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The Church, By Bob L. Ross—

# 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 Christian in Romans, Chapter 7

A Wonderful Exposition Explaining the Spiritual Warfare Within the Christian, His Sins and Failures; Shows the Error of the "Out of Romans 7 Into Romans 8" Heresy; Testimonies from Biblical Writers and Others Reveal the Truth As To the Experience of the Saint In This Life.

By Arthur W. Pink



ARTHUR W. PINK

In this chapter the apostle does two things: first, he shows what not and what is the Law's relation to the believer—judicially, the believer is emancipated from the curse of or penalty of the Law (v. 1-6); morally, the believer is under bonds to obey the Law (v. 22, 25). Secondly, he guards against a false inference being drawn from what he had taught in chapter 6, v. 6:1-11 he sets forth the believer's identification with Christ as "dead to sin" (vv. 2, 7, etc.). Then, from v. 11 onwards, he shows the effects this truth should have upon the believer's walk. In chapter 7 he follows the same order of thought. In 7:1-6 he treats of the believer's identification with Christ as "dead to the law" (see v. 4 and 6). Then, from v. 7 onwards he describes the experience of the Christian. Thus the first half of Rom. 6 and the first half of Rom. 7 deal with the believer's standing, whereas the second half of each chapter treats of the believer's state; but with this difference: the second half of Rom. 6 reveals what our state ought to be, whereas the second half of Rom. 7 (vv 13-25) shows that our state actually is. (Vv. 12 are more or less in the nature of a parenthesis). The controversy which has raged over Rom. 7 is largely the outcome of the Perfectionism of Wesley and his followers. That brethren, whom we have cause to respect, should have adopted this error in a modified form, only shows how widespread today is the spirit of Laodiceanism. To talk of "getting out of Rom. 7 into Rom. 8" is excuseless folly. Rom. 7 and 8 both apply with unimpaired force and pertinence to every believer on earth today. The second half of Rom. 7 describes the conflict of the two natures in the child of God: it summarizes in detail what is summarized in Gal. 5:17. Rom. 14, 15, 18, 19, 21 are now true to every believer on earth. Every Christian falls far, far short of the standard set before him—we mean God's standard, not that of the so-called "victorious life" teachers. If any Christian reader is ready to say that Rom. 7:19 does not describe his life, we say all kindness, that he is sadly deceived. We do not mean by this that every Christian breaks the

laws of men, or that he is an overt transgressor of the laws of God. But we do mean that his life is far, far below the level of the life our Saviour lived here on earth. We do mean that there is much of "the flesh" still evident in every Christian—not the least in those who make such loud boastings of their spiritual attainments. We do mean that every Christian has urgent need to daily pray for the forgiveness of his daily sins (Luke 11:4), for "in many things we all stumble" (James 3:2, R.V.).

In what follows we shall confine ourselves to the last two verses of Rom. 7, in which we read, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (vv. 24, 25).

This is the language of a regenerate soul, and it sums up the contents of the verses immediately preceding. The unregenerate man is wretched indeed, but he is a stranger to the "wretchedness" here expressed, for he knows nothing of the experience which evokes this wail. The whole context is devoted to a description of the conflict between the

two natures in the child of God. "I delight in the law of God after the inward man" (v. 22), is true of none but born-again persons. But the one thus "delighting" discovers "another law in his members." This reference must not be limited to his physical members, but is to be understood as including all the various parts of his

Satan's Counterfeits, No. 18—

## THE DEVIL'S COUNTERFEIT CHRIST

By ROY MASON  
Buffalo Avenue Baptist Church  
Tampa, Florida

Since Satan counterfeits everything else Christian, it is to be expected that he would counterfeit Christ. The truth is, Satan has produced a number of counterfeit Christs. Jesus said he would. (See Matt. 24:24). About 50 persons have arisen—big enough to get their names in history, claiming to be Christ. Mrs. Besant of the Theosophical Movement trained a Hindu boy with the design to be another Christ, but when he grew up he didn't want

to be one. The last we heard of him, he was "slinging hash" in a restaurant. A few women have tried putting in their claim for the role of Messiah. Many persons whose names have not made any stir in the world, have deluded themselves into thinking that they were some sort of Christ. We have known one of these.

Not content with a lot of small fake Christs, Satan has a plan to make one big splurge of worldwide proportions, and to present a man as the Christ who is a person of such power and ability that all save the very elect of God will fall for him.

When will he come? He will come in the end-time of this age, and in connection with a general "falling away" or apostasy (See 2 Thess. 3:3). This "falling away" seems to be in progress today, with all the big denominations going off after Modernism.

How will he come? The Scriptures indicate that He will come as the solver of mankind's problems. You can see that the world stands in need of some great leader who can lead humanity out of its predicament. This counterfeit Christ will apparently be the very person for the job. He will come (Continued on page 6, column 3)

## The Baptist Examiner Pulpit

### "HATED BAPTIST DISTINCTIVES"

By JOHN R. GILPIN

"They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly."—Amos 5:10.

I don't know of any one individual who more completely illustrates the truth of this text than does Amos himself. I am sure that Amos was as unpopular a preacher as ever lived in all the world. As you study through the book of Amos, you'll find that when Amos began his prophecy that he looked off into the distance and talked about Damascus, about Gaza, about Ashkelon, and about the children of Ammon, and he really "poured it on," so to speak. He was speaking to a Jewish audience, and I dare say those Jews clapped their

hands and said, "Hurrah for Brother Amos. That's the kind of preacher we like. We like a man who really tells it to the crowd." Of course it didn't affect them. They weren't Moabites, Ammonites, or Philistines, and they didn't care what Amos had to say about these nations round about.

Then Amos lowered his sights a little. He began talking about Judah, and Jerusalem, and the sins of the Jews that lived in the country of Judah and the city of Jerusalem. Bear in mind that Amos' audience was an audience made up of the northern ten tribes—the Northern Kingdom, and they hated the Southern Kingdom of Judah with its capital city of Jerusalem about as much as they

hated the people who lived in Damascus and Ashkelon and Gaza and the Moabites and the Ammonites. They clapped their hands and said, "That's right! They have it coming to them! Amos, pour it on." They liked what Amos had to say.

Then Amos lowered his sights a little more. He looked right down around him at the crowd that was there and he started talking about the northern ten tribes—the Northern Kingdom of Israel. He started talking about King Jeroboam. He started talking about the sins of the people right around him. The people said, "Amos, we thought you were a good preacher, and here (Continued on page 2, column 3)

## THE USE OF "EKKLESIA" IN CLASSIC GREEK AND THE SEPTUAGINT

Note: Because I have not had opportunity to prepare the article I had planned for this week. I am herewith substituting something which I believe will be of great benefit to our readers. I had originally planned for this material to serve as an appendix (if these articles are printed in book form) and had not thought of publishing it in TBE. But because the next article is not ready, and since this material is so helpful, we are now printing it.

The following material consists of two parts: (1) Quotations from classic Greek showing the usage of *ekklesia*; (2) a complete listing of the passages in the Septuagint in which *ekklesia* appears. (A complete listing of all the passages in the New Testament in which *ekklesia* appears will be printed later.) A careful study of these lists will do much to help reach a proper understanding of the true meaning of *ekklesia*.

With regard to the classic and Septuagint usage of the word, B. H. Carroll says: These citations "are specially valuable to you, because as the first lecture states, the New Testament writers neither coined this word nor employed it in an unusual sense. The apostles and early Christians were more familiar with the Septuagint than with the Hebrew Version. From it they generally quoted. They wrote in Greek to a Greek-speaking world, and used Greek words as a Greek-speaking people would understand them." (*Ecclesia—The Church*, page 44.)

The lists of quotations showing the classic use and the quotations from the Septuagint are copied from Carroll's booklet from which we just quoted (see pages 45-53 of the reprinted edition). The remarks interspersed in these lists are Carroll's.

### Classic Use

**Ekklesia.** Primary meaning: An organized assembly of citizens, regularly summoned, as opposed to other meetings.

**Thucydides 2, 22:**—"Pericles, seeing them angry at the present state of things \* \* did not call them to an assembly (Continued on page two)

carnal personality. This "other law" is also at work in the memory, the imagination, the will, the heart, etc.

This "other law," says the apostle, warred against the law of his mind (the new nature), and not only so, it brought him "into captivity to the law of sin" (v. 23). To what extent he was brought into captivity is not defined. But brought into captivity he was, as is every believer. The wandering of the mind when reading God's Word, the issuing from the heart (Mark 7:21) of evil thoughts when we are engaged in prayer, the horrid images which sometimes come before us in the sleep-state—to name no others—are so many examples of being "brought into captivity to the law of sin." "If the evil principle of our nature prevails in exciting one evil thought, it has taken us captive. So far it has conquered, and so far we are defeated, and made a prisoner" (Robert Haldane).

It is the consciousness of this warring within him and this being brought into captivity to sin, which causes the believer to exclaim, "O wretched man that I am"! This is a cry brought about by a deep realization of indwelling sin. It is the confession of one who knows that in his natural man there dwelleth no good thing. It is the mournful plaint of one who has discovered something of the horrible sink of iniquity which is in his own heart. It is the groan of a Divinely-enlightened man who now hates himself—his natural self—and longs for deliverance.

This mourn, "O wretched man that I am," expresses the normal (Continued from page six)

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## The Church

(Continued from page one)

(ekklesia) or any other meeting."

**Demosthenes** 378,24:—"When after this the assembly (ekklesia) adjourned, they came together and planned \* \* \* For the future still being uncertain, meetings and speeches of all sorts took place in the marketplace. They were afraid that an assembly (ekklesia) would be summoned suddenly, etc." Compare the distinction here between a lawfully assembled business body and a mere gathering together of the people in unofficial capacity, with the town-clerk's statement in Acts 19:35, 40.

Now some instances of the particular ekklesia of the several Greek states—

**Thucydides** 1,87:—"Having said such things, he himself, since he was ephor, put the question to vote in the assembly (ekklesia) of the Spartans."

**Thucydides** 1,139:—"And the Athenians having made a house (or called an assembly, ekklesia) freely exchanged their sentiments."

