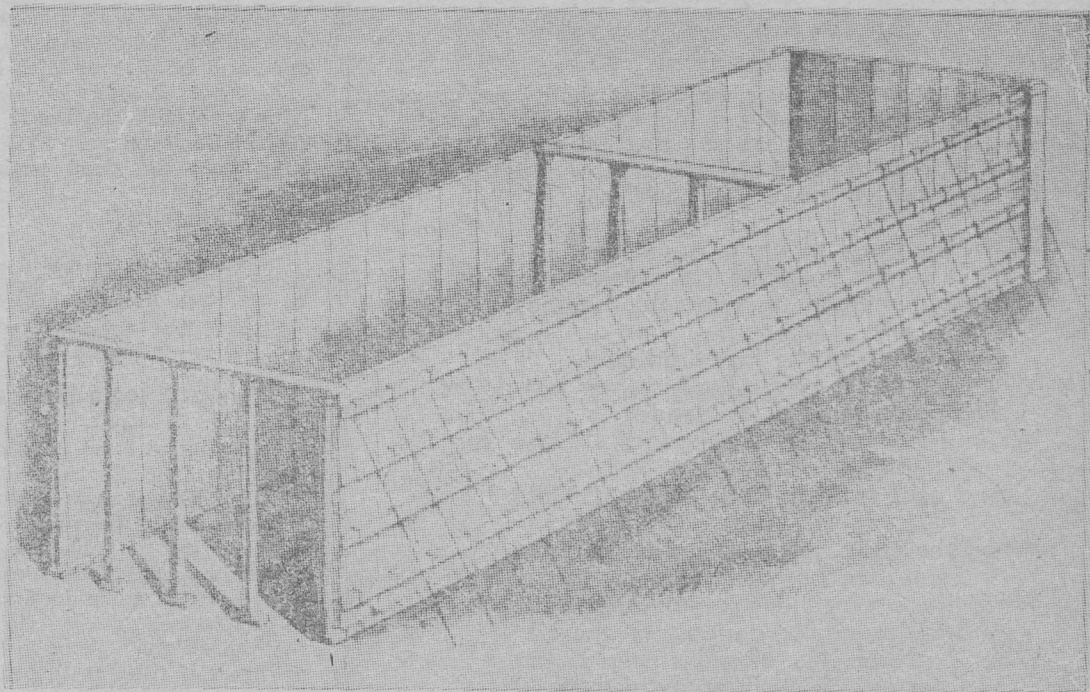
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TABERNACLE FRAMEWORK



The Church

(Continued from page two)

But probably the most deceptive and misleading of all false ideas about the church is the **universal, invisible theory**. There are various opinions as to who composes this supposed church. Some of its advocates teach that it is composed of **all the elect**. Similarly, it is said that **all those saved from Adam until the end of time** compose this "church." Others would say that it will be composed of that many, but not **now**; only those now saved are in this "church." Some advocates of the invisible church theory teach that it is **only since the day of Pentecost** that this "church" has existed. But regardless of these differences, those who teach the idea of a universal, invisible church are basically agreed and are alike in error.

It shall be our purpose to set forth the truth of the church primarily in opposition to this latter theory, since it is so commonly accepted, dreadfully harmful, and misleading. Like all other errors that are supposedly Biblical, this one is built upon mere **assumption**. The writer has had this proven to him by personal experience. For a short time after being saved, he held to the notion of a universal, invisible church. But then when study of the matter became more careful and exact, he found that he had been assuming rather than arriving at the truth by studious approach. Since coming to what he believes to be the truth, he has asked both privately and publicly that this view of an invisible church be plainly **demonstrated** from the Word of God. It has always been found that **assumption** has been the thing leaned upon by the advocates of the theory, none of them demonstrating that the word "church" means what they contend.

Such a noted scholar as **F. J. A. Hort**, of **Hort and Wescott** fame, practically admits that mere assumption is the basis of the theory. He says, in his book, **The Christian Ecclesia**, that all the proof texts for the theory are to be rejected, excepting only Matthew 16:18 and those in Ephesians and Colossians; and as for these, the noted scholar says that the theory "comes more from the **theological** than from the historical side." He confesses the necessity of finding some other than etymological, grammatical or historical grounds for the support of this theory.

This is certainly a significant statement by Hort. It is virtually an admission that the idea of a universal, invisible church is not to be found in the Bible, but comes to us as a theological idea or assumption of men. Neither etymology, grammar, nor history will lend support to the view.

Harnack, the historian, confirms Hort in this, for of the early times he states: "No one thought of the desperate idea of the invisible church: this would probably have brought about a lapse from pure Christianity far more rapidly than the idea of the 'Holy Catholic Church.'" (**History of Dogma**, III, page 83).

