

There are two kinds of preachers: One kind has something to say, the other has to say something.

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

The Baptist Examiner™

Baptist Is Our Middle Name

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"To the law and to the testimony; if they speak not according to this word, it is because there is not light in them"--Isaiah 8:20

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THE CROSS OUR GLORY

By C.H. Spurgeon

delivered on Lord's day morning, September 13th, 1885



"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Galatians 6:14).

Almost all men have something wherein to glory. Every bird has its own note of song. It is a poor heart that never rejoices: it is a dull pack horse that is altogether without bells. Men usually rejoice in something or other, and many men so rejoice in that which they choose that they become boastful and full of vain glory. It is very sad that men should be ruined by their glory in that which is mere emptiness. Some glory in their physical strength, in which an ox excels them; or in their gold, which is but thick clay; or in their gifts, which are but talents with which they are entrusted. The pounds entrusted to their stewardship are thought by men to belong to themselves, and therefore they rob God of the glory of them. O my hearers, hear ye the voice of wisdom, which crieth, **"He that glorieth, let him glory only in the Lord."** To live in personal glory is to be dead while we live. Be not so foolish for a little honour, or for the transient satisfaction of success in trifles. O men, your tendency is to glory in somewhat; your wisdom will be to find a glory worthy of an

immortal mind.

The Apostle Paul had a rich choice of things in which he could have gloried. If it had been his mind to have remained among his own people, he might have been one of their most honoured rabbis. He saith in his Epistle to the Philippians, in the third chapter, **"If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."** He says that he profited in the Jews' religion above many, his equal in his own nation; and he stood high in the esteem of his fellow-professors. But when he was converted to the faith of the Lord Jesus, he said,

"What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." As soon as he was converted he forsook all glorying in his former religion and zeal, and cried, **"God forbid that I should glory in by birth, my education, my proficiency in Scripture, or my regard to orthodox ritual. God forbid that I should glory, save in the cross of our Lord Jesus Christ."**

Paul might also, if he had so chosen, have gloried in his sufferings for the cross of Christ; for he had been a living martyr, a perpetual self-sacrifice to the cause of the Crucified. He says, **"Are they ministers of Christ? (I speak as a fool) I am more frequent, in deaths oft. Of the Jews five times received I forty**

(Continued on page 5)

The Baptist Examiner Pulpit

By Pastor Donald Chance



THE "CHANCE" THAT CALVARY TOOK

How is it that one who believes in the "Doctrines of Grace" could have such a name as "CHANCE"? One would think that such a person would be ashamed, but not I. By way of introduction my name is by no means a reflection on what I believe and teach among the churches I have worked with. I would like to introduce myself

as the new pastor of Calvary Baptist Church and editor of The Baptist Examiner.

My Christian experience began in 1950 when God, by His Grace, called me out of darkness into His marvelous light. I did not make a decision for Him, as I was not going to church seeking anything other than the favor of a young

lady. What I remember most vividly is, the preacher used the Word of God and told me several things about myself.

He brought a message from Ecclesiastes 12:8, **"VANITY of VANITIES sayeth the preacher, all is VANITY"**, then he told me everything I had ever wanted to

(Continued on page 2)

RECONCILIATION BETWEEN GOD AND MAN

By Ray Waugh, Sr.
PART 1 of 3



Perhaps it would be presumptuous to come to a subject such as this while in the mortal frame and expect to arrive at a conclusion, or sequence of conclusions which would be at all absolute. Yet, it would also be presuming on the grace of God to remain in willful ignorance of a subject such as this which has troubled the minds of men for so many generations and for so many centuries. So, conscious, in a measure, of the scope of the subject and also of the frailty of the finite mind, I set about in humility - though avidly - not only to hear the words of some who have gone before me, but also to listen anew to the Spirit of God as He speaks through the writings of the Word of God, the Bible!

New Testament Doctrine

The New Testament doctrine of reconciliation, or the means whereby peace may be restored between God and man, entails a state of "at variance," a sacrifice which must have the quality of dispensing with guilt and satisfying God, and finally that of bringing about reconciliation or "at-one-ment" [atonement] with God. Initially, the term reconciliation presupposes or implies an absence of peace, and the fact that there are at least two who are at variance. Such inference need not be thought of as difficult to prove. In a sense,

"This fact is too apparent to require detailed proof. Its record is found in the deepest consciousness of man's nature. The sense of guilt and condemnation, to which it inevitably and legitimately gives rise in the human conscience, is a testimony so universal, so profound, and so overwhelming as to call for little if any external corroboration."

Many have gone to considerable effort and have expended much energy in trying to dissolve this "at variance." From time immemorial, man has striven by one means or another to appeal to God or to satisfy Him. Such endeavors on the part of man have resulted in the various religions and religious practices that are abroad in our world. Today, in this present world generation, we are the recipients of the total of all that remains of all former religions.

Except for those processes of thinking such as modern skepticism, atheism, agnosticism, Buddhism, Hinduism, and other such realms of unbelief, all men follow the same general pattern of appealing to Deity for reconciliation. Many of these appeals incorporate certain simple or elaborate ceremonies that have their origins in antiquity. So we state, if man in all ages has found it necessary to appease Him whom he deemed to be God, and we in this day of supposed higher learning find it satisfying to court the favor of a higher than we, and go to greater or lesser extremes to make peace with God, there must be something more than biased speculation behind the implied "at variance" in the word reconciliation.