**Aristophanes** Act 169:—"But I forbid you calling an assembly (ekklesia) for the Thracians about pay."

**Thucydides** 6,8:—"And the Athenians having convened an assembly (ekklesia) \* \* \* voted, etc."

**Thucydides** 6,2:—"And the Syracusans having buried their dead, summoned an assembly (ekklesia)."

This historical reading concerning the business assemblies of the several petty but independent, self-governing Greek states, with their lawful conference, their free speech, their decision by vote, whether of Spartans, Thracians, Syracusans or Athenians, sounds much like the proceedings of particular and independent Baptist churches today.

## Ekklesia—Usage In Septuagint

Cited in the concordance of Abraham Trommius (1718). Chapters and verses here given according to Revised Version for Canonical books; and according to Haydock's Douay Bible for Apocryphal books.

Greek text used for verification: Henry Barclay Sweet—Cambridge, 1891.

The bold English word is the translation of **Ekklesia**.

Lev. 8:3—"Assemble thou all the congregations."

Here the verb (ekklesiazō) is used. Though Trommius cites a reading which has the noun.

Deut. 18:16—"In the day of the **assembly**" (referring to the convocation at Sinai).

Deut. 23:1, 2, 3, 8—"Shall not enter into the **assembly** of the Lord." Here four times used to proscribe certain specified classes from admission into the Lord's assembly.

Deut. 31:30—"And Moses spake in the ears of all the **assembly** of Israel the words of this song."

Josh. 8:35—"Joshua read before all the **assembly** of Israel."

Judges 20:2—"And the chiefs of all the people presented themselves in the **assembly** of the people of God." The place of this assembly was Mizpah.

Judges 21:5—"And the children of Israel said, 'Who is there among all the tribes of Israel that came not up in the **assembly** unto the Lord.'"

Judges 21:8—"There came none to the camp from Jabesh-Gilead to the **assembly**."

I Sam. 17:47—David said, "That all this **assembly** may know there is a God in Israel."

I Sam. 19:20—"And when Saul's messenger 'saw the **company** of the prophets prophesying."

I Kings 8:14, 22, 55, 65—"Blessed all the **congregation**"—"in the presence of all the **congregation**"—"blessed all the **congregation**"—"and all Israel with him, a great **congregation**."

I Chron. 13:2, 4—"David said unto all the **assembly** of Israel"—"And all the **assembly** said."

I Chron. 28:2—"David stood up upon his feet—(in the midst of the **assembly**)."—"Nothing in Hebrew text for the words in parenthesis, and hence nothing in English version."

I Chron. 28:8—"In the sight of all Israel, the **congregation** of the Lord."

I Chron. 29:1—"The King said unto all the **congregation**."

I Chron. 29:10—"David blessed the Lord before all the **congregation**."

I Chron. 29:10—"Dauid said to all the **congregation**."

II Chron. 1:3, 5—"Solomon, and all the **congregation** with him."—"Solomon and the **congregation** sought unto it" (the altar).

(Continued on page three)

## "Baptist Distinctives"

(Continued from page one)

you are now meddling in our affairs." Then it was that the priest in the city of Bethel, where Amos was preaching, called on the king and said, "Amos has conspired against you. He has such a message that the land isn't even able to bear his words. He even said that you were going to die by the sword. He even said that 'the people are going to be carried captive.' Then the priest went to see Amos after he had told the king what Amos had said. He said in substance, 'Go on back to the country, you old hillbilly. It might be all right to preach that kind of preaching down there in the hills, but not up here in the cultured city of Bethel, where the king's chapel is. We don't want this type of preaching here.' Then it was that Amos said, 'I wasn't any prophet. I wasn't even a prophet's son. But the Lord looked down and chose me. In His elective purposes He reached down and picked me up. He made a prophet out of me, and I must preach what He tells me to preach.'"

I wish you would notice that Amos emphasized the fact that he wasn't a preacher because his father before him was a preacher. He wasn't in the ministry because he came of a ministerial line. Rather, he was in the ministry because the Lord had called him to the ministry. He said, "The reason I preach the sermons that I have preached is because God called me and God gave me this message, and God empowered me to do so, and as far as you are concerned, your wife is going to turn out to be a harlot. Your children are going to be carried captive. Old King Jeroboam is going to be killed." Naturally, as a result of his preaching, Amos was the most unpopular preacher in Bethel.

I say, beloved, there's no individual perhaps who illustrates the words of my text any more than does Amos.

That's not the only instance in the Bible where it plainly shows to us that people hate the preacher who preaches the truth. Look at Jeremiah. One day they whipped Jeremiah publicly. Again they put his feet in the stocks and left him as an object of ridicule and public shame. On another occasion they put him down in a dungeon of miry clay where he couldn't even move around, and they left him there to die.

I think about the experiences through which Jeremiah passed, all the while weeping over the sins of Israel, and all the while preaching with a broken heart because of the sins of the people. When you think about it, beloved, it is no wonder that Jeremiah finally quit the ministry. He said, "I'll not preach another time." The Word of God tells us after he reflected upon it, that the message of God was like a fire within his bosom and he couldn't stay quit, and pretty soon he was back in the ministry preaching the

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## "I Should Like to Know"

1. I would like to have your comment on men like Rice and Jones who are Fundamentalists but teach that baptism and such doctrines are non-essentials.

The only difference between Rice, Jones, and Co. and the Modernists whom they so zealously oppose is simply a matter of words. Rice, Jones, and Co. claim to believe in the authority of the Bible, yet they won't have but a few of its doctrines which they have self-styled the "fundamentals." The Modernists do not profess to believe the Bible as an authority, and won't have but a few of its teachings, either. If the Modernists would simply nod their heads to the wording of Rice, Jones, and Co. (or vice versa) they all could get along right well together, seeing that neither group likes to take ALL the Bible. See how Billy Graham, a Fundamentalist, and the Modernists are able to get along so happily? Both Billy and the Modernists leave off their verbal differences and walk hand and hand together in disobedience to God's Word. Rice, Jones, and Co. can do this very well with the Holy Rollers, Campbellites, Pedobaptists, and Arminian Baptists, but somehow they have a dislike for the Modernists. But they, too, could get along with the Modernists just like Billy if they would leave off the verbal warfare. IN PRACTICE, THEY AGREE WITH GOD'S WORD ON CERTAIN DOCTRINES.

2. In John 1:33 John the Baptist said he knew not Jesus but God told him that he on whom the Spirit descended in the form

Word of God again. I say Jeremiah was a remarkable example, just like Amos, of a man who was hated because of what he preached.

When you come to the New Testament, history abounds, so far as the Word of God is concerned, with many individuals who were hated for their messages. Can you think of a man who was hated any more than was John the Baptist? When you see John stand up in the presence of the old sinful king and shake his finger in his face and say to him, "It is not lawful for thee to have her," you realize that here was a man who loved God more than he feared man. It is no wonder that he was hated and that this woman, Herodias, and King Herod had his head cut off and sent his soul off to glory as we'd say, prematurely. He was hated because of what he preached—what he stood for.

Look at the Apostle Paul. Look at him when at Lystra, they stoned him and left him for dead outside the city gates. They didn't quit stoning him because they wanted to give him a chance to survive. They quit stoning him because they thought he was dead.

Look at him in the city of Philippi when he had been beaten and his feet were put in the stocks. He was left in that jail at Philippi to suffer, without his wounds having even been washed following the beating that he had passed through. I tell you, beloved, the Apostle Paul suffered. He was hated. It is no wonder that he said:

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false

of a dove was He. But in Matthew 3:14 when Jesus came to be baptized John forbade Him saying, 'I have need to be baptized of thee.' The dove did not lie on Jesus until the baptism took place. How did John know that he needed to be baptized of Jesus if he didn't know Him until the dove fell on Him?

John 1:33 does not say that Jesus would not or did not know Jesus until the dove came down upon Him. Read the verse more carefully and you will see that John 1:29 clearly shows that John knew Jesus to be the Lamb of God.

3. In Isaiah 65:20 (which speaks of a child dying 100 years of age) does that mean that in the millennium there will be death?

This speaks of the millennial longevity of life. Yes, there will be death then.

4. The Bible is plain in stating that Christ did not commit sin. But would it have been possible for Christ to commit sin while He was in the flesh?

The Bible says in 3:6, "I am Lord, I change not." If Christ had committed sin, He would have "changed" in nature and would have proved He was not God. But the fact that He, while in the flesh, did not "change" to His holiness of nature proves that He was God in the flesh. He could not sin because God cannot change; He is altogether perfect. Christ was subject to temptation in the flesh in our behalf; He underwent it in order to live a perfect life in the flesh under the subject to Satan's temptation.

brethren."—II Cor. 11:23-26.

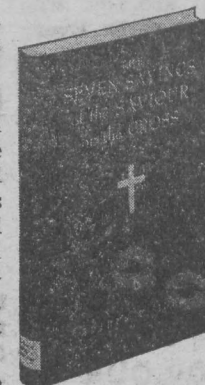
Beloved, I say to you, you read in the Old Testament and in the New Testament, and will find it to be true that men have lived in the ages gone by who illustrated the words of text completely and fully, what was true in the Old Testament and in the New Testament and throughout the ages since the days of the apostles, is just true today. Men hate the truth and men hate the man who preaches the truth.

I.  
HATRED IS CHARACTERISTIC OF THE UNSAVED.

"And ye shall be HATED of the world." (Continued on page 3, column 1)

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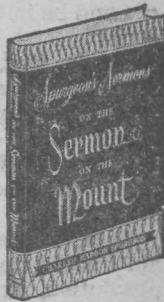
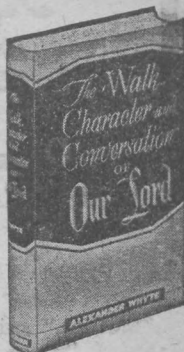


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"Baptist Distinctives"

(Continued from page two)

men for my name's sake: but he that endureth to the end shall be saved."—Matt. 10:22.

Here, beloved, Jesus told the disciples that they themselves would be hated.

Listen again:

"For every one that doeth evil HATETH THE LIGHT, neither cometh to the light, lest his deeds should be reproved."—John 3:20.

In his first text Jesus says that the disciples themselves would be hated. In this text He says that men hate the light. So, beloved, putting these two texts together, you have unsaved people hating the preacher and hating the preacher's message.

But unsaved people hate more than the preacher and the preacher's message. Listen:

"If the world HATE YOU, ye know that it HATED ME before it hated you."—John 15:18.