The Meaning of "Ecclesia"

What, then, is the meaning of the Greek word "**ekklesia**" (or "**ecclesia**," from Latin), the word which is translated "**church**"? The meaning of the word is to be determined by its **usage by the Holy Spirit in the inspired Scriptures**. So far as etymology is concerned, Greek scholars tell us that the word is formed by "**ek**" (out of) and "**kaleo**" (to call). But the meaning of the word is not established merely by its etymology. Usage establishes its meaning. If God the Holy Spirit had used this word to mean any of the aforementioned ideas about the church, then that would be at least one of its meanings. After all, we are interested in what **God** means by the word "**ecclesia**." But let it be clearly understood, the Holy Spirit used the word in the same sense the Greeks used it, else how could He convey to them what He wished to convey? According to Thayer, the word was used to designate "**a gathering of citizens called out from their homes into some public place; an assembly**." (Lexicon).

Greek scholarship is agreed that the word "**ecclesia**" means "**an assembly**."

Liddell and Scott: "An assembly of citizens summoned by the crier, the legislative body." (Lexicon).

Dean Trench: "Ekklesia, as all know, was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs." (**Synonyms of the New Testament**, page 17).

Edward Robinson: "Ekklesia, a convocation, assembly, congregation. In the literal sense a popular, or rather assembly," (Continued on page six)

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What Then?

"For behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, and it shall leave them neither root nor branch."—Malachi 4:1.

When the great plants of our cities
Have turned out their last finished work:
When our merchants have sold their last yard of
silk,
And dismissed the last tired clerk:
When our banks have raked in their last dollar
And paid their last dividend:
When the Judge of earth says, "Close for the
night,"
And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon
And the sound has died out on the air;
When the Bible lies closed on the pulpit,
And the pews are all empty of men,
And each one stands facing his record—
And the books are opened—WHAT THEN?

When the actors have played their last drama,
And the mimic has made his last fun,
When the film has flashed its last picture,
And the billboards displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again—
When the trumpet of ages is sounded,
And we stand up before Him—WHAT THEN?

Sovereign Grace

(Continued from page five)
which God hath prepared for them that love him but God hath revealed them unto us by his Spirit" (1 Cor. 2:9, 10). And so in regard to the events of the latter days the interpreting Angel said to Daniel, "None of the wicked shall understand but the wise shall understand." Again, Solomon says, "The fear of the Lord is the beginning of wisdom" (Prov. 9:10), and "the wise shall inherit glory" (Prov. 3:35).

Paul now proceeds thus to summarize the revealed will of God: "That in the dispensation of the fullness of times (that is, the last dispensation) he should gather together in one all things in Christ, both which are on earth and which are in heaven; even in him." Jesus, in the shadow of the cross, prayed for His people "that they all may be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:21). The time is coming therefore when, before the eyes of the whole world, the Lord's people,

both in Heaven and on earth, will be manifestly one in Christ. All His own—chosen in Him before the foundation of the world—will be gathered together in Him. Then there shall be one flock and one Shepherd.

When Jesus called Nathaniel He revealed to him that hereafter the heavens shall be open and angels of God shall ascend and descend upon the Son of man. In fulfillment of the vision given to Jacob at Bethel the time will surely come when there shall be visible communication between earth and Heaven. "In that day there shall be one Lord and his name one." When the Son of man shall be revealed from Heaven the angels shall "gather together his elect from the four winds; from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27). All which are on earth and which are in Heaven shall be gathered together unto Him. And the whole world shall acknowledge that they are the people whom the Lord hath blessed. Then shall be brought to pass the prophecy of Isaiah and of Habakkuk, that the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. That will be a time of ingathering—the fulfillment of the Feast of Tabernacles—when many nations shall say "Come, and let us go up to the mountain of Jehovah and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths" (Isaiah 2 and Micah 4).

Paul closes our portion upon a personal note. In Him we also "have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." So he links the end with the beginning. "The Spirit himself beareth witness with our spirit that we are the children of God: and if children then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17). "He that overcometh," saith the Lord, "shall inherit all things and I will be his God and he shall be my son" (Rev. 21:7). We overcome by the blood of the Lamb and by the word of our testimony, because Jehovah in the counsels of eternity willed it and predestinated us unto the adoption of children by Jesus Christ to Himself. The will of man as opposed to God wrought his own destruction in alienation from God. The will of God alone wrought man's redemption and brought him back to God and it is by the will of God that His

redeemed people, subdued by His sovereign grace and brought into perfect accord with His purpose, will obtain their eternal inheritance and be forever with Him.

"For ever with the Lord!
Amen! So let it be.
Life from the dead is in that
word:
'Tis immortality."

(This article and another refuting Arminianism is available in booklet form for 10c. Order from us).

"Mourner's Bench"

(Continued from page one)
him he's "got it," to get up and tell it. "The last state of that man is worse than the first." He got nothing but a shadow. When Christ lays hold of the sinner and he receives Him, he does not have to be told he's "got it." He knows for himself that Christ is his and his heart is filled with peace and rest and satisfaction.

3. "An altar of prayer and a mourner's bench may be where a sinner prays and mourns," the querist suggests; but when Christ is preached and the sinner receives Jesus, it is neither an "altar of prayer" nor a "mourner's bench." It is heretical to talk of an "altar of prayer." It is penance instead of repentance to talk of a "mourner's bench."