Man Left Perfection

It may be that we need to ask, when was it that man first left the realm of perfection, wherein he

(Continued on page 8)

THE BAPTIST EXAMINER

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THE BAPTIST EXAMINER

OCTOBER 1, 1997

PAGE TWO

Editor's Update

By Pastor Donald Chance

Greetings in the Name of our Lord Jesus Christ and from Calvary Baptist Church.

By the time you read this we, (my wife and I) will have been on the field for a little over a month and I might say it has been an exciting month. The Lord is blessing Calvary Baptist Church in a great way and with the transition in progress, we find ourselves busy in the Lord's work.

Although I have helped in publication work in the past, The Baptist Examiner has always held a special place in my heart. Over the years there have been many other publications come into existence and carry some very timely messages, but I can remember when there was only one, The Baptist Examiner. This was the paper that brought to us the assurance that the truth was being stood for. Many of us just couldn't wait for the next issue.

As the new editor of the Examiner I want to assure our readers that our plans for future printings will remain the same as the original purpose of this paper. The Baptist Examiner is still a mission work of Calvary Baptist Church and we appreciate the loyal support of our sister churches both now and in the past. Although printing costs and postage have soared we still believe that through the printing of sound Baptist material, God will use the word, for His glory.

Send us your church news and we will print it for you. Pastors, we are in need of two things, first, articles that are Baptist in nature and uplifting in content, second, we need subscriptions. \$8.00 a year will not pay for the printing and postage, and we wish we could send it free but that isn't possible, but as long as we can, we will print TBE.

Write us and let us know how we are doing and suggestions are always WELCOME.

THE "CHANCE"

(Continued from page 1)

do was vanity, and everything I ever hoped to be in life was vanity. He stripped me from my self-worth and explained to me that I was LOST, UNDONE and without HOPE in this world. There were about 100 people in the house that day, but the preacher spoke only to me. I did not feel like laughing, I only felt rejected and didn't know where to go. As a faithful minister of the Gospel, what he read opened to me my understanding for my salvation. What he read were these verses in this order,

(Eccles. 12:14), "**For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.**"

(John 3:16), "**For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.**"

At that time I came face to face with the Lord Jesus Christ and knew that within my self I could

do nothing. I sat in a room full of people and was all alone, no one could help me. He had taken all that I had ever hoped to be, all that I had ever expected to do with my life, and then gave me the Gospel of Jesus Christ in just a few words.

It was not until years later after I started to school in California that I began to learn some other reassuring lessons concerning God's dealings with His people. My first teachers laid the foundation upon which I have tried to build on these years in the ministry. They taught me that "God was SOVEREIGN" and that everything He does is by the POWER of His own hand. This within itself was a reinforcement to what had been made known to me earlier in 1950. I understood fully for the first time, what was being taught in Ephesians 2.

(Ephes. 2:7-10), "**That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ**

2. That he would give him Rachel for his wife, in return for seven years' service. Gen. 29:18-20.

Jesus unto good works, which God hath before ordained that we should walk in them.

Shortly after I started school at Landmark Baptist College, Sacramento, California, the Lord called me to preach and I was set apart by the Granit Park Missionary Baptist Church Roseville, California where I was a member. After graduation I set out in my ministry to go where the Lord might lead me.

I have been pastor of churches in New Mexico, Texas, and Alabama, and helped organize two churches in Texas and one in New Mexico. In 1991 I returned to my studies and completed all the requirements for the degree of "Doctor of Theology", from Louisiana Baptist University. I have served as Dean at Landmark Baptist Theological Seminary, Ft. Worth, Texas and presently will be an advisor for King's Addition Baptist College, South Shore, Kentucky.

Never in my wildest dreams would I have believed that the Lord would lead me to Calvary Baptist Church, in Ashland, Kentucky. I became acquainted with Calvary in 1956 while in California and have followed her work through The Baptist Examiner. I might add that the Examiner under Pastor John Gilpin has contributed largely to my stand today, and not only mine but numerous preachers I have met over the years share the same feelings. The second copy of the paper I was privileged to read was a reprint of the "**POLICY and PROGRAM of this PAPER**" by T.P. Simmons. This, to me, was an excitement, as the first text book I used in college was "Systematic Theology" by T.P. Simmons. One might be interested to know that today, when I teach Theology, I still use this same book.

So where do we go from here? It is my prayer that I may be able to lead Calvary Baptist Church as pastor, promoting the kind of love spoken in the Scriptures, and teach the "Whole Council of God" to the edifying of the whole body. As the editor of The Baptist Examiner, it is my intention to seek out those writers that will fill the original intentions of this paper, leaving all other issues to rest. We, as Baptists, need to preach the "OLD LANDMARKS", and let the Bible speak and all others be silent. We need sound teaching and not the whims

of men. We need to let the world know that BAPTISTS are UNIFIED under the Gospel of Jesus Christ, but will not unify with false teachers and false religions. As Baptists, we need to always be watching for the Lord Jesus Christ to come.