"If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and HATED BOTH ME AND MY FATHER."—John 15:24.

In Matthew 10:22 we find the world hating Christians. In John 3:20 we find the world hating the light of the Word of God. In John 15:18, 24 we find the world hating Jesus Christ and God the Father. So, beloved, in these texts of Scripture we have it clearly presented to us that the world hates God. The world hates God the Son, the world hates the Word of God, and the world hates the man who preaches the Word of God.

Need we be surprised if in this Twentieth Century somebody might rise up and hate us for what we stand? Need we be surprised if somebody hates us for the message that we preach from week to week? Need we be surprised when people write us as a result of the messages that appear in THE BAPTIST EXAMINER and the messages that go out over the radio? Need we be surprised when individuals write us and say many things about us that are far from complimentary? I say to you, beloved, we needn't be surprised. There's no reason at all for us to be surprised, or shocked, or irked in any wise at all. We just take it as a matter of course. We need to take for granted and expect that such shall come to pass.

II.

WHAT DOCTRINES WE ARE HATED FOR.

I might say that in a general sense we are hated for all the Word of God. I don't think the world at large loves the Word of God in the least. The depravity of man is such that the world at large just doesn't love God's Word, and somebody in the world is going to hate us for any doctrine that we teach.

Now if I were going to speak on the virgin birth the Romanists would perhaps laud me and praise me for doing so, for they believe

in the virgin birth; but the Modernists at the same time would condemn me and would curse me because I dared to say that Jesus Christ was born of the Virgin Mary. So I say that regardless of what the doctrine is that we might teach or preach, we can expect to be hated by the world in some measure. I don't mean to say that every individual in all the world hates every doctrine of the Word of God, but I do say that every doctrine of the Word of God is hated by somebody. Some group of religious heretics hates every doctrine that is found in God's Word. So, beloved, I might say in a general sense that we are hated for all the doctrines of the Word of God.

However, there are four doctrines in particular that I think we are hated for more than any other. These I choose to call "Hated Baptist Distinctives." They are distinctively our doctrines. They distinctly identify us as Baptists. They are Baptist distinctives and they are hated with an impious hatred on the part of the majority of the people of the world.

First of all, we are hated for the doctrine of election. But before I speak of the hatred of the doctrine of election, I'll say that this doctrine is a sweet morsel to me. It is a precious truth to the child of God who knows the Book. Listen:

"Ye have not chosen me, but I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:16.

"I am sought of them that ask-

ed not for me; I AM FOUND OF THEM THAT SOUGHT ME NOT: I said, Behold me, behold me, unto a nation that was not called by my name."—Isaiah 65:1.

Beloved, that is election. If I want an illustration of it, I come to the New Testament. I find Paul, who was found of God when certainly he wasn't seeking after the Lord. In writing to the church at Ephesus, he says:

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

I hear Paul saying again:

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

I like to turn in the Bible and hear the Apostle Peter when he speaks to us. Listen:

"ELECT according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace, be multiplied."—I Peter 1:2.

"Wherefore the rather, brethren, give diligence to make your calling and ELECTION sure: for if ye do these things, ye shall never fall."—II Peter 1:10.

I tell you, beloved, these are sweet morsels to me. The only hope I have in preaching is that I know that God has elected men unto salvation, and everyone whom God has elected is going to be saved.

Listen again:

"All that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in no wise cast out."—John 6:37.

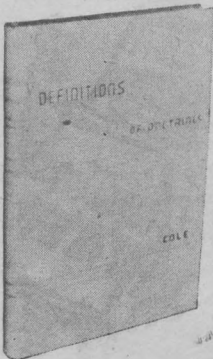
How many? All! That just literally and simply says that every individual that God has given to Jesus Christ to be saved, is going to be saved, without an exception. God may have a man in Africa where the Word of God has not yet been preached, but God will get a preacher over there with a Bible or else God will reach down and move that man someplace where there's a preacher with the Bible. That man will never go to Hell. That man will never die until he learns to love the Lord Jesus Christ as his Saviour.

Beloved, the Scripture says: "All that the Father giveth me shall come to me." I have this conviction, that everyone that God has chosen to be saved through the ministry of this church is going to be saved. God may have to work in strange ways to get them here. God may have to work in strange ways to see that they are saved, but you can be assured of one thing, if they are of God Almighty's elect, they couldn't go to Hell if they tried to.

I say, beloved, it is a precious truth to me. I love it. I thank God (Continued on page 5, column 1)

Definitions of Doctrines

By C. D. COLE



179

Pages

Price

\$1.50

The primary purpose of this book is to present the doctrine of God. Such subjects as the Being of God, His decrees, attributes, grace, love, will, providence, etc., are discussed. This book is needed by many who do not recognize God as the Sovereign, immutable Person that He is. We recommend it most highly.

Order from: BAPTIST EXAMINER BOOK SHOP Ashland, Kentucky

11 Chron. 6:3, 12, 13—"The King turned his face and blessed all the congregation." "He stood \* \* in the presence of all the congregation." "He kneeled down \* \* before all the congregation." "Solomon held the feast \* \* and all Israel with him, a very great congregation." 11 Chron. 29:5, 14—"Jehosaphat stood in the congregation." "Then upon Jahaziel \* \* came the spirit of the Lord in the midst of the congregation." 11 Chron. 23:3—"And all the congregation made a covenant with the King." 11 Chron. 28:14—"So all the armed men left all the captives and the spoil before the princes and all the congregation." 11 Chron. 29:23, 32—"And they brought \* \* the sin offering before the King and the congregation." "And the number of the burnt offerings which the congregation brought." 11 Chron. 30:2, 4, 13, 17, 23, 24, 25—"The King, his princes and all the congregation." "In the eyes of the King and all the congregation." "A very great congregation." "Many in the congregation who had not sanctified themselves." "And the congregation took counsel." "Hezekiah did give to the congregation." "And all the congregation." Ezra 2:64—"The whole congregation together was 43,360."

Ezra 10:1—"There is gathered together a very great congregation." Ezra 10:9—"That whosoever came not within three days \* \* should be himself separated from the congregation of the captivity."

Ezra 10:12—"Then all the congregation answered." Ezra 10:14—"Let \* \* \* rules of the congregation stand" (Sinaitic).

Neh. 5:7—"And I held a great assembly against them." Neh. 5:13—"And all the congregation said Amen."

Neh. 7:66—"The whole congregation together was 43,360." Neh. 8:2—"Ezra brought the law before the congregation."

Neh. 8:17—"And all the congregation of them \* \* made booths."

Neh. 13:1—"An Ammonite and Moabite shall not enter the congregation."

Job 39:28—"I stand up in the assembly and cry for help." Psa. 22:22—"In the midst of the congregation will I praise."

Psa. 22:25—"Of thee cometh my praise in the great congregation."

Psa. 26:5—"I have hated the congregation of evil-doers."

Psa. 26:12—"In the congregations will I bless the Lord."

Psa. 35:18—"I will give thee thanks in the great congregation."

Psa. 49:9—"I have published thy righteousness in the great congregation."

Psa. 68:26—"Bless ye God in the congregations."

Psa. 89:5—"Thy faithfulness in the assembly of the holy ones."

Psa. 107:32—"Let them exalt him in the assembly of the people."

Psa. 149:1—"Sing his praise in the assembly of the saints."

Prov. 5:14—"In the midst of the congregation and assembly."

Jer. 31:8—"A great assembly"—instead of "company" a variant reading.

Lam. 1:10—"They should not enter into the congregation."

Ezek. 32:3—"Here Codex A has assembly (ekklesia) instead of "company."

Joel 2:16—"Sanctify the congregation."

Mich. 2:5—"Cast the line by lot in the congregation of the Lord."

APOCHRYPHA

Judith

6:2—"Ozias took him from the assembly to his house."

7:29—"Great weeping in the assembly."

13:29—"In the assembly of the people."

14:6—"Saw the head of Holofernes in the hand of one of the assembly." (A reading.)

Ecclesiasticus

15:5—"In the midst of the assembly she shall open his mouth."

21:20—"The mouth of the prudent is sought after in the assembly."

23:34—"This woman shall be brought into the assembly."

24:2—"Wisdom shall open her mouth in the assemblies of the Most High."

26:6—"My heart hath been afraid of the assembly of the people."

31:11—"And the assembly shall declare his alms."

33:19—"Hear me, ye rulers of the assembly."

38:37—"They shall not go up to the assembly."

39:14—"The assembly shall show forth his praise."

44:15—"Let the assembly declare his praise."

50:15—"Before all the assembly of Israel."

50:22—"Lifted up his hands over all the assembly of the children of Israel."

I Maccabees

2:56—"Caleb for bearing witness before the congregation."

3:13—"Judas had assembled a company of the faithful."

4:59—"Judas, his brethren and all the assembly."

5:16—"A great assembly met."

14:19—"Read before the assembly in Jerusalem."

REMARK ON SEPTUAGINT USAGE

The testimony here is univocal. It is as solid as the Maccabean phalanx. Some have tried to make it appear that four of these ninety-two instances refer to an unassembled ekklesia. Look at them, read the context and judge for yourselves. The four passages are: I Kings 8:65; I Chron. 28:8; Ezra 10:8; (Continued on page five)



"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 ROMAN CATHOLIC GIRL GOES

## STRAIGHT TO HEAVEN

"Mother," said a dying girl in Ireland, "it's a dreadful thing to die and be in the fire of purgatory soon!"

"It is that, my darling," the mother said, as she fondly gazed with tearful eyes upon the fading cheek of her child. "It is that. O, that I could die instead! But you have confessed, and why are you still afraid?"

"Yes, I have confessed every sin I could remember, and I have absolution, and I shall have the holy oil when I am just at the last, mother."

"Leave that all to the priest, darling, and say the prayers to the Virgin he bade you. That'll bring peace to your heart."

"No, it is all dark. I want to know where I am going, and more, a great deal more than the priest would tell me. 'Mother,' she added quickly, 'I am thinking of the death-bed of cousin Cathleen; she had no absolution, no unction, no masses, but she died happy.'"

"She was a heretic, Mary, and knew nothing at all, so she died in her sin."

"Some words she said come over me now, mother; 'Though I walk in the valley of the shadow of death, I will fear no evil; Thy rod and Thy staff comfort me.' What did she mean? I have no comfort, no staff. I am trembling in the dark, and see only great fires beyond, and am full of fear. Cathleen did not believe in purgatory."