There are two words for "altar" in the New Testament. One refers to the heathen altar spoken of in Acts 17:23. The other is found 23 times in the New Testament. Twenty-two out of the 23 times it is used in the New Testament, it refers to the altar in the temple or in heaven and when the temple veil was rent from top to bottom, everything connected with that altar in the temple was done away with. The only instance in the New Testament where the word "altar" refers to believers is Hebrews 13:10. There it refers to eating. There is not in the New Testament anything that looks like an altar of prayer. All the talk about "an altar of prayer" is Romish and ritualistic.

4. His sixth question wants to know why Campbellites fight "altar work," if "altar work" is a species of salvation by works. For exactly the same reason they fight the Jews and the Mormons and the Holy Rollers and the balance of the heretics, who teach salvation by works.

5. Roman Catholics have what they call revivals. They call them missions. Roman Catholics teach penance instead of repentance. Roman Catholics teach "seeking" and go on for years seeking peace and not finding it, just like the "mourner's bench" folk. Martin Luther sought it from all his higher officials in the Roman Catholic Church but the burden got heavier instead of rolling away. Finally he went to Rome. The Pope told him to ascend the steps of the Vatican so many times a day on his knees and stop on each step and say a prayer and that if he would so this so many days he would find peace. One day this Scripture was brought to his remembrance: "The" (Continued on page 7, column 3)

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The Church

(Continued from page five)

composed of persons legally summoned." (Lexicon).

A. H. Strong: Ecclesia "signified merely an assembly, however gathered or summoned. The church was never so large that it could not assemble." (Systematic Theology, III, 891).

Englishman's Greek Concordance: "Ekklesia: an assembly." Berry: "Ekklesia: an assembly." (Lexicon).

J. Strong: "Ekklesia: an assembly, church." (Greek Dictionary).

Vincent: "Originally an assembly of citizens, regularly summoned." (Word Studies).

Rotherham: "It is well known that the Greek word for 'church' is ekklesia and that ekklesia is strictly and fully called-out assembly." (Appendix to his translation, page 268).

A. Campbell: "Ekklesia literally signifies an assembly called out from others and is used among the Greeks, particularly the Athenians, for their popular assemblies, summoned by their chief magistrates and in which none but citizens had right to sit. By inherent power it may be applied to any body of men called out and assembled in one place. If it ever loses the idea of calling out and assembling, it loses its principal features and its primitive use." (Christian Baptist, page 214).

Even C. I. Scofield, the editor of the Scofield Reference Bible, whose notes are probably responsible for most of the modern-day nonchalant acceptance of the invisible church theory, states that the meaning of the word "ekklesia" is "an assembly of called-out ones. The word is used of any assembly the word itself implies no more, as e. g., the town-meeting of Ephesus (Acts 19:39), and Israel, called out of Egypt and assembled in the wilderness (Acts 19:39)." (See Scofield Reference Bible, page 1021).

If the word means "assembly," and there is no indication that it means anything else, then, as Roy Mason states in his Church That Jesus Built, the "very strongest argument against the 'universal, invisible theory' is a correct understanding of the meaning of the word ecclesia or church." (Page 27). The supposed "universal, invisible church" is as far from being an assembly as hundreds of bricks, scattered in all parts of the world, are from being a house.

The Usage of "Ekklesia" in the New Testament

So far as the Lord's church is concerned, the usage of the word "ekklesia" in the New Testament establishes for us the truth as to its meaning. We assert that there is not one instance in the New Testament where the word "ekklesia" refers to anything but an assembly. In the New Testament, "ekklesia" is used 115 times and refers to three different groups:

(1) Israel in the wilderness (Acts 7:38). Stephen refers to "the church (ekklesia) in the wilderness." This was an assembly.

(2) The governmental body of Ephesus (Acts 19:32, 39, 41). "Ekklesia" refers to this body, not to the mob.

(3) The church of the Lord Jesus Christ. This church, of course, is the church with which we are concerned. The New Testament refers to it 111 times—36 times in the plural, 75 in the singular. (Englishman's Greek Concordance).

In the first two above-mentioned cases of the usage of the word "ekklesia," there is no doubt as to the meaning of the word; it is plainly an assembly. And to the careful student, that is plainly the meaning of the word in every instance where it is used of Christ's church.

There is a three-fold use of "ekklesia," when referring to our Lord's church:

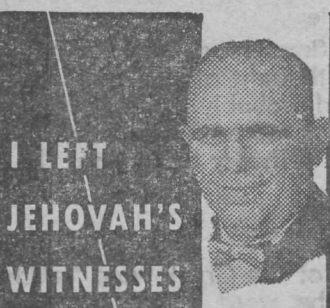
(a) **Concretely, in the singular.** By "concretely" is meant "having a specific application; particular." (Webster's Dictionary). To cite an instance, notice I Corinthians 1:2—"...the church of God which is at Corinth." This is a specific reference to one "ekklesia."

(b) **Concretely, in the plural.** An instance of this is I Corinthians 16:19: "The churches of Asia salute you."

(c) **Abstractly or generically, in the institutional sense.** This is the sense of such passages as Matthew 16:18, Ephesians 5:25-27, I Timothy 3:15, Hebrews 12:23, etc. In this abstract, generic, institutional sense we use the words home, jury, man, marriage, and many others. We might say, "The automobile is the most common means of transportation." By that we would not refer to any particular automobile, neither would we refer to one big universal automobile; we would be speaking abstractly.