I will not take the space, at this time, to reprint the "The Policy and Program for this Paper", but if you like to read it you will find it in the December, 1996 issue of TBE. Each of our future writers will be men of sound integrity in the Word of God, they will be BAPTISTS from head to toe, from heart to hand, with a purpose of mind to exalt the Lord Jesus Christ and present Him as the PREEMINENT one.

While space does not permit the last point of this article as a summary of our intended purpose.

(Quote from April 1, 1931).

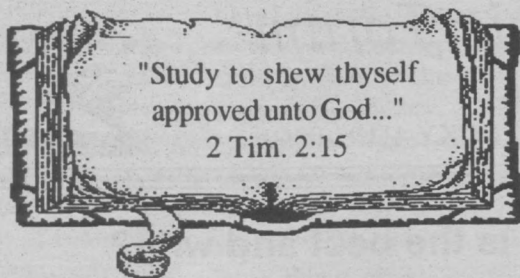
10. This paper will stand for the whole council of God and against every unscriptural doctrine and practice.

This item has been covered in a general way in the foregoing paragraph, but we wish here to give it special emphasis to remove all grounds for suspicion that we will stand only for a few pet ideas. We will ride no hobbies. We have no grievances to satisfy. We will seek to declare the whole council of God as God leads and enable us to do it. And this item covers everything we have not thought to mention particularly. Our contention for these things will include, not merely the letter, but also the spiritual reality that underlies them.

If this policy and program appeals to you, we urge you to send in your subscription immediately. We need you subscription now more that we will need it later. **SUBSCRIBE NOW! (End Quote).**

If you are a long standing reader of The Baptist Examiner, please feel assured that we will retain the standards to which Bro. T.P. Simmons and Bro. John R. Gilpin fought so hard to maintain. But if you are a new probable subscriber, please know that through this paper we will lift up Jesus Christ, exalt the Word of God, and promote the True Baptist Church until Jesus calls His Bride home.

My God richly bless each and everyone and pray for us here at Calvary Baptist which means that if you are in the area, **COME VISIT US.**



The Baptist Examiner Bible Study Lesson

By Jack C. Whitt
Member Calvary Baptist Church, Ashland, KY

First, a word of explanation is necessary to inform our readers of the change being made in authorship of our Bible Study. Due to increased commitments of his time, Bro. Kirk Everman has requested to be relieved indefinitely of conducting the Bible study series. As former editor, I wish to express to him my appreciation for a commendable job in the effort he has put forth since assuming the study.

We begin our study in Genesis chapter 37, the story of Joseph. There is likely no place in scripture where a more perfect and beautiful type of Christ is given than in Joseph. He is the eleventh son of Jacob's twelve sons, and is the first born son of Rachel, who said when he was born, "The Lord shall add to me another son." (Gen. 30:24). The story of his birth is told in Gen. 30:22-24, and the story of the rest of his life is told in Gen. 37-50. He was born in Padan-aram when his father was 90 years old, and was his father's favorite child because he was Rachel's child and the son of his old age.

Since Christ is the central theme of the Bible, both in Old and New Testaments, this chapter and most of the remaining chapters of Genesis, present a striking similarity to Christ in His humiliation, suffering, death, exaltation and glory. Thus, I hope our readers will keep these thoughts in mind as we now engage this portion of God's Word.

Our desire and aim is primarily to help us appreciate more the love God has for His only Son, His providence in taking care of His chosen ones, and to know "all things work together for the good to them who love the Lord."

JOSEPH HATED OF HIS BRETHREN

"And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and

with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." (Gen. 37:1-4). Joseph was the object of his father's love and the subject of very high destinies. Since his brother's hearts were not in communion with such things, they hated him. They had no fellowship in the father's love and they would not yield to the thoughts of Joseph's exaltation. In consideration and by way of comparison, we may see how the Jews reacted in Christ's day: "He came to his own, and his own received him not." (John 1:11). He had "no form or comeliness" in their eyes. They would neither own Him as the Son of God, nor King of Israel. They cried, "We will not have this man to reign over us."

JOSEPH'S DREAMS

"And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow

down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying." (Gen. 37:5-11). Despite severe rebuke from his brethren and even his father, Joseph in no wise withholds his testimony, a testimony founded upon divine revelation from God. Even so, it was a testimony that would bring him down into the pit, as we shall soon see. He could have withheld such testimony and loved more peaceably with his family, but he told them the truth, therefore, they hated him.

Sometimes, such is the case in families today. One family member takes a stand for God. He wants to serve God. He sees how important it is to be a witness for Jesus Christ. Yet in doing so, he often suffers the consequences of persecution from those who are most dear to him. I am reminded of the story of "Christian" the central character in John Bunyan's, "Pilgrims Progress." Though fictional, it is truly a masterpiece in portraying what Christian suffering and persevering spirit is all about.

And so was it with Joseph's anti-type (Jesus). He bore witness to the truth... "He witnessed a good confession." (1 Tim. 6:13). He did not withhold anything. He could only speak truth, because He was truth. The truth He spoke brought Him to the cross. His testimony to the truth was answered on man's part; on the cross, the vinegar, and the soldier's spear. Christ not only came as "the truth" but also as the perfect expression of all the love of the father's heart. "Grace and truth came by Jesus Christ," and so also, came love in the highest degree.