"Hush now, Mary dear; go to sleep and forget her, and trust in the blessed Virgin."

"Well, mother, I'll try; but I can't help thinking it must be a happier thing to go straight to heaven at once. I wish I could

remember all Cathleen said about it."

"It's not for the likes of us to go straight to Heaven at once, Mary; we go the way the Church directs."

"But sure it's a hard way, mother dear! I often fear that some who get into the fires of purgatory may never get out again."

"Now, don't get distrustful of the masses, darling. Just leave thinking about it all, and here's Pat. He will sit by you a while, till I run to mother and back."

Pat had come in and overheard part of the conversation, and now sat down by his sister's side with a heavy heart; for the doctor said she could not recover, and he had traveled from another part of the country to see her before her death.

"Mary," said he, when their mother had left them together, "what was that about cousin Cathleen?"

"Ah, Pat, I was wishing I could die as happy as she did; and I can't believe her soul is in Hell just because—"

"Because she believed in the blood and mercies of the Lord Jesus Christ," exclaimed Pat. "No, Mary, for that's just the reason she had no need to go there at all, and as for the unction, she had that, too. She got it straight from the hands of the Lord Himself. He spoke to her soul, Mary, and comforted her with the assurance of His pardon and love. Do you think she needed anybody else to tell her that?"

Mary stared at her brother, exclaiming: "Sure, brother, you've turned heretic, too!"

"Well, never mind that; I don't care for nicknames at all; but I've

been reading the Bible, Mary—God's own blessed Book—full of such melting words to poor sinners as would melt your heart."

"But how did you get it? Does the priest know?"

"Sure, I didn't stop to ask him. So I read and read; and some things were so pretty, and went so quick to the heart, that I couldn't stop any more if I'm burned for it."

"But now, Pat, what is it about purgatory you've read in the Bible?"

"Why, just as much as you see in that empty platter, and that's nothing at all; and I've searched from one end to the other. So make your heart easy, Mary; for you can't go to a place that isn't in God's creation. You shall go—and I promise you on the faith of the Holy Scriptures—straight to heaven at once, if you only do one thing."

"What is it, Pat? O, what is there I wouldn't do if I could? Is it to make a station?"

"No, no, not such things as that; but if you'll listen, I'll read you the beautiful words that they are." And drawing from his pocket the precious little volume that had enlightened himself, the young Irishman read:

"He was wounded for our transgression, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed." (Isa. 53:5).

"Mary, do you think the Lord only suffered by halves? 'Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will abundantly pardon' (Isa. 55:7). Is it abundant pardon to go and suffer torments in prison before we get in at all, Mary? 'For by one offering He hath perfected forever them that are sanctified.' (Heb. 10:5-7; 10:12-14)."

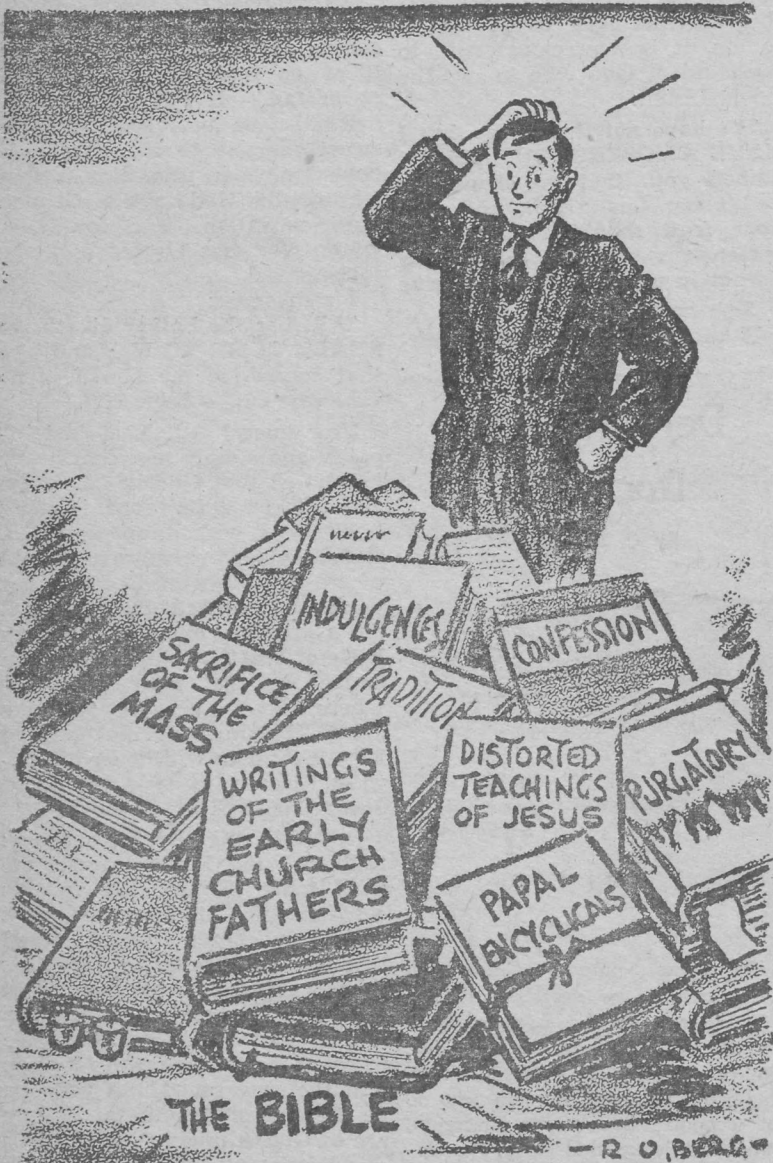
"Them that are sanctified, Pat, what's that? Isn't it to be sanctified that we go to purgatory?"

"No: 'For where remission of these is, there is no more offering for sin.' (Heb. 10:16-18). No offering of your own suffering, my Mary; no masses for our mother to pay. When the blessed Lord was going to be betrayed, before He was taken prisoner He prayed for all His people in His prayer. He said not a word of going through purgatory. So, Mary, it is Christ's BLOOD for us, and that's salvation out and out."

"But, now, what's the thing I'm to do, Pat? You said if I'd do one thing."

"Why, then it's just this: 'Having a high priest over the house of God,'—that is the Lord Jesus, with the one offering of Himself once offered—'let us draw near with a true heart in full assurance of faith.' (Heb. 10:21, 22). You must believe these things, and that will make them your own. 'Believe on the Lord Jesus and thou shalt be saved.' (Acts 16:31). Now at once: 'and being justified by faith we have peace with God, through our Lord Jesus Christ.' And then you may 'hope of the glory of God,' for 'being now justified by His blood, we shall be saved from wrath through Him.' (Rom. 5:1-9)."

O, Mary, it's all of a piece; it's like the Word of God, worth loving and preserving forever. Now can you find it in your heart to trust what God says? It's faith in Christ, and not masses, Mary. The offering is made, the BLOOD is shed that must wash away all your sins; so that what you should do is to believe in Christ alone."



"LIGHT UNDER A BUSHEL"

## When The Mud Dries

A mother found her little daughter crying bitterly because of an unkind remark a schoolmate had made about her.

"But, my dear, you know it is not true, do you not?" asked the mother.

"Of course I do mother; but the other girls do not. They will believe it." And she began crying afresh.

"Well, dearie, just wait and they will soon learn who is true and who is not. You remember when you got that mud on your pretty silk skirt, and I told you not to try to clean it until it was dry? After it dried, how easily it brushed off, and a little cleanser removed the stain?"

"Yes, mother," replied the girl wonderingly.

"Well, so it is with character. A little mud will not hurt it, if the character is strong and pure. Your friends will soon see who is the offender. Do not try to explain matters and clear up false reports. Just wait till the mud dries and it will brush off easily."

And so the girl was comforted. Even so may "grown ups" take comfort in the thought when the tongue of slander assails us, and unkind, untrue reports are started about us, that the "mud will

brush off." If we keep our lives clean and honest and true; if we live faithfully up to the golden rule; if we do good to those about us and stand strong for the right yet come what will, we need fear the mud stains of slander. They will brush off.—Stand-

## TRY IT

"Do not talk to me," said C. ridge, "of the evidences of Christianity. Try it. It has been eighteen hundred years in existence and nobody who has tried it its own terms has ever challenged it as a failure."

"Try it," exclaims the chemist to his laboratory assistant suggests the possibilities of a combination.

"Try it," urges the professor of mathematics when his student proposes a new demonstration of a theorem. Will any man challenge the scientific basis of its tests?

Who then will have the emeral to object to the Psalmist when he says, "O taste and see that the Lord is good." Who shall cast doubt upon the soundness of apostle's assurance, and up of that of the ten thousand who, him, have put Jesus Christ to test, and exclaimed—"I know whom I have believed."

## At the Cross

"There, and there only . . . There, and there only, is power to save. There no delusive hope in despair; No mockery meets you, no deception, there. The spells and charms, that blinded you before, All vanish there, and fascinate no more. I am no preacher, let this suffice— The cross, once seen, is death to every vice; Else He that hung there set fer'd all His pain, Bled, groan'd, and agoniz'd and died, in vain."

—Cowper

## SICK OF THE SUBJECT

There is one theme that breeds contempt. There is subject that never becomes mon. There is one topic that waxes or wanes, and one Person who is never dimmed, and the Person is Christ—the Holy of God. It is said that in conversation Johnson said one day Boswell:

"Sir, you have but two subjects—YOURSELF and MYSELF, I am sick of both."

The rebuke of Johnson was not amiss if administered many a pulpit to-day where message is "Yourself and Myself" but not much of "himself." Man who can do nothing to give a standing before God, is expelled, while Christ who alone give man access to God, is neglected.

O, that men would praise Lord rather than patronize a len fellow! The man who praise in his heart for God, man who has passion in his heart for his fellow men. The preacher is not a man of two subjects—is a man of one subject, and employs his full time, — and subject is CHRIST. —Tucker.

It is told of a sage that day he was asked, "Master, what is the test of good men?" Where to he answered "It is being able to put pleasantly with bad ones."

## IMMORTALITY

By Loraine Boettner



161 pages  
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There are three general headings to this book: physical death, immortality, the intermediate state.