It is thought by some good brethren who do not hold to the universal, invisible church theory that Hebrews 12:23 is referring to a prospective church and that all the saved will constitute that church when all get to glory. That all the saved will be assembled in glory and that they then will be an assembly is certainly true. But if Hebrews 12:23 is more carefully studied, it will be seen that the "general assembly" there spoken of is not synonymous to the "church of the firstborn," but rather to the "innumerable company of angels" (verse 22), a phrase that immediately precedes the words "general assembly" in the same sentence. Notice that it is to "the general assembly AND church of the firstborn" to which the Hebrews had already come. This is referring to two different bodies, as the conjunction "and" indicates, and should not be confused to mean the same. This fact is even more clear when it is understood that two different words are used, "paneguris" for assembly and "ekklesia" for church.

Arthur Pink contends for this particular view and offers this helpful comment: "There is no 'and' between the 'innumerable company of angels' and the 'general assembly,' as there is in every other instance in these verses when a new object is introduced. Personally, we regard this third expression as in apposition (the placing together of two nouns, one of which explains the other) to the former, thus 'unto an innumerable company of angels—the general assembly.' There are various ranks and orders among the angels: principalities and powers, thrones and dominions, seraphim and cherubim, and the 'general assembly' of them would be the solemn convocation of all the angelic hosts ['an innumerable company'] before the" (Continued on page seven).



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THE END PICTURE OF SIN

LESSON FOR SUNDAY, DECEMBER 21, 1958

II Kings 23:31-35

MEMORY VERSE: "Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

I. A Number Of Weak, Sinful Kings.

For a long time, we noticed that Israel's kings mainly did evil and Judah's did right. Then we have seen Judah's kings begin to do evil, one reigning right and the next doing evil. Now in the end, we find all of Judah's kings doing wrong. It was thus concerning Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, the last four kings over Judah.

What was the cause of Judah's decline? There is only one answer—living too close to Israel. Every Christian knows what this means in his life. When a child of the Lord lives too closely to the world he declines spiritually. May God help us, individually and as a church, to come out from the world. Rom. 12:2; I Cor. 10:31; II Cor. 6:14-17; I Thess. 5:22; James 1:27; James 4:4; I John 2:8.

II. According To The Word Of God. II Kings 24:2.

When bands of Chaldeans, Moabites, Syrians, and Ammonites came against Judah, they came according to a prophecy made more than 100 years before (II Kings 20:17). Thus Judah's punishment was just fulfilling God's prophecy.

The punishment of the wicked of this day is prophesied. Cf. Rom. 6:23; II Thess. 1:7-9; II Peter 2:9; Jude 14, 15; Rev. 20:11-15. As certainly as God fulfilled His promise concerning the punishment of Judah, so will He punish the wicked of this generation.

III. Sins Of The Fathers. II Kings 24:3.

This captivity which came upon Judah was because of the sins of Manassah. Cf. II Kings 21:1-8. He had reigned almost 100 years previous to this. Four more kings had reigned upon the throne since his day, yet his sin finally came due.

It is just as true today that the sins of the fathers shall fall due upon the children. Ex. 20:5.

"Mourner's Bench"

(Continued from page six).

just shall live by faith." Right there he received Jesus and went back to Germany to make Europe and the world tremble because of his mighty polemic in favor of justification by faith.

The "mourner's bench" crowd go through the same process that Luther did, when he was seeking peace in Rome. If they ever get the relief that Luther got, they will go to work on the unconverted members and preachers in their churches like Luther did in his.

6. His last question misses the mark as far as the others. I never talk of a "mourner's bench" and an "altar of prayer." I do not even invite men to come to be prayed for. I do sometimes invite inquirers to come to the front for instruction. Then I take time to tell what the Bible means by repentance and go over it again and again, because of the radical misconception many folk have that tears and prayers constitute repentance.

I learned my lesson many years ago. I aided in a meeting at Flint. I was a young preacher. We had 60 odd additions and a big baptizing. That hot-air, high-pressure meeting practically killed the Flint church in time. I have confessed my sin many times; but that has not put life back into the church nor has it opened the blinded eyes of those who got into the church during that meeting. Some of them are already in hell. "By their fruits ye shall know them."

So much for the questions. But that isn't all.

II.

The querist does not ask about this. But while we are on the subject we want to call attention to "The Evils of the Mourner's Bench."

1. It magnifies a bench or "altar," instead of magnifying Christ. There isn't an instance in the New Testament of an "altar of prayer." The Holy Spirit knew all things and He tells of folk being saved everywhere except at a "mourner's bench."

2. The "mourner's bench" puts mother or wife or a preacher as a mediator between the sinner and Christ. It is as bad as Roman Catholicism. The Bible says there is one Mediator between God and

IV. Judah Led Captive. II Kings 24:11-14.

The saddest day in Israel's history was when Judah was carried captive. The capital city had fallen, the finest young men and women were chained to Nebuchadnezzar's chariots, being led away to a life of slavery and prostitution, and the people, who boasted of being God's people, were carried away into captivity.