Jesus was and is the full disclosure to man of what God was and is. Thus man was left entirely without excuse. He came and showed God to man, and man hated God. The fullest exhibition of divine love was answered with the fullest exhibition of human hatred. Again, this is seen in the cross.

5. The death of Rachel.
Gen. 35:19.

THEY CONSPIRED AGAINST HIM

"And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." (Gen. 37:12, 13, 18, 19, 20). These words remind us of the parable in (Matt. 21:38, 39). "But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him."

Earth and heaven are at issue with reference to Christ, it has always been so, and so it is today. Man crucified Christ but God raised Him from the dead. Man placed Him on a cross between two thieves; God set Him at His own right hand in the heavens. Man gave Him the very lowest place on earth; God gave Him the very highest place in heaven. All this is shown out in Joseph's history. Looking ahead to chapter 49, let us take note of what Jacob now says of his son Joseph: "Joseph is a fruitful bough, even a fruitful bough, by a well, whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him; But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts

The Death of Mrs. Prayer Meeting

"Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revival, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family.

"For the past several years Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now busy in the marts of trade and places of worldly amusement.

"Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests and drives, but to no avail. A postmortem showed that a deficiency of spiritual food, coupled with the lack of faith, heartfelt religion and general support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.



The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060



Of all the Bible translations in print today, which is the best and why?

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Of all the English translations available today, I would still have to say that the King James Version is the best. In the preface to the 1611 version of the King James edition the translators state "that it was not their purpose to make a new translations from the Tyndale Bible. They were not interested in innovation or determining which scriptures should or should not be in the text. They wanted to revise and enhance the excellence of the English version to keep pace with language changes of the time. Certainly there is nothing wrong with that. For instance, the original King James Version of 1611 was revised some three times in 1629, 1638, and 1769. We use the 1769 revision today. Why did they revise it so many times? There were changes in language over the years especially in the colonies of America. A revision was necessary. The Ana-Baptists of that era were very slow to accept the King James Bible mainly because of its inclination to the church of England. They preferred the Geneva and Bishop's Bibles. The Geneva version was the Bible of John Bunyan and the Pilgrim fathers. Eventually Baptists accepted the King James Version and most use it today.

I would say that the "New King James Version" rates close to it. A couple of years ago I bought a parallel Bible with the King James in one column and the "New King James" in the other. I have compared both for three years

THE BAPTIST EXAMINER
OCTOBER 1, 1997
PAGE FOUR

now. About 90% of the text is the same in both. The "New King James" is the only modern translation I know that is based upon the Textus Receptus which is the text of the original King James Version. I found some improvements with the New King James like the updating of many archaic words. There are some variations in the newer version that are poor in my estimation. Most all other translations are taken from the Alexandrian Texts which I think are poor. I have a real problem with translations that leave out many verses dealing with the work or deity of Jesus Christ. For instance the New International Version omits several verses. One in particular is Acts 8:37 which deals with the conversation Phillip had with the Ethiopian eunuch. **"And Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."** (KJV). The NIV leaves that verse out! The New King James Version does translate Acts 8:37 this way: **"Then Phillip said, If you believe with all your heart, you may. And he answered and said, I believe that Jesus Christ is Son of God."** (NKJV). They do leave the verse in the text which I think is good.

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"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" (2 Tim. 3:16). **"For ever, O LORD, thy word is settled in heaven."** (Psalm 119:89).

I believe that the KJV translation is still the best translation when compared to most other

translations of the Bible. More than fifty scholars, trained in Hebrew and Greek, started the work in 1607. The much maligned (by todays "scholars") Textus Receptus was compared with the translations of Tynal, Matthew, and Coverdale as well as the Great Bible and the Geneva Bible. The Old Testament used the Masoretic Texts, which were the oldest known until 1947. The KJV captured, brought together the best of all preceding English translations. KJV brought together not only the best of preceding translations, but also the highest scholarship, and men of great Christian devotion and certainly, piety. I am convinced that Providence had prepared this group to bring about the KJV.

As the years passed, Satan and scholars of "higher criticism" began to tear at God's Word in various ways. It is commonly believed that the KJV scholars had an adequate text in the Masoretic text, but their understanding of Hebrew was insufficient. The Textus Receptus we are told, is not old enough and is faulty. Older translations, but not necessarily better, were discovered. Among these: Codex Alesandriums (1630), Codex Sinaticus (350), and Codex Vaticanus (325) and others have become accepted because of their age. I tend to be suspicious of oldest texts hidden away in a Catholic Monastery, or the Vatican library. The original texts and their copies disappeared rather quickly with use. Wescott and Hort published their "The New Testament In The Original Greek" and from this and various channels sprang the Nestle-Aland text. All of these have taken into consideration and used the supposedly best texts.

The overwhelming wave of translations in this century are too numerous to mention here. They contain paraphrases, revisions, and some totally new translations by individuals and groups. I cannot endorse them, nor can I endorse some of their scholarship. One thing I cannot accept is when

any of God's "words" are replaced by other words, or dynamic translation. The words must all be there and kept in tact. (Deuteronomy 4:2).

Besides all this, do we not remember that the Holy Spirit (the Anointing in us) is the Revelator of God's Word. (1 John 2:26-27). The King James Version of the Bible has been a light, an instruction, and a reflection of God and His desires for untold millions from 1611 to the present. To me the best translation today is still the KJV. It is better than the 60 or so translations I own. **"Thy word is a lamp unto my feet, and a light unto my path."** (Psalm 119:105).