Under physical death, such things as prayer for the dead, cremation, the three kinds of death (spiritual, physical, eternal), etc. are discussed.

Under immortality, the discussion centers around life after death.

Under the intermediate state, the author discusses sheol, the idea of second chance, "soul-sleep," annihilation, purgatory, and spiritualism.

This is a very helpful book on one of the most interesting themes to mankind.

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## Blessed Be His Name

I have a Friend whose faithful love  
Is more than all the world to me;  
'Tis higher than the heights above,  
And deeper than the soundless sea;  
So old, so new,  
So strong, so true—  
Before the earth received its frame  
He LOVED me. Blessed be His name!

His was the highest place above,  
Adored by all the sons of flame,  
Yet, such His self-denying love,  
He laid aside His crown, and came  
To seek the lost:  
And at the cost  
Of heavenly rank and earthly fame,  
He SOUGHT me. Blessed be His name!

It was a lonely path He trod,  
From every human soul apart;  
Known only to Himself and God  
Was all the grief that filled His heart:  
Yet from the track  
He turned not back  
Till, where I lay in want and shame,  
He FOUND me. Blessed be His name!

Then dawned at last that day of dread  
When, desolate, yet undismayed,  
With wearied frame and thorn-crowned head  
He, now forsaken and betrayed,  
Went up for me  
To Calvary;  
And, dying there in grief and shame,  
He SAVED me. Blessed be His name!

Long as I live my song shall tell  
The wonders of His matchless love.  
And, when at last I rise to dwell  
In the bright home prepared above,  
My joy shall be  
His face to see,  
And bowing then with loud acclaim  
I'll PRAISE Him. Blessed be His name!

C. A. TYDEMAN.

## "Baptist Distinctives"

(Continued from page three)

because of it, and I am happy in my own soul every time I remember that God is dealing with His elect. It thrills my heart to know God isn't "trying" to save the world. Rather, He is calling out an elect remnant unto Himself, and He is taking out of this world a people for His own name. Beloved, He is going to do until all of the elect are gathered out of this world, it is then that the Lord Jesus Christ is going to set up His millennial kingdom.

Beloved, while it is a blessed truth to me, and a sweet morsel to my soul, it is about the most hated doctrine in all the world. It is hated by all the Arminians and the sad thing about it is, it is hated by a lot of Baptists. Right here in town a man got up one night and stormed out of a church and took his wife and two sons

with him, just because the doctrine of election was referred to. It wasn't in any wise at all a sermon on the doctrine of election. It was just slightly referred to, and this man, who was a deacon, stormed out of the building, and wouldn't allow his children to hear, as he said, such a "damnable doctrine."

Every once in a while I hear from someone of the sweet (?) spirited brethren who say I preach a damnable doctrine when I preach the doctrine of election. Every once in a while someone will write Brother Bob as if they thought he actually had horns. I'm satisfied, beloved, that there are some Baptists today who think the terms "Satan" and "Gillpin" are synonymous. They hate the doctrine of election.

There is another doctrine that is hated and that is the doctrine of baptism. When I speak of baptism, I speak of Baptist baptism. I get sick at my stomach when I hear a Baptist preacher talking about "believer's baptism." Now I'll grant you it is for believers, and nobody but believers, but, beloved, it is wrong to refer to baptism as "believer's baptism." It isn't "believer's baptism." It is Baptist baptism. A man has to be more than a believer to be Scripturally baptized. He has to be baptized by, and under the authority of a Baptist Church, to be Scripturally baptized.

We read:  
"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3:13-17.

Beloved, that was Baptist baptism.

Listen again:  
"And I knew him not: but HE THAT SENT ME TO BAPTIZE with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he

which baptizeth with the Holy Ghost."—John 1:33.

Notice, John the Baptist said, "He that sent me to baptize with water." Let me tell you something, beloved, Baptist baptism had authority from Heaven. Baptist baptism was authorized in Heaven. John the Baptist said, "I was sent to baptize, and the One that sent me told me how I'd know the Lord Jesus Christ."

When I read in the first chapter of the book of Acts of the selection of a successor for Judas Iscariot, I find that one of the requirements was that he had to have Baptist baptism, for it says, "Beginning from the baptism of John." So mark it down that the baptism that was administered in the Bible was evidently Baptist baptism for several reasons.

It was Baptist baptism because it was sent from Heaven by John the Baptist. It was Baptist baptism because John the Baptist administered the Lord Jesus Christ in the waters of baptism. Furthermore, I'm sure it was Baptist baptism because everyone of the original disciples had to have that kind of baptism, and when they chose a successor for Judas he had to have Baptist baptism.

What's the use of us talking about any other kind, yet we have been hated down through the years because we have contended for Baptist baptism. We are still hated for it. You can read the story of the Dark Ages from 500 A. D. to 1500 A. D. when the Roman church controlled the world religiously, and you will find that Baptists were hated in those days because they stood for Baptist baptism. More than fifty million Baptists died in the Dark Ages because they would not submit to baptism at the hands of Catholicism. There was more blood spilled by Baptist martyrs in the Dark Ages than was spilled in all the wars from the day that Cain slew Abel down to the beginning of World War I. Why? Because Baptists stood for Baptist baptism.

I think of that bloody road, thirty miles in length; I go back in my memory and walk down that road in Europe, and I see a Baptist head on a stake on one side and another on the other side, and another back again to my right and one to my left. I travel for thirty miles and every fifty feet I see a head impaled upon a stake. Why? Are these men bad men? Did they deserve to die? No, no, beloved. These men were Godly men and they deserved to live and propagate the truths of God's Word, but they were decapitated. Their heads were put upon stakes. Why? Because they refused to accept the baptism of the Catholics.

Charles Haddon Spurgeon said that every time he thought about the modern round dance he got an uncomfortable feeling in his throat when he remembered that it was the dance that sent John the Baptist, the first Baptist preacher, into eternity. Beloved, whenever I think about the Catholics, I have the same kind of an uncomfortable feeling in my throat whenever I remember that it is the Catholics that have persecuted and hounded and mar-

## The Church

(Continued from page three)

Ezek. 32:3. The first two settle themselves.

In Ezra "the assembly of the Captivity" simply means the 42,360 that returned from the captivity and are repeatedly gathered together.

In Ezek. 32:3 an unreliable reading has **ekklesia** in the place of **company**. But whether **company** or **ekklesia** the idea is the same. The "many peoples" signify nothing, they do not constitute an **ekklesia** until formed into one company. Xerxes, Timour, Napoleon and many others formed one great company out of the contingents of many nations.

Observe prescribed conditions of membership in Deut. 23 and Neh. 13.

The new and mammoth Septuagint Concordance of Hatch and Redpath, five folio volumes, Oxford 1893, gives the following additional instances (not cited by Trommius) from one text or another:

### Canonical Books

Deut. 4:10; 9:10; 1 Kings 12:3 (from Codex A.); 11 Chron. 10:3; 29:28, 31; 30:25; all rendered **assembly** in our Revised Version, and Ezek. 32:23 (from Codex A.) rendered **company**.

### Apocryphal Books

Judith 6:19, 21—**assembly**.  
1 Maccabees 14:9—(assemblies instead of streets).

### From other Greek versions of Old Testament:

Lev. 4:14, 21; 16:17; Psa. 40:9, 19; Prov. 26:26; Jer. 26:17; 44:14. All rendered **assembly** in our Revised Version. And Ezek. 23:47; 26:7; 27:27; 32:22, all rendered **company**.

This makes the Old Testament usage amount to about 114 cases, nearly equal in number to New Testament usage. In no one of the 114 instances does it mean an unassembled **ekklesia**.

tyred Baptists by the multiplied millions through the years gone by because we stood for Baptist baptism. If Baptists were standing for it today, they would be hated for it just like they were hated for it in the Dark Ages.

There's a third doctrine that is a Baptist distinctive and that is the doctrine of security. When God saves a man He saves him for time and eternity. Jesus said:

"And I give unto them ETERNAL LIFE; and they shall NEVER PERISH, neither shall any one pluck them out of my hand. My Father, which gave them me, is greater than all: and NO ONE IS ABLE TO PLUCK THEM out of my Father's hand."—John 10:28, 29.

Listen again:  
"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

I challenge all Hell to take one saved man out of the hand of the Lord Jesus, for when He saves a man, He saves him for time and eternity. Yet, beloved, we are hated for it. Any time a Baptist preacher dares to speak in terms of security, you can expect that he will be a marked man as far as the Arminians are concerned. All the Arminian denominations who preach that you can be saved today and lost tomorrow—that you can become a child of God today and a child of the Devil tomorrow—all of them hate the preacher who dares to say that when we are saved once we are saved forever.

Sometime ago I was making a call in a home and a woman was there visiting. I had never seen her before and I've never seen her since. When I was introduced to her, I was introduced as a Baptist preacher. She said, "What kind of a Baptist preacher are you?" I said, "Well, I am a Missionary Baptist." That's about as good a way to distinguish myself as I know. She said, "There's so many different kinds of Baptists. Why, there are even some kinds of Baptists who believe that when you are saved once, you are saved forever." I said, "Amen, sister, there certainly are, and I am one of them."

I tell you, beloved, I thank God for the fact that I am one of them. I rejoice for the fact that I believe that when we are saved, we are saved forever, yet that truth is hated by the Arminian heretics of the world.

I remember several years ago attending services when a Campbellite was ridiculing the doctrine

of security. He held it up as an awful thing. He mocked it and made fun of it. He ridiculed the man who would preach it. Finally, he told of an old Baptist preacher of some kind back up in the mountains of Kentucky who was strong for the doctrine of security. He said, "Why, I've actually seen that fellow drunk riding his horse. And sometime ago he fell off his horse, but he doesn't believe in falling from grace." Now the only connection I can see, beloved, was that his horse evidently was named Grace. How this Campbellite preacher did hold the doctrine of security up as a horrible thing for an individual to believe!

Beloved, it is not horrible. It is the most God-honoring doctrine that you can think of in the realm of salvation. Pity the god who can save a man and let him go to Hell. Pity the god who is so weak that he reaches out and takes hold of you and holds on to you for a little while and then because of your determined will you slip away from him and go into eternity unsaved. Pity a god like that! Beloved, I thank God that the God I preach to you is a God who not only begins to save, but who saves and who holds and keeps unto the end. I'm glad to preach it regardless of how it may be hated.