All this is a type of sin and Satan. Nebuchadnezzar is a type of Satan. This captivity is a picture of sin. Sin always leads men captive. Cf. II Tim. 2:26; II Tim. 3:6. Many a man is as truly chained to a whiskey bottle, gambling table, or vile woman as Israel's young men were chained to Nebuchadnezzar's chariots.

V. Only The Strong Were Led Captive. II Kings 24:14-16.

The poorest of the country were left in Judah while the strongest and mightiest were carried away. May we remember that the devil can carry the strongest captive, as easily as the weakest. No man has too strong a will power but that Satan can carry him captive.

VI. The End Of Judah. II Kings 25:1-30.

Some eleven years after the first deportation of Judah, Babylon came again and broke down the city's walls and carried the remainder of Judah captive. Zedekiah, the king was blinded by his captors (V. 7). Sin always blinds men spiritually.

God's house was destroyed when Judah was carried away (V. 9). Since sin was the cause of Judah's captivity, then sin was the cause of the destruction of God's House. Sin always destroys the house of the Lord.

VII. Simple Chart Of Israel From Saul To Capture Of Jerusalem By Nebuchadnezzar.

Saul - David - Solomon—1095 to 975 B. C.
Nineteen kings of Israel from Jeroboam to Hosea—975 to 730 B. C.
Eighteen kings of Judah from Rehoboam to Zedekiah—975 to 588 B. C.

men, the man Christ Jesus. The song, "Tell Mother I'll Be There in Answer to Her Prayer," has damned thousands; it has led them to go out into eternity depending on mother's prayers to save them instead of depending on Christ.

All so-called conversions that are worked up by feelings and sob-stuff are spurious. No man is saved except by the truth. "If the truth shall make you free, ye shall be free indeed." The mediation of Christ, not the prayers of mother, is what saves lost sinners. God has respect to Christ and His intercession and to nothing else.

3. The first parable the Master gave was the parable of the sower. Only one out of the four hearers was saved. The wayside hearer, the thorny-ground hearer, the stony-ground hearer were all lost. The good-ground hearer was saved and he alone. Men and women whose main stock in trade is dying testimonies and pathetic stories damn many and do not save any. Philip took time to teach the eunuch until he understood the Scripture. That is how men are saved. Understanding the Word is essential to the salvation of any sinner. The average

song, "Tell Mother I'll Be There in Answer to Her Prayer," has damned thousands; it has led them to go out into eternity depending on mother's prayers to save them instead of depending on Christ.

4. The contention of the "mourner's bench" crowd is that it takes tears to save. It isn't so. The publican, the thief, the woman at the well, Saul of Tarsus, Matthew and a host of others shed no tears. Faith saves, not tears. Weeping will not save. The water that runs out of a sinner's eyes will no more save him than the waters of baptism.

5. The gospel that saves is a gospel of grace. The gospel of tears is as truly the gospel in water as the Campbellite gospel, which they call the gospel of water. Neither one of them ever did or ever will save a lost sinner.

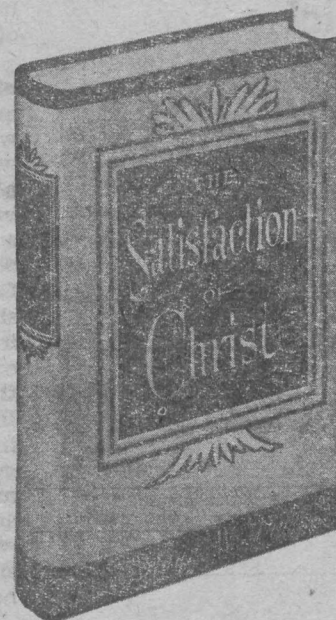
6. The "mourner's bench" magnifies seeking Christ instead of receiving Christ. Christ is seeking the sinner. The whole "mourner's bench" theory is wrong. Christ's work is a finished work and the preacher is Christ's representative, beseeching the sinner to trust Christ. 2 Corinthians 5:18-21. What would you think if you had provided a sump-

(Continued on page 8, column 3)

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"one of God." (Hebrews, III, page 149).

Alford says: "So that . . . there is no way left but to see, in the church of first born ones, who are enrolled in heaven, the church below. And this view is justified by every consideration—for, 1. Thus ecclesia is explained, which everywhere, when used of men, and not of angels, designates the assembly of saints on earth." (Notes in loco).

So we conclude that the reference to the "church of the first-born" (literally "first-born ones") in Hebrews 12:23 is a reference to the Lord's church in the abstract or generic sense, not to a church in prospect. "Paul addressed these Hebrew Christians as belonging to local churches." (J. R. Graves, Intercommunion, page 133).

We will deal with this passage in a more elaborate manner later on, showing more conclusively this truth.

Usage of "Ekklesia" in the Septuagint

The Septuagint is the Greek translation of the Old Testament made by 70 Jewish translators several years before the coming of Christ. This is the translation from which the Lord Jesus Christ read.

Because of the fact that the Hebrew word "qahal" sometimes means the whole Israelitish people and is sometimes translated by *ekklesia* (Thomas), it has been mistakenly concluded that "ekklesia" must have the same breadth of meaning as "qahal."