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Satan has attempted to destroy the Bible in many ways down through the years. He has had people burn it, tried to get God's people to deny it and attempted to get so-called preachers to change its teachings. One of the latest ways and most effective ways is to give the people "modern"

translations. The NIV, the revised standard version, the children's version, etc. all are translations from other translations and mostly from the Latin vulgate. The temptation comes through the "modern" language spiel. They cry that it is easier to read. It may be easier to read, but it leaves out verses, changes words or entire verses. Joseph is changed from the husband of Mary to the father of Jesus in Matt. 1:16 for instance and said to be the father of Jesus. The blood is left out out in some and Mary is changed from a virgin to a young woman. This is just a few of the changes but even one is enough to cause a true Christian to deny the use of them. God says: **"Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor."** (Jer. 23:30).

The King James Version was translated from the Greek Textus Receptus and is the closest to the original language we can get. We are warned not to remove even a "jot or tittle" from the Word of God in Matt. 5:18 and not to add to or take from the Word of God in Rev. 22:18, 19. Since the KJV is the closest to the original language, and since God has used this precious Book down through the years to save sinners, build churches and evangelize the world. We do not need to change it now.

4 By calling upon his people to put away their idols, and be clean, and change their garments. Gen. 35:1-7.

BIBLE STUDY

(Continued from page 3)

and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. 49:22-26). These verses beautifully present to us the sufferings of Christ, and the glory that should follow. When we look at Joseph in the pit and later in the prison, and look at him afterwards as

ruler over all the land of Egypt we see the difference between the thoughts of God and the thoughts of men. Nothing ever brought out the real state of man's heart toward God but the coming of Christ. IN SUMMATION

The story of Joseph holds within it many valuable lessons for God's people today. It speaks of courage and conviction; of willingness to follow God at all costs. It speaks of how God always blesses those who are faithful to Him. Mainly we see in type the sufferings and great sacrifice Jesus paid for His chosen people. **"Hallelujah, what a Saviour."**

THE CROSS

(Continued from page 1)

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 brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." He was once driven to give a summary of these sufferings to establish his apostleship; but before he did so he wrote, "Would to God ye could bear with me a little in my folly." In his heart he was saying all the while, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The great apostle had yet another reason for glorying, if he had chosen to do so; for he could speak of visions and revelations of the Lord. He says, "I knew a man in Christ above fourteen years ago, caught up to the third heaven. And I knew such a man... how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." He was in danger of being exalted above measure by reason of the abundance of these revelations, and hence he was humbled by a painful thorn in the flesh. Paul, when hard driven by the necessity to maintain his position in the Corinthian church, was forced to mention these things; but he liked not such glorying, he was most at ease when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Brethren, notice that Paul does not here say that he gloried in Christ, though he did so with all his heart; but he declares that he gloried most in "the cross of our Lord Jesus Christ," which in the eyes of men was the very lowest and most inglorious part of the history of the Lord Jesus. He could have gloried in the incarnation: angels sang of it, wise men came from the far East to behold it. Did not the new-born King awake the song from heaven of "Glory to God in the highest"? He might have gloried in the life of Christ: was there ever such another, so benevolent and blameless: He might have gloried in the resurrection of Christ: it is the world's great hope concerning

those that are asleep. He might have gloried in the Lord's ascension; for he "led captivity captive," and all his followers glory in his victory. He might have gloried in his Second Advent, and I doubt not that he did; for the Lord shall soon descend from heaven with a shout, with the voice of the archangel and the trump of God, to be admired in all them that believe. Yet the apostle selected beyond all these that center of the Christian system, that point which is most assailed by its foes, that focus of the world's derision - the cross; and, putting all else somewhat into the shade, he exclaims, "God forbid that I should glory, save in the cross of Lord Jesus Christ." Learn, then, that the highest glory of our holy religion is the cross. The history of grace begins earlier and goes on later, but in its middle point stands the cross. Of two eternities this is the hinge: of past decrees and future glories this is the pivot. Let us come to the cross this morning, and think of it, till each one of us, in the power of the Spirit of God, shall say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

I. First, as the Lord shall help me (for who shall describe the cross without the help of Him that did hang upon it?) WHAT DID PAUL MEAN BY THE CROSS? Did he not include under this term, first, the fact of the cross: secondly, the doctrine of the cross: and thirdly, the cross of the doctrine?

I think he meant, first of all, *the fact of the cross*. Our Lord Jesus Christ did really die upon a gibbet, the death of a felon. He was literally put to death upon a tree, accursed in the esteem of men. I beg you to notice how the apostle puts it - "the cross of our Lord Jesus Christ." In his epistles he sometimes saith, "Christ," at another time "Jesus," frequently "Lord," oftentimes "our Lord"; but here he saith "our Lord Jesus Christ." There is a sort of pomp of words in this full description, as if in contrast to the shame of the cross. The terms are intended in some small measure to express the dignity of Him who was put to so ignominious a death. He is Christ the Anointed, and Jesus the Saviour; He is the Lord, the Lord of all, and He is "our Lord Jesus Christ." He is not a Lord without subjects, for He is "our Lord Jesus"; nor has He the anointing for Himself alone, for all of us have a share in Him as "our Christ": in all He is ours, and was