There's a fourth Baptist distinctive and that is the doctrine of the local church. It is hated by all the universal churchites. All that crowd of people who believe in the universal church, hate us because we talk in terms of a Baptist church, and I can understand why. When I say that the only church that Jesus ever built (Continued on page 6, column 1)

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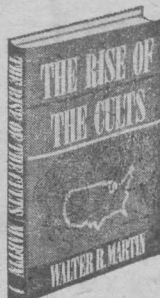


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# "Baptist Distinctives"

(Continued from page five)  
was a Baptist church, that just literally unchurches all this crowd of heretics. That just literally says they have no church. And I repeat, beloved, they have no church. They have an organization, but they have no church.

If a man is a Catholic, he has an organization—undoubtedly the biggest organization in the world, but it is not a church. On the other hand, if a man is not a Catholic, but a Protestant, he has an organization. Maybe it is Methodist or Campbellite or Nazarene or Holy Roller. The church that Jesus Christ established goes back to the days of the Lord Jesus Christ Himself. My, how we are hated because we stand for the truth concerning the church of Jesus Christ.

You remember in the Old Testament that Joseph dreamed some dreams and his brothers hated him because of his dreams. You remember that they didn't like the things that he told them. The Word of God goes further and says:

"And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they HATED HIM yet the more for his dreams, and for HIS WORDS."—Gen. 37:8.

Notice, they not only hated Joseph because of his dreams, but they hated him for his words.

The world hates Baptists, when they are true Baptists, for their words. Now if you want to be the kind of Baptist who will get along with everybody, you can be that kind. Just don't preach any truth, or at least preach an insipid form of Christianity—the kind that wouldn't make anybody mad. You can get along with folk that way.

I tell you, beloved, I think the majority of preachers are preaching that kind of a message. I believe truly that the majority of preachers who have preached this day in Baptist pulpits have preached a sermon that wouldn't make even the Devil mad. If there were a hunting season declared on real sermons and every man in the United States were to take off tomorrow morning with his automatic or his muzzle loader, there isn't a man in the United States who would take a pot shot at the majority of sermons that have been preached today. They wouldn't deserve to be shot. Beloved, they hated Joseph for his words, and the man who dares to preach the Book will be hated for his words, too.

Let me give you another illus-

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tration. The Word of God tells us of a man by the name of Ahab. I'm sure, beloved, that Ahab isn't the kind of a preacher that you would want as a pastor. I'm sure he isn't the kind of a man who would make a good king. Well, Jehoshaphat was king over Judah when Ahab was king over Samaria, the capital of Israel. One day Jehoshaphat made an alliance with Ahab. Jehoshaphat was a good man whereas Ahab was the Devil's man. However, Jehoshaphat made an alliance with Ahab to go out to battle with him. Then after he

had made the alliance, he said to Ahab, "Have you got a preacher handy? I'd like to have him pray for us to see whether we are doing right." I can hear Jehoshaphat now as he said, "Is there a preacher in the house? I'd like to have him pray for me."

You know, beloved, it would be a lot better for people to learn to pray before they decide they are going to do something, than it is to decide to do it, and then pray afterward. I remember several years ago a fellow came to see me who had been divorced and wanted to be remarried. He wanted me to marry him. I tried to read to him the Word of God, and after I had done so, he said, "But we've already decided to do this." He said, "Won't you pray with me?" What's the use of praying with a man if he has already decided to get married. The time to pray is before you decide to do something.

Ahab and Jehoshaphat had already decided to go out to battle. The time they ought to have prayed was before they had made the decision that leagued them into an ungodly alliance. Ahab said, "I've got some preachers." Even though Elijah had chopped the heads off 850, it looks like Ahab raised up a new crop mighty quickly. The Word of God tells us that it wasn't long after that until he had another crowd of preachers around his table. Ahab said, "Yes, sir, I've got preachers—plenty of preachers," and he brought them in and said, "Now shall we go out to battle." Every last one nodded his head and said, "Yes, sir." They knew that that was what Ahab and Jehoshaphat wanted them to say. So they nodded their heads and said, "Yes, sir. That's the thing to do. Just go on to battle. You'll be victorious in battle." Jehoshaphat said, "I don't like the way those preachers preach. Haven't you anyone else?" Listen:

"And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Im-

lah, by whom we may enquire of the Lord: but I HATE HIM: for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so."—I Kings 22:8.

Notice, Ahab said, "He won't preach the kind of preaching I like. I hate him."

Beloved, if a preacher will preach the kind of preaching that the world likes, the world will love him, but when a preacher preaches the Word of God like this man, Micaiah, the world will say, like Ahab, "I hate him. He won't preach the kind of preaching I like."

Beloved, God help you and me as a church to preach these hated Baptist distinctives, and to preach all the Word of God, and regardless of what may come or go, may God help us to stand firm and true for His Word until Jesus comes again.

May God bless you!

## Satan's Counterfeits

(Continued from page one)  
under Satan's guidance and inspiration, for he will be Satan's trump card and will be inspired by him as no one else who has ever lived. He will come with deception, signs, and lying wonders, as we are told in 2 Thess. 3:9.

What will he do? He will gain the acclaim of depraved humanity the world over. (Rev. 13:8). He will persecute those who become Christians unto the very death. (Rev. 13:7). He will gain the mastery over the whole human race (Rev. 13:7). Such pikers as Napoleon, Hitler, Mussolini, Stalin and the rest will pale into insignificance before this character. Not content with mere world-rulership, Anti-Christ shall want to be worshipped, therefore he will set himself up as God. (See II Thess. 3:4).

Note something here: Some don't like election, but election is the only thing that will keep

anybody from going off after this awful character. Proof of this is found in Rev. 13:8. (See marginal rendering).

How will he end? He will know that Christ has promised to return, and he will defy Him to return, threatening to destroy Him. (See Rev. 19:19). Nevertheless, Christ will return and He shall destroy both Anti-Christ and his armies. See 2 Thess. 3:8 and Rev. 19:11-21.

It is noteworthy that the first persons to experience the torments of hell will be the Anti-Christ and his stooge, the False Prophet. (Rev. 19:20). He will not be merely annihilated for we read that after a thousand years elapse, he is still there. (See Rev. 20:10).

Instead of religious denominations "bringing in the Kingdom" by ecclesiastical means, as they are talking of doing, and seeking to do, the world will grow increasingly worse until it shall accept the rule of the worst human character who shall ever live. A period of tribulation unparalleled in human history will be brought in (instead of the "kingdom") of such nature that were it not for the intervention of heaven "there should be no flesh saved." This age will end—not with a world conquered and the kingdom "brought in," but with buzzards flying over a battlefield littered with the armies of Anti-Christ. What a contrast between the picture that God gives of the end of the age, and the picture drawn by modernistic ecclesiastical leaders of this day, who envision a kingdom "brought in" by human means.

The Kingdom will not come, until the King comes to bring it in! Our business is not to "bring in his kingdom" but to be witnesses and to spread His gospel to the ends of the earth. God is taking out of the world "a people for his name" as he tells us in Acts 15: "After that, I will return." He says.

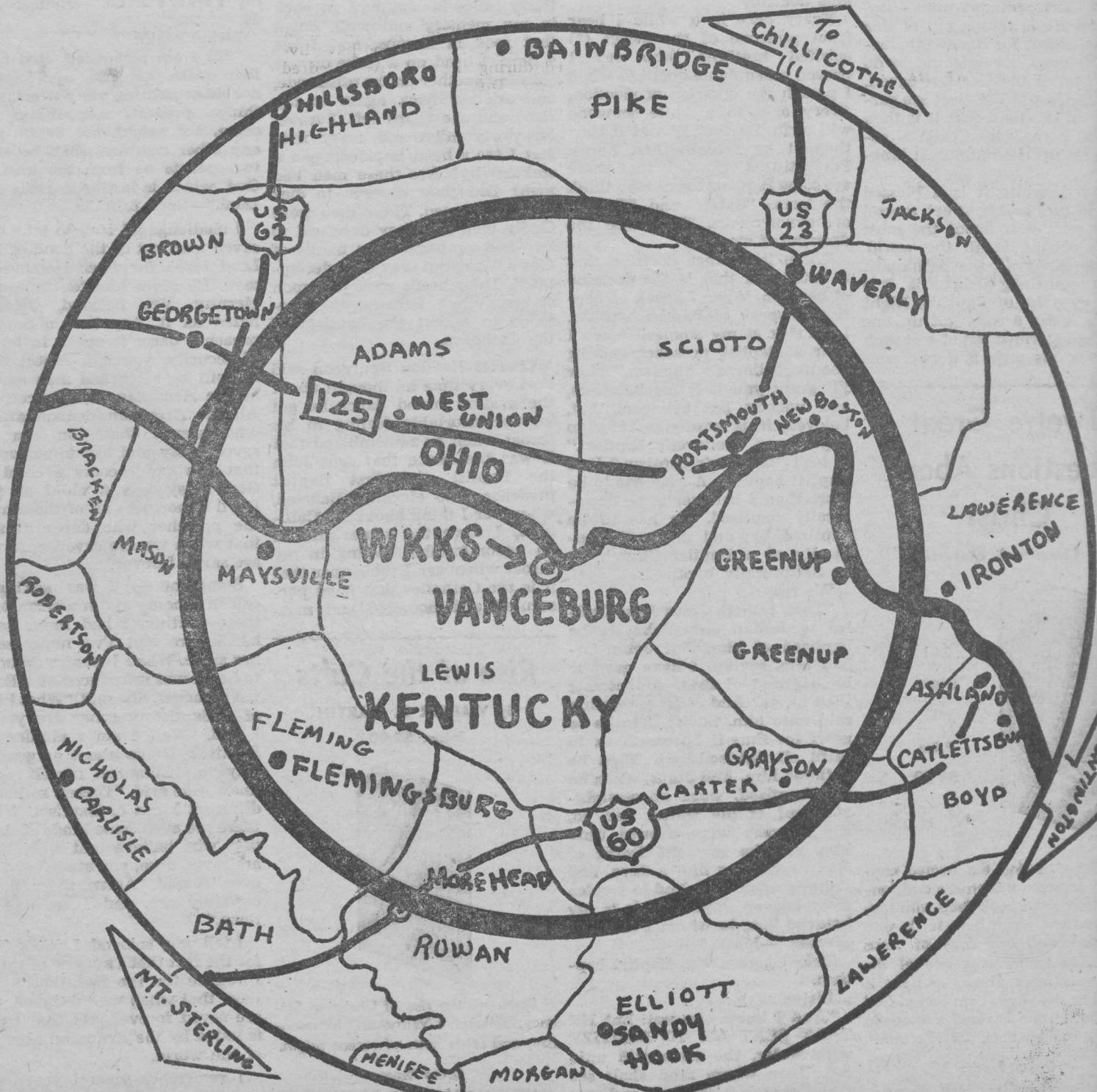
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## Christian In Romans

(Continued from page one)  
experience of the Christian, any Christian who does not mourn is in an abnormal and unhealthy state spiritually. The one who does not utter this cry is either so out of communion with Christ, or so ignorant of teaching of Scripture, or so deceived about his actual condition that he knows not the corruption of his own heart and the failure of his own life.