Both B. H. Carroll and Jesse B. Thomas clearly refute this notion. They show that the translators NEVER USED "EKKLESIA" TO TRANSLATE "QAHAL" EXCEPT IN THOSE PLACES WHERE THE REFERENCE IS TO A GATHERING TOGETHER, AN ASSEMBLY.

Carroll states: "By an inductive study of all the *ekklesia* passages, you will see for yourselves that in the Septuagint it never means 'all Israel whether assembled or unassembled,' but that in every instance it means a gathering together, an assembly." (Ecclesia—The Church (page 44)).

After taking a careful look at each of the instances in the Old Testament translated by "ekklesia," Carroll says, "In no one of the 114 instances does it mean an unassembled *ekklesia*." (page 53).

Thomas, in The Church and the Kingdom, says, "It was, thereupon, inversely and most illogically inferred that, since *qahal* sometimes means the whole Israelitish people and is sometimes translated by *ekklesia*, therefore *ekklesia* must always take on like breadth of meaning. Reference to the LXX, however, will show that the Greek translators of the Old Testament, so far from encouraging such an implication, have carefully precluded it. For when *qahal* has the broad sense it is never translated by *ekklesia*, but by another word." (Page 201).

On pages 216, 217, Thomas goes on to say, "It has been affirmed, however, that the word 'congregation' here used as the equivalent of *ekklesia*, and the word *qahal*, which it translates in the passages in question, refers to the whole nation; and the word *ekklesia*, thus broadened in meaning, has led to like broadening of meaning in its usage by New Testament writers. Aside from the grotesque incongruity of the notion of an unassembled assembly or uncongregated congregation, we may wisely listen to the conclusions of the eminent linguistic master, F. J. A. Hort. 'There are two words in Hebrew,' he says, 'referring to the Israelitish community. The one (*edhah*) designates the society itself, formed by the children of Israel or their representative heads, whether assembled or not assembled.' The other (*qahal*) is 'properly their actual meeting together.' The two words sometimes occur together and may be rendered, in such a case, the 'assembly of the congregation.' The LXX choice of the word *ekklesia* to designate the actual assembly, rather than the Israelitish people at large, he thinks due, as before explained, to the apparent etymological origin of the Greek and Hebrew word from a common root, signifying to summon or call out." (Ibid.).

Conclusion

We conclude this chapter with a list of reasons why an "ekklesia" is to be considered nothing but an assembly:

1. Assembly is the true meaning of the word "ekklesia."
2. The usage of the word in classical Greek does not permit the use of "ekklesia" to mean anything but an assembly. B. H. Carroll demonstrates this clearly in his Ecclesia—The Church. Late Prof. Royal of Wake Forest College, who taught the renowned A. T. Robertson, is quoted as saying, "I do not know of any passage in classical Greek, where *ekklesia* is used of an assembled or unassembling persons."
3. The Septuagint translation of the Old Testament, as we have seen, does not use the word "ekklesia" to refer to anything but an assembly. This reveals what the translators accepted the word to mean.
4. The language of the Bible, inspired by the Holy Spirit, was the language of the people, as Greek scholarship has well attested. We cannot, then, foolishly assume that the Holy Spirit would have inspired the use of "ekklesia" in any other sense than that which the word actually meant to the Greek-speaking peoples. Thomas says, "It cannot reasonably be assumed that a Greek-speaking Jew, and particularly that such an intelligently, self-adjusting writer as Paul, would stupidly or perversely employ a familiar word in a wholly foreign and unsuspected sense." (Ibid., page 209).
5. The use of "ekklesia" by the Lord Jesus Christ prohibits us from assuming that anything but an assembly is meant. Commenting on what the word "ekklesia" means in Matthew 16:18, Roy Mason says:

"Let us, for the sake of argument, say that we are in doubt as to what Christ meant by 'church' in this passage just mentioned, which is the first in which the term occurs. Let us look at the other places in which He uses the word, and see what He meant there. We find, upon making a careful search that He subsequently used the word *ecclesia* or church twenty-one times. Following the first place in which church is mentioned, we find that the next, and the last place in which church is mentioned in the Gospels, is Matthew 18:17, where Jesus says: 'Tell it to the church, but if he neglect to hear the church . . .'" (Continued on page eight)

The Church

(Continued from page seven)

To affirm that Jesus was here speaking of a universal, invisible church would be to descend to absurdity, since it would be impossible for a church member to bring a matter before a universal, invisible, unorganized 'church' not possessing locality. Jesus plainly meant, local assembly; nothing else would fit the case at all.

"The other instances in which Christ used the word **ecclesia** are found in the Revelation. Examples are as follows: 'To the angel of the church at Ephesus;' 'Hear what the Spirit sayeth to the churches;' 'The seven churches,' etc. With reference to the last example, Sir William Ramsey, world-renowned scholar, affirms that the seven churches mentioned were actual, local churches that existed at that time. In each of the twenty-one times that Jesus used **ecclesia**, subsequent to His utterance recorded in Matthew 16:18, He plainly and unmistakably referred to the local assembly. As T. T. Eaton remarks, in commenting on this question: 'The probability therefore is twenty-one to nothing that He meant local assembly in Matthew 16:18. A probability of twenty-one to nothing is a certainty. Hence it is certain that Christ meant the local assembly when He said: 'On this rock I will build my church.''" (The Church That Jesus Built, pages 31, 32).