so upon the cross. When they bury a great nobleman, a herald stands at the head of the grave and proclaims his titles. "Here lieth the body of William Duke of this, and Earl of that, and Count of the other; Knight of his order, and commander of the other." Even thus, in deep solemnity, with brevity and fullness, Paul proclaimeth beneath the bitter tree the names and titles of the Saviour of men, and styles Him "our Lord Jesus Christ." There are enough words here to give a four-square description of the honour, and dignity, and majesty of his what both Godhead and manhood, and "bare our sins in his own body on the tree." Be it for ever had in reverent remembrance that He who died upon the cross between two thieves counted it not robbery to be equal with God. By nature He is such that the creed well describes him as "Begotten of his Father before all worlds, God of God, Light of Light, very God of very God"; yet he "made himself of no reputation, and took upon him the form of a servant... and became obedient unto death, even the death of the cross." I declare this fact to you in words, but I think them poor, dumb things; I wish I could speak this matchless truth in fire-flakes! The announcement that the Son of God died upon the cross to save men deserves the accompaniment of angelic trumpets and of the harps of the redeemed.

But, next, I said that Paul gloried in *the doctrine of the cross*; and it was so. What is that doctrine of the cross, of which it is written that it is "to them that perish foolishness, but unto us who are saved it is the power of God and the wisdom of God"? In one word, it is the doctrine of atonement, the doctrine that the Lord Jesus Christ was made sin for us, that Christ was once offered to bear the sins of many, and that God hath set Him forth to be the propitiation for our sins. Paul saith, "When we were yet without strength, in due time Christ died for the ungodly"; and again, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The doctrine of the cross is that of sacrifice for sin: Jesus is "the Lamb of God that taketh away the sin of the world." "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The doctrine is that of a full

atonement made, and the utmost ransom paid. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is ever one that hangeth on a tree." In Christ upon the cross we see the Just dying for the unjust, that he might bring us to God; the innocent bearing the crimes of the guilty, that they might be forgiven and accepted. That is the doctrine of the cross, of which Paul was never ashamed.

This also is a necessary part of the doctrine: that whosoever believeth in Him is justified from all sin; that whosoever trusts in the Lord Jesus Christ is in that moment forgiven, justified, and accepted in the Beloved. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." Paul's doctrine was, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy"; and it was his constant teaching that salvation is not of doings, nor of ceremonies, but simply and alone by believing in Jesus. We are to accept by an act of trust that righteousness which is already finished and completed by the death of our blessed Lord upon the cross. He who does not preach atonement by the blood of Jesus does not preach the cross; and he who does not declare justification by faith in Christ Jesus has missed the mark altogether. This is the very bowels of the Christian system. If our ministry shall be without blood it is without life, for "the blood is the life thereof." He that preacheth not justification by faith knows not the doctrine of grace; for the Scripture saith, "Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed." Paul gloried both in the fact of the cross and in the doctrine of the cross.

But the apostle also gloried in *the cross of the doctrine*, for the death of the Son of God upon the cross is the *crux* of Christianity. Here is the difficulty, the stumbling block, and rock of offense. The Jew could not endure a crucified Messiah: he looked for pomp and power. Multitudinous ceremonies and divers washings and sacrifices, were these all to be put away and nothing left but a bleeding Saviour? At the mention of the cross the philosophic Greek thought himself insulted, and vilified the preacher as a fool. In

effect he said, "You are not a man of thought and intellect; you are not abreast of the times, but are sticking in the mire of antiquated prophecies. Why not advance with the discoveries of modern thought?" The apostle, teaching a simple fact which a child might comprehend, found in it the wisdom of God. Christ upon the cross working out the salvation of men was more to him than all the sayings of the sages. As for the Romans, he would give no heed to any glorying in a dead Jew, a crucified Jew! Crushing the world beneath his iron heel, he declared that such romancing should never win him from the gods of his fathers. Paul did not blench before the sharp and practical reply of the conquerors of the world. He trembled not before Nero in his palace. Whether to Greek or Jew, Roman or barbarian, bond or free, he was not ashamed of the gospel of Christ, but gloried in the cross. Though the testimony that the one all-sufficient atonement was provided on the cross stirs the enmity of man, and provokes opposition, that he determined to know nothing save Jesus Christ and Him crucified. His motto was "We preach Christ crucified." He had the cross for his philosophy, the cross for his tradition, the cross for his gospel, the cross for his glory, and nothing else.

II. But, secondly, WHY DID PAUL GLORY IN THE CROSS? He did not do so because he was in want of a theme; for, as I have shown you, he had a wide field for boasting if he had chosen to occupy it. He gloried in the cross from solemn and deliberate choice. He had counted the cost, he had surveyed the whole range of subjects with eagle eye, and he knew what he did, and why he did it. He was master of the art of thinking. As a metaphysician, none could excel him; as a logical thinker, none could have gone beyond him. He stands almost alone in the early Christian church, as a master mind. Others may have been more poetic, or more simple, but none were more thoughtful or argumentative than he. With decision and firmness Paul sets aside everything else, and definitely declares, throughout his whole life, "I glory in the cross." He does this exclusively, saying, "God forbid that I should glory, save in the

(Continued on page 6)

THE CROSS

(Continued from page 5)

cross." There are many other precious things, but he puts them all upon the shelf in comparison with the cross. He will not even make his chief point any of the great scriptural doctrines, nor even an instructive and godly ordinance. No, the cross is to the front. This constellation is chief in Paul's sky. The choice of the cross he makes devoutly, for although the expression used in our English version may not stand, yet I do not doubt that Paul would have used it, and would have called upon God to witness that he abjured all other ground of glorying save the atoning sacrifice.