The one who bows to the enemy and searching teaching God's Word, the one who learns the awful wreckage of sin has wrought in the human constitution, the one who sees exalted standard of holiness which God has set before us, not fail to discover what a wretch he is. If he is given to hold how far short he falls of attaining to God's standard; if, in light of the Divine sanctuary, discovers how little he resembles the Christ of God; then will find this language most suited to express his godly sorrow. If he reveals to him the coldness of love, the pride of his heart, wanderings of his mind, the that defiles his godliest acts, will cry, "O wretched man that I am!" (Continued on page 7, column 1)



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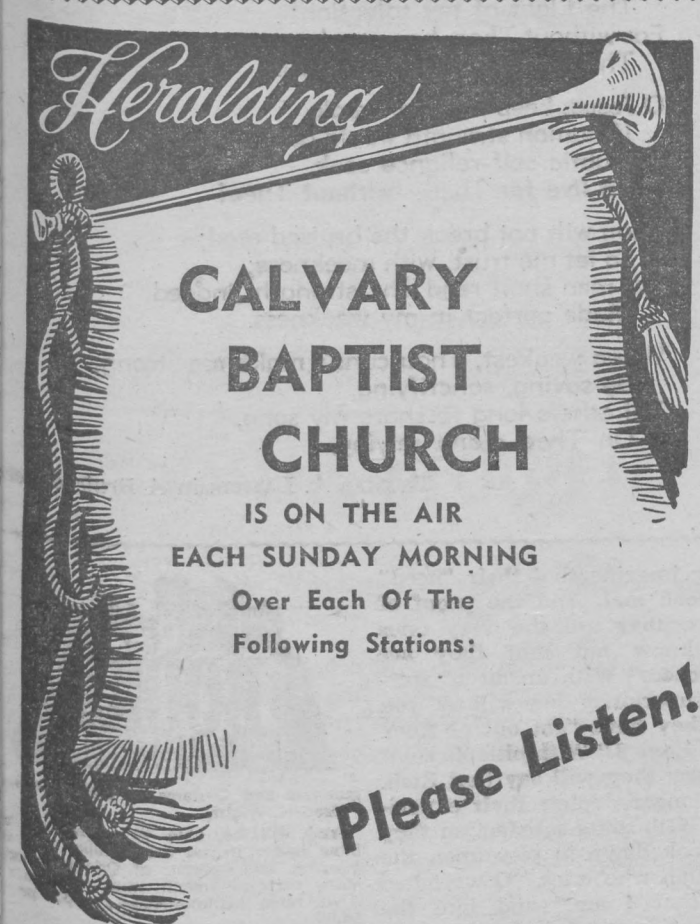
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# CALVARY BAPTIST CHURCH

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ing about communion with Christ, but how little manifestation of it do we behold! Where there is no sense of our utter unworthiness, where there is no mourning over the total depravity of our nature, where there is no sorrowing over our lack of conformity to Christ, where there is no groaning over being brought into captivity to sin; in short, where there is no crying, "O wretched man that I am," it is greatly to be feared that there is no fellowship with Christ at all.

When Abraham walked with the Lord he exclaimed, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). When Job came face to face with God, he said, "Behold I am vile" (40:4), and again, "I abhor myself" (42:6). When Isaiah entered the Divine presence, he cried, "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5). When Daniel had that wondrous vision of Christ (Dan. 10:5, 6), he declared "There remained no strength in me; for comeliness was turned in me into corruption" (v. 8). And in one of the last epistles by the beloved apostle to the Gentiles, we read, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). These utterances proceeded not from unregenerate men, but came from the lips of God's saints. Nor were they the confessions of back-slidden believers; rather were they voiced by the most eminent of the Lord's people. Where, today, shall we find any who are fit to be placed alongside of Abraham, Job, Isaiah, Daniel and Paul? Where indeed! And yet, these were the men who, as believers, were so conscious of their vileness and unworthiness!

"O wretched man that I am." This then is the language of a regenerate soul. It is the confession of the normal (undeceived and undeluded) Christian. The substance of it may be found not only in the recorded utterances of Old and New Testament saints, but as well in the writings of the most eminent Christians who have lived during the last five hundred years. Different indeed were the confessions and witnessings borne by eminent saints of the past from the ignorant and arrogant boastings of modern Laodiceans! It is refreshing to turn from the present-day biographies to those written long ago. Ponder the following excerpts:

Mr. Bradford, of holy memory, who was martyred in the reign of bloody Queen Mary, in a letter to a fellow-prisoner in another penitentiary, subscribed himself thus: "The sinful John Bradford: a very painted hypocrite: the most miserable, hard-hearted, and unthankful sinner, John Bradford" (1555 A. D.).

Godly Rutherford wrote, "This body of sin and corruption embitters and poisons our enjoyment. O that I were where I shall sin no more" (A. D. 1650).

Bishop Berkeley wrote, "I cannot pray, but I sin; I cannot preach, but I sin; I cannot administer, nor receive the holy sacrament, but I sin. My very repentance needs to be repented of: and the tears I shed need washing in the blood of Christ" (A. D. 1670).

Jonathan Edwards, in whose home died that remarkable man, Mr. David Brainerd (the first missionary to the Indians, and whose devotion to Christ was witnessed to by all who knew him), and with whom he was intimately acquainted, says in his "Memoirs of Mr. Brainerd," "His religious illuminations, affections, and comfort, seemed to a great degree to be attended with evangelical humiliation; consisting in a sense of his own utter insufficiency, despicableness, and ordiousness; with an answering disposition and frame of heart. How deeply affected was he almost continually with his great defects in religion; with his vast distance from that spirituality and holy frame of mind that become a child of God; with his ignorance, pride, deadness, barrenness! He was not

only affected with the remembrance of his former sinfulness, before his conversion, but with the sense of his present vileness and pollution. He was not only disposed to think as the worst and least of saints; but, very often, as the vilest and worst of mankind."

Jonathan Edwards himself, than whom few men have been more honored of God, either in their spiritual attainments or in the extent to which God has used them in blessing to others, near the end of his life wrote thus: "When I look into my heart and take a view of its wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me, that, were it not for free grace, exalted and raised up to the infinite height of all the fullness and glory of the great Jehovah, I should appear sunk down in my sins below hell itself; far below the sight of everything, but the eye of sovereign grace, that alone can pierce down to such a depth. And it is affecting to think how ignorant I was, when a young Christian, (alas, that so many older Christians are still ignorant of it—A. W. P.), of the bottomless depths of wickedness, pride, hypocrisy and deceit left in my heart" (1743 A. D.).

Augustus Toplady, author of "Rock of Ages," wrote thus in his private diary under December 31, 1767—"Upon a review of the past, I desire to confess that my unfaithfulness has been exceeding great; my sins still greater; God's mercies greater than both." And again, "My short-comings and my mis-doings, my unbelief and want of love, would sink me into the lowest hell, was not Jesus my righteousness and my Redeemer."

Listen to the words of that godly woman, the wife of that eminent missionary, Adoniram Judson: "O how I rejoice that I am out of the whirlpool! Too gay, too trifling, for a missionary's wife! That may be, but after all, gaiety is my lightest sin. It is my coldness of heart, my listlessness, my want of faith, my spiritual inefficiency and inertness, my love of

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self, the inherent and every-day pampered sinfulness of my nature, that makes me such a mere infant in the cause of Christ—not the attractions of the world."

John Newton, writer of that blessed hymn, "Amazing grace, how sweet the sound, that saved a wretch like me; I once was lost, but now am found, was blind, but now I see"; when referring to the expectations which he cherished at the outset of his Christian life, wrote thus: "But alas! these my golden expectations have been like South Sea dreams. I have lived hitherto a poor sinner, and I believe I shall die one. Have I, then, gained nothing? Yes, I have gained that which I once would rather have been without! Such accumulated proof of the deceitfulness and desperate wickedness of my heart, as I hope by the Lord's blessing has, in some measure, taught me to know what I mean when I say, Behold, I am vile . . . I was ashamed of myself, when I began to seek it. I am more ashamed now."

James Ingliss (Editor of "Waymarks in the Wilderness") at the (Continued on page 8, column 1)

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## Watch For Addition Of New Stations

### Christian In Romans 7

(Continued from page 5)  
n." If he is conscious of his inattitude, of how little he appreciates God's daily mercies; if he marks the absence of that deep and genuine fervor which ought to characterize his praise and worship of that One who is "glorious in holiness"; if he recognizes that sinful spirit of rebellion, which so often causes him to murmur or at least chafe against the dispensations of God in his daily life; if he attempts to tabulate not only the sins of commission but the sins of omission, of which he is daily guilty, he will indeed cry, "O wretched man that I am." Nor is it only the "back-slidden" Christian, now convicted, who will mourn thus. The one who is truly in communion with Christ, will also emit this groan, and emit it daily and hourly. Yea, the closer he draws to Christ, the more will he discover the corruptions of his old nature, and the more earnestly will he long to be delivered from it. It is not until the sunlight floods a room that the grime and dust are fully revealed. So, it is only as we really come into the presence of Him who is light, that we are made aware of the filth and wickedness which indwell us, and which de every part of our being. And such a discovery will make each of us cry, "O wretched man that

not communion with Christ produce rejoicing rather than mourning?" We answer, It produces both. It did with Paul. In v. 22 of our chapter he says, "I delight in the law of God." Yet only two verses later he cries, "O wretched man that I am!" Nor does this passage stand alone. In 2 Cor. 6 the same apostle says, "As sorrowful, yet always rejoicing" (v. 10). Sorrowful because of his failures, because of his daily sins. Rejoicing because of the grace which still bore with him, and because of the blessed provision which God has made even for the sins of His saints. So again in Rom. 8: after declaring, "There is therefore now no condemnation to them which are in Christ Jesus" (v. 1); and after saying, "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" (vv. 16, 17); the apostle adds, "But ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body" (v. 23). Similar is the teaching of the apostle Peter, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations" (1 Peter 1:6). Sorrow and groaning, then, are not absent from the highest spirituality.