6. There is nothing in any passage of the New Testament that demands a broader meaning for "ekklesia" than that of an assembly. When a writer uses the word generically or abstractly, we are not to assume that he refers to anything else but that which "ekklesia" is known to mean, i. e., an assembly. To consider a generic and abstract reference to contain some other idea than what "ekklesia" clearly is seen to mean in concrete references is unjustified assumption of the most extreme, foolish sort. Why is it that men compass land and sea to stretch abstract uses of "ekklesia" into realms that are totally foreign to the meaning of the word, as it is clearly revealed in numerous other passages?

7. The Scriptures are completely silent so far as teaching that there is more than one kind of an "ekklesia." Mr. Scofield, however, ingeniously is able to find as many as **THREE** churches in **one** verse of Scripture! (See his marginal references to 1 Corinthians 12:28). We are not surprised, however, to find absolutely a **total lack** of any evidence given to justify such bungling, for the apostle refers to only **ONE** church in the verse, using the word "ekklesia" a single time.

8. Historians tell us that no other kind of an "ekklesia" was thought of until post-apostolic times. Harnack, in his **History of Dogma**, states: "The expression, invisible church, is found for the first time in Hegessipus. Eusebius, Tertullian, Clement of Alexander, Hiero, Cornelius, and Cyprian, all used the term holy churches and never the Catholic or Universal Church."

Owen says, "In no approved writer for two hundred years after Christ is mention made of any organized, visibly professing church except a local **congregation**." (Church Manual, by Crowell, page 36).

The early writers knew nothing of a universal, invisible church. Instead they speak in this manner:

CLEMENT, A. D. 217—"To the church of God which sojourns at Rome;" "To the church of God sojourning at Corinth."

EUSEBIUS referring to this epistle says: "There is one acknowledged epistle of this Clement, great and admirable, which he wrote in the name of the **church of Rome** to the **church of Corinth**; sedition then having arisen in the latter church. We are aware that this epistle has been publicly read in **very many churches**—both in old times, also in our day."

IRENAEUS, A. D. 175-200—"For the **churches** which have been planted in Germany do not believe or hand down anything different; nor do those (i. e., churches) in Spain; nor those in Gaul; nor those in the East; nor those in Egypt; nor those in Lybia; nor those which have been established in the central regions of the world."

TERTULLIAN, A. D. 150, expressed the idea of a Christian church in his day in these words: "Three are sufficient to form a church, although they be laymen." (Quotations from **Old Landmarkism**, pages 40, 41).

We believe that no fact is better established than the truth we have sought to present in this chapter. All other theories of the church must lie crushed to fine pieces, yea, ground to a powder, under the avalanche of truth that stands upon them.

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His Living Word

Proverbs 6:22 "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest it shall talk with thee."

The Word of God is my delight,
It guides my way both day and night;
If I must go it leadeth me,
In places where I cannot see.

When I grow tired and fall asleep,
His Word is there my soul to keep;
He knows I'm weak and must have
rest,
And pillows me upon His breast.

When I awake and sleep is gone,
I find I'm still not left alone;
The Blessed One of Calvary,
Speaks by His Word and talks with
me.

His talk with me is full of love,
He tells me of my home above;
Of all the bliss and joy up there,
Where there's no death, no pain,
no care.

It talks with me of His return,
And then my heart is made to yearn
To see my Savior face to face,
The One who saved me by His grace.

By John W. Reynolds
1316 N. Spring Street
Tyler, Texas

"Mourner's Bench"

(Continued from page 7)

tuous feast and announced that all things are ready and invited whosoever will to come, and some one should begin to mourn and wail and run around seeking and begging something to eat? The whole "mourner's bench" system is a slander of the finished work of Christ.

7. The "mourner's bench" belongs to a gospel of works and has the idea that a man has to seek and do penance and get better, and then when he gets good enough, he may finally get the Lord Jesus in the notion of saving him. It is a gratuitous slander of God's free and abounding grace.

8. The "mourner's bench" is another gospel from that Paul preached. Galatians 1:6-8, 2 Corinthians 11:2-3. Paul preached Christ's finished work; they plus the work of Christ with man's prayers and tears and penance and works.

9. The "mourner's bench" gospel is Arminian and not Pauline. The mourner's bench came from Methodism, not from the Bible.

10. "Mourner's bench" gospel is wholly a gospel of "confidence in the flesh." The feelings belong to the flesh. Paul "had no confidence in the flesh," but depended wholly on the Spirit, not on feelings.

11. The "mourner's bench" gospel is no gospel. The gospel is received by faith, not by feeling. Justification is by faith, not by feeling. Sanctification is by faith, not by feeling. Eternal life is received by faith, not by feeling. Pardon is received by faith, not by feeling. Sonship is by faith, not by feeling. No man would ever know he had the blood except by believing the Word. "Faith comes by hearing (not by feeling) and hearing by the Word of God."