*"Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood."*

He would have called God to witness that he knew no ambition save that of bringing glory to the cross of Christ. As I think of this I am ready to say, "Amen" to Paul, and bid you sing that stirring verse-

*"It is the old cross still,
Hallelujah! hallelujah!
Its triumphs let us tell,
Hallelujah! hallelujah!
The grace of God here shone
Through Christ, the blessed Son,
Who did for sin atone;
Hallelujah for the cross!"*

Why did Paul thus glory in the cross? You may well desire to know, for there are many nowadays who do not glory in it, but forsake it. Alas that it should be so! But there are ministers who ignore the atonement; they conceal the cross, or say but little about it. You may go through service after service, and scarce hear a mention of the atoning blood; but Paul was always bringing forward the expiation for sin: Paul never tried to explain it away. Oh the number of books that have been written to prove that the cross means an example of self-sacrifice; as if every martyrdom did not mean that. They cannot endure a real substitutionary sacrifice for human guilt, and an effectual purgation of sin by the death of the great substitute. Yet the cross means that or nothing. Paul was

very bold: although he knew that this would make him many enemies, you never find him refining and spiritualizing: the cross and the atonement for sin is a plain matter of fact to him. Neither does he attempt to decorate it by adding philosophical theories. No, to him it is the bare, naked cross, all blood-stained, and despised. In this he glories, and in none of the wisdom of words with which others vexed him. He will have the cross, the cross, and nothing but the cross. He pronounces an anathema on all who propose a rival theme - **"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."**

I take it that this was so, first, because Paul saw in the cross a vindication of divine justice. Where else can the justice of God be seen so clearly as in the death of God Himself, in the person of His dear Son? If the Lord Himself suffers on account of broken law, then is the majesty of the law honoured to the full. Some time ago, a judge in America was called upon to try a prisoner who had been his companion in his early youth. It was a crime for which the penalty was a fine, more or less heavy. The judge did not diminish the fine; the case was clearly a bad one, and he fined the prisoner to the full. Some who knew his former relation to the offender thought him somewhat unkind thus to carry out the law, while others admired his impartiality. All were surprised when the judge quitted the bench himself paid every farthing of the penalty. He had both shown his respect for the law and his good will to the man who had broken it; he exacted the penalty, but he paid it himself. So God hath done in the Person of His dear Son. He has not remitted the punishment, but he has himself endured it. His own Son, who is none other than God Himself - for there is an essential union between them - has paid the debt which was incurred by human sin. I love to think of the vindication of divine justice upon the cross; I am never weary of it. Some cannot bear the thought; but to me it seems inevitable that sin must be punished, or else the foundations of society would be removed. If sin becomes a trifle, virtue will be a toy. Society to be a mere empty threat. Men in their own governments every now and then cry out for greater severity. When

a certain offense abounds, and ordinary means fail, they demand exemplary punishment; and it is but natural that they should do so; for deep in the conscience of every man there is the conviction that sin must be punished to secure the general good. Justice must reign, even benevolence demands it. If there could have been salvation without an atonement it would have been a calamity; righteous men, and even benevolent men, might deprecate the setting aside of law in order to save the guilty from the natural result of their crimes.

For my own part I value a just salvation: an unjust salvation would never have satisfied the apprehensions and demands of my conscience. No, let God be just, if the heavens fall; let God carry out the sentence of His law, or the universe will suspect that it was not righteous; and when such a suspicion rules the general mind, all respect for God will be gone. The Lord carries out the decree of His justice even to the bitter end, abating not a jot of its requirements. Brethren, there was an infinite efficacy in the death of such a one as our Lord Jesus Christ to vindicate the law. Though He is man, yet is He also God; and in His passion and death he offered to the justice of God a vindication not at all inferior to the punishment of hell. God is just indeed when Jesus died upon the cross rather than that God's law should be dishonoured. When our august Lord Himself bore the wrath that was due for human sin, it was made evident to all that law is not to be trifled with. We glory in the cross, for there the debt was paid, our sins on Jesus laid.

But we glory because on the cross we have an unexampled display of God's love. **"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."** Oh to think of it, that He who was offended takes the nature of the offender, and then bears the penalty due for wanton transgression. He who is infinite, thrice holy, all glorious, for ever to be worshipped, yet stoopeth to be numbered with the transgressors, and to bear the sin of many. The mythology of the gods of high Olympus contains nothing worthy to be mentioned in the same day with this wondrous deed of supreme condescension and infinite love. The ancient Shasters and Vedas have nothing of the kind. The

death of Jesus Christ upon the cross cannot be an invention of men; none of the ages have produced aught like it in the poetic dreams of any nation. If we did not hear of it so often, and think of it so little, we should be charmed with it beyond expression. If we now heard of it for the first time, and seriously believed it, I know not what we should not do in our glad surprise; certainly we should fall down and worship the Lord Jesus, and continue to worship Him for ever and ever.