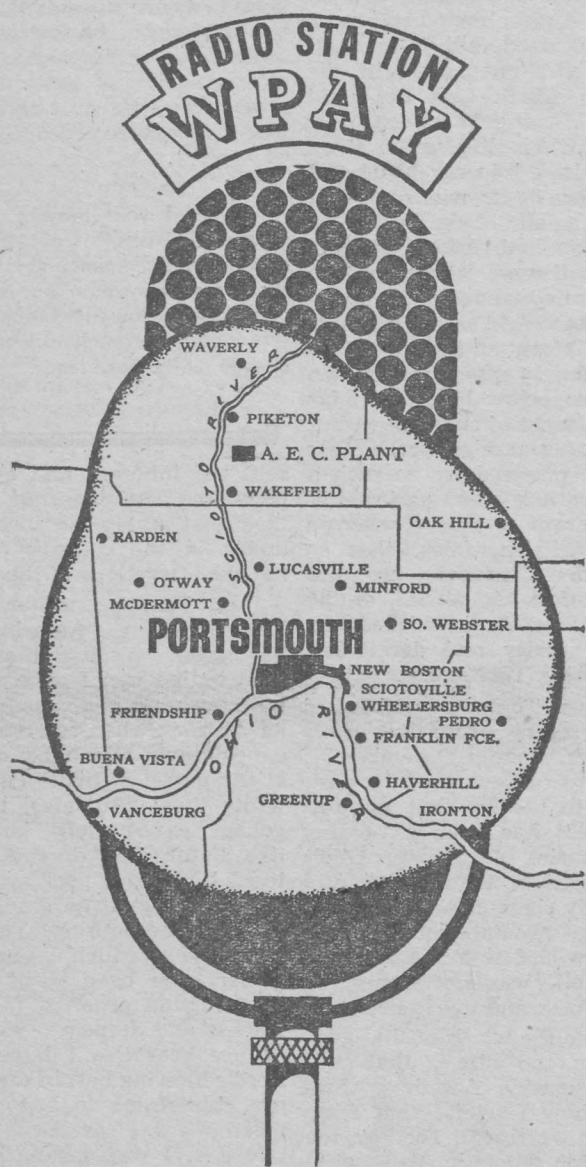
In these days of Laodicean complacency and pride, there is considerable talk and much boast-

"But," inquires some one, "does



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### OVER



## 1400 ON THE DIAL

### Christian In Romans 7

(Continued from page seven)  
close of his life, wrote Mr. J. H. Brookes, "As I am brought to take a new view of the end, my life seems so made up of squandered opportunities, and so barren of results, that it is sometimes very painful; but grace comes in to meet it all, and He will be glorified in my humiliation also" (1872). On which Mr. Brookes remarked, "How like him, and how unlike the boastings of those who are glorying in their fancied attainments!"

One more quotation: this time from a sermon by the late C. H. Spurgeon. Said the prince of preachers, "There are some professing Christians who can speak of themselves in terms of admiration; but, for my inmost heart, I loathe such speeches more and more every day that I live. Those who talk in such a boastful fashion must be constituted very differently from me. While they are congratulating themselves, I have to lie humbly at the foot of Christ's Cross, and marvel that I am saved at all, for I know that I am saved. I have to wonder that I do not believe Christ more, and equally wonder that I am privileged to believe in Him at all—

to wonder that I do not love Him more, and equally to wonder that I love Him at all—to wonder that I am not holier, and equally to wonder that I have any desire to be holy at all considering what a polluted, debased, depraved nature I find still within my soul, notwithstanding all that Divine grace has done in me. If God were ever to allow the fountains of the great deeps of depravity to break up in the best man that lives, he would make as bad a devil as the Devil himself is. I care nothing for what these boasters say concerning their own perfections; I feel sure that they do not know themselves, or they could not talk as they often do. There is tinder enough in the saint who is nearest to heaven to kindle another hell if God should but permit a spark to fall upon it. In the very best of men, there is an infernal and well-nigh infinite depth of depravity. Some Christians never seem to find this out. I almost wish that they might not do so, for it is a painful discovery for any one to make; but it has the beneficial effect of making us cease from trusting in ourselves, and causing us to glory only in the Lord."

Other testimonies from the lips and pens of men equally pious and eminent might be giv-

en, but sufficient have been quoted to show what cause the saints of all ages have had for making their own these words, "O wretched man that I am." A few words now on the closing verse of Rom. 7.

"Who shall deliver me from the body of this death?" "Who shall deliver me?" this is not the language of despair, but of earnest desire for help from without and above himself. That from which the apostle desired to be delivered is termed "the body of this death." This is a figurative expression for the carnal nature. Note how in Rom. 6:6 the carnal nature is termed "the body of sin," and as having "members" (Rom. 7:23). We therefore take the apostle's meaning to be, Who shall deliver me from this deadly and noxious burden—my sinful self!

In the next verse the apostle answers his question, "I thank God through Jesus Christ our Lord." It should be obvious to any impartial mind that this looks forward to the future. His question was, "Who shall deliver me?" His answer is, Jesus Christ will. How this exposes the error of those who teach a present "deliverance" from the carnal nature by the power of the Holy Spirit. In his answer, the apostle says nothing about the Holy Spirit; instead, he mentions only "Jesus Christ our Lord." It is not by the present work of the Spirit in us that Christians will be delivered "from this body of death," but by the yet future coming of the Lord Jesus Christ for us. It is then that this mortal shall put on immortality, and this corruptible shall put on incorruption.

But, as though to remove all doubt that this "deliverance" is future, the apostle concludes by saying, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Let every reader note carefully that this comes after he had thanked God that he would be "delivered." The last part of v. 25 sums up what he had said in this second part of Rom. 7. It describes the Christian's dual life. The new nature serves the law of God; the old nature, to the end of its history, will serve "the law of sin." That it was so with Paul himself is clear from what he wrote at the close of his life, when he termed himself, "the chief" of sinners (1 Tim. 1:15). That was not the exaggeration of evangelical fervor, still less was it the mock modesty of hypocrisy. It was the assured conviction, the felt experience, the settled consciousness of one who saw deeply into the depths of corruption within himself, and who knew how far, far short he attained to the standard of holiness which God set before him. Such, too, will be the consciousness and confession of every other Christian who is not blinded by conceit. And the outcome of such a consciousness will be to make him long more ardently and thank God more fervently for the promised deliverance at the return of our Saviour and Lord, when He shall "change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20); and having done so, He will "present us faultless before the presence of His glory with exceeding joy" (Jude 24). Hallelujah, what a Saviour!

It is remarkable that the only other time the word "wretched" (the only other time in the Greek, too) is found in the New Testament occurs in Rev. 3:17, where to the Laodiceans Christ says, "and knowest not that thou ART WRETCHED!" Their boast was that they had "need of nothing." They were so puffed up with pride, so satisfied with their attainments, that they knew not their wretchedness. And is not this what we witness on every hand today? Laodicean period of the history of Christendom! Many were conscious of a "need," but now they fancy they have received "the second blessing," or "the baptism of the Spirit," or that they have entered into "victory"; and, fancying this, they

O Jesus, let Thy presence be  
The Light of my salvation;  
For without Thee, how can I see  
The way to shun temptation?

O Jesus, keep me ever weak,  
If human strength would doubt Thee;  
Or subtle self-reliance seek  
To live for Thee—without Thee!

Thou wilt not break the bruised reed;  
So let me trust, with meekness;  
Till men shall read Thy strength, indeed  
Made perfect in my weakness.

When weakest, Thou can't make me strong,  
By saving, sanctifying,  
Till others long to share my song,  
On Thee alone relying.

THOMAS A. LAMBIE in *A Bruised Reed*

fondly imagine that their "need" has been met. And the proof of this is, they are the very ones who know not that they are "wretched." With an air of spiritual superiority they will tell you that they have "got out of Rom. 7 into Rom. 8." With pitiable complacency they will say that Rom. 7 no longer depicts their experience. With smug satisfaction they will look down in pity upon the Christian who cries, "O wretched man that I am," and like the Pharisee in the temple, they will thank God that it is otherwise with them. Poor blinded souls. It is to just such that the Son of God here says, "And knowest not that thou ART WRETCHED." We say "blinded" souls, for mark it is to these very Laodiceans that Christ says, "Anoint thine eyes with eye-salve, that thou mayest SEE" (Rev. 3:18)!

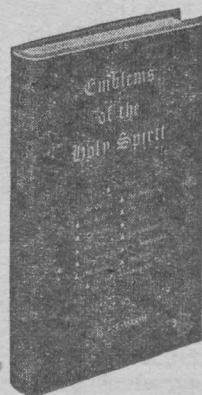
It is to be observed that in the second half of Rom. 7 the apostle speaks in the singular number. This is striking and most blessed. The Holy Spirit would intimate to us that the highest attainments in grace do not exempt the Christian from the painful experience there described. The apostle portrays with a master pen—himself sitting for the picture—the spiritual struggles of the child of God. He illustrates by a reference to his own personal experience the ceaseless conflict which is waged between the antagonistic natures in the one who has been born again.

May God in His mercy so deliver us from the spirit of pride which now defiles the air of modern Christendom, and grant us such a humbling view of our own uncleanness that we shall join the apostle in crying, with ever-deepening fervor, "O wretched man that I am." Yea, may God vouchsafe to both writer and reader such a view of their own depravity and unworthiness that they may indeed grovel in the dust before Him, and there praise Him for His wondrous grace to such hell-deserving sinners.

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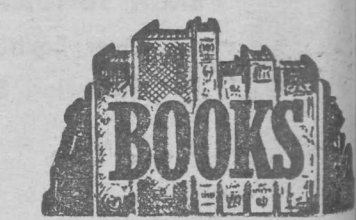
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