12. The "mourner's bench" manipulators and the Campbellites are exactly alike in a good many ways. One of the chief ways in which they are alike is that both of them make salvation to depend upon some bodily act. The bodily act the "mourner's bench" folk depend upon is not baptism like Campbellites, but it is kneeling or shaking or waving hands or beating them on the back or some other bodily act. I have heard them again and again come out in the open and tell those engaged in altar work to get them up and get them to doing something. That makes salvation depend on the activity of the body. Salvation is wholly of the Lord and men are saved by believing with the heart, not by bodily acts.

13. Talking about altars, Roman Catholics have altars, Episcopalians have altars, Methodists have altars, the Masons have al-

tars, the heathen idolaters have altars, Holy Rollers have altars; but there are no altars in New Testament churches. A throne of grace, not an "altar of prayer," is the Bible form of sound words. All who speak of an "altar of prayer" put works of the flesh somewhere, somehow in the place of the finished work of Christ.

Altars belong to ritualists and formalists. They speak the language of Judaism, not of Calvary. When Jesus cried "it is finished" and the temple veil was rent from top to bottom, every thing that an altar typified was fulfilled. The Book of Hebrews was full proof of that. The only time an altar is spoken of in New Testament worship is Hebrews 13:10. There it is spoken of as a place to eat, not a place to pray. The Lord's Supper represents all altar work as finished and belonging to Old Testament types and shadows. Altar work was a shadow, and in Colossians 2:13-17 Paul shows all shadows had been done away. Paul plainly says in Hebrews 13:10 that all who do altar work have no right to the Lord's table. Altar work belongs to types and shadows and so had to do with the unfinished work of Christ. The Lord's Supper symbolized the finished work of Christ and that meant all altar work was dead.

14. The "mourner's bench" legalists, like the Baalites in Elijah's day, think that they are heard for their noise. "Cry louder" is their call, wave your hands and say 'glory.' Make more fuss. Beat them on back; perhaps the demons may be driven out that way. God pity such perversions of the gospel of grace.

In conclusion, may I give one more testimony to the finished work of my adorable Lord? Preach Jesus and His finished work if you want men saved. The Holy Spirit delights to honor Jesus as we hold Him up. Anywhere that men see and receive Him, they are saved. No sort of manipulations, no "altar," no bench, no hitting the trail, no anything between the soul and Christ. Preach Him and the Spirit will reveal Him. Paul found Him on the road, the thief found Him on the cross, the publican standing in the temple, the woman at the well, Zaccheus up a tree, Matthew at his business, the blind man in the crowd.

Satan's Counterfeits

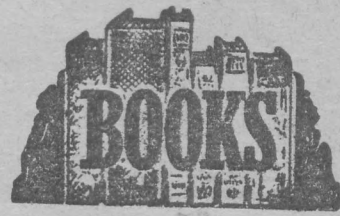
(Continued from page one)
preachers are like that — they become enamoured with a certain doctrine and they serve it for breakfast, dinner and supper.

We think of a young preacher who has gone off "the deep end" on election. That is the burden and theme of his preaching, until people complain that election is about all they get from his ministry. His consecration is a doctrine, and he neglects other and important truths. Election is going to succeed anyhow. Just as well butt your head against a stone wall as to oppose election, for God is going to make it work out exactly in the end. Why spend all of one's time trying to get people to believe in election, when Christ's command is to be "Witnesses." (Acts 1:8). Our Commission is to "preach the gospel to every creature" — not to make electionists out of people. True, election is a truth that ought to be taught—but in reasonable proportion.

We have known other preachers who had other favorite doctrines, and they rode them like a hobbyist riding his hobby-horse. They had a mental satisfaction in preaching "doctrine" no matter whether anybody was saved or not. No man ought to preach doctrine just for the mental satisfaction he gets out of it. Paul was a doctrinal preacher, and yet he made the most practical applications of doctrine. So should we. If a preacher has a hobby it ought to be that of preaching Christ and salvation through faith in His

name to the lost. The burden of the lost ought to be on our hearts. And it is not true that people are going to be saved who never hear the gospel. Read Rom. 10:13-15. People are not saved apart from the "MEANS" that God has ordained. The means are appointed as well as the end.

2—CONSECRATION TO A SYSTEM. When ardent denominationalists speak of consecration, they mean consecration to their denominational set-up, involving the plans and programs outlined and handed down by their "beloved de-nomination." The Roman Catholic clergy has long been devoted to their hierarchical system, to which they give slavish and unquestioned obedience. The Jewish leaders who managed the crucifixion of Christ were exceedingly devoted to their system. Protestantism has its ecclesiastical systems, and Baptists during recent years have been creating a system. A pastor can be devoted to Christ and the Bible, but if he shows any independency — if his church does not support "the whole Program," his name becomes mud among the brethren. Consecration to a system and a method of co-operation is deemed of greater importance than consecration to Christ and his Cause. On the other hand a pastor can be modernistic and loose doctrinally, and of questionable character, but so long as he gives full "co-operation" he is in good standing. This is an utterly false standard of consecration. Genuine consecration is devotion to Christ and his Cause — it is a warm personal attachment to Him, and not a slavish devotion to an ecclesiastical system.



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