I believe again, thirdly, that Paul delighted to preach the cross of Christ as *the removal of all guilt*. He believed that the Lord Jesus on the cross finished transgression, made an end of sin, and brought in everlasting righteousness. He that believeth in Jesus is justified from all things from which he could not be justified by the law of Moses. Since sin was laid on Jesus, God's justice cannot lay it upon the believing sinner. The Lord will never punish twice the same offense. If He accepts a substitute for me, how can He call me to His bar and punish me for that transgression, for which my substitute endured the chastisement? Many a troubled conscience has caught at this and found deliverance from despair. Wonder not that Paul gloried in Christ, since it is written, **"In the Lord shall all the seed of Israel be justified, and shall glory."** This is the method of salvation which completely and eternally absolves the sinner, and makes the blackest offender white as snow. Transgression visited upon Christ has ceased to be, so far as the believer is concerned. Doth not faith cry, **"Thou wilt cast all their sins into the depths of the sea?"** O sirs, there is something to glory in this, and those who know the sin-removing power of earth or hell.

He glories in it, again, as a *marvel of wisdom*. It seemed to him the sum of perfect wisdom and skill. He cried, **"O the depths of the riches both of the wisdom and knowledge of God!"** The plan of salvation by vicarious suffering is simple, but sublime. It would have been impossible for human or angelic wisdom to have invented it. Men already so hate it and fight against it that they never would have devised it. God alone out of the treasury of His infinite wisdom brought forth this matchless project of salvation for the guilty through the substitution

of the innocent. The more we study it, the more we shall perceive that it is full of teaching. It is only the superficial thinker who regards the cross as a subject soon to be comprehended and exhausted: the most lofty intellects will here find ample room and verge enough. The profoundest minds might lose themselves in considering the splendid diversities of light which compose the pure white light of the cross. Everything of sin and justice, of misery and mercy, of folly and wisdom, of force and tenderness, of rage and pity, on the part of man and God, may be seen here. In the cross may be seen the concentration of eternal thought, the focus of infinite purpose, the outcome of illimitable wisdom. Of God and the cross we may say: *"Here I behold his inmost heart, Where grace and vengeance strangely join; Piercing his Son with sharpest smart To make the purchased pleasures mine."*

I believe that Paul gloried in the cross, again, because it is *the door of hope*, even to the vilest of the vile. The world was very filthy in Paul's time. Roman civilization was of the most brutal and debased kind, and the masses of the people were sunken in vices that are altogether unmentionable. Paul felt that he could go into the darkest places with light in his hand when he spoke of the cross. To tell of pardon bought with the blood of the Son of God is to carry an omnipotent message. The cross uplifts the fallen and delivers the despairing. Today, my brethren, the world's one and only remedy is the cross. Go, ye thinkers, and get up a mission to the fallen in London, leaving out the cross! Go, now, ye wise men, reclaim the harlots, and win to virtue the degraded by your perfumed philosophies! See what you can do in the slums and alleys without the cross of Christ! Go talk to your titled reprobates, and win them from their abominations by displays of art! You will fail, the most cultivated of you, even to win the rich and educated to anything like purity, unless your themes be drawn from Calvary, and the love which there poured out its heart's blood. This hammer breaks rocky hearts, but no other will do it. Pity itself stands silent. Compassion bites her lip and inwardly groans, she has nothing to say till she has learned the story

(Continued on page 7)

THE CROSS

(Continued from page 6)

of the cross; but, with that on her tongue, she waxes eloquent; with tears she entreats, persuades, prevails. She may but stammer in her speech; like Moses, she may be slow of utterance; but the cross is in her hand, as the rod of the prophet. With this she conquers the Pharaoh of tyrannic sin; with this she divides the Red Sea of guilt; with this she leads the host of God out of the house of bondage into the land of promise which floweth with milk and honey. The cross is the standard of victorious grace. It is the lighthouse whose cheering ray gleams across the dark waters of despair and cheers the dense midnight of our fallen race, saving from eternal shipwreck, and piloting into everlasting peace.

Again, Paul, I believe, gloried in the cross, as I often do, because it was the source of rest to him and to his brethren. I make this confession, and I make it very boldly, that I never knew what rest of heart truly meant till I understood the doctrine of the substitution of our Lord Jesus Christ. Now, when I see my Lord bearing away my sins as my scapegoat, or dying for them as my sin-offering, I feel a profound peace of heart and satisfaction of spirit. The cross is all I want for security and joy. Truly, this bed is long enough for a man to stretch himself on it. The cross is a chariot of salvation, wherein we traverse the high road of life without fear. The pillow of atonement heals the head that aches with anguish. Beneath the shadow of the cross I sit down with great delight, and its fruit is sweet unto my taste. I have no impatience even to haste to heaven while beneath the cross, for our hymn truly says:

*"Here it is I find my heaven,
While upon the cross I gaze."*

Here is perfect cleansing, and hence a divine security, guarded by the justice of God; and hence a "peace of God, which passeth all understanding." To try to entice me away from the truth of substitution is labour in vain. Seduce me to preach the pretty nothings of modern thought! This child knows much better than to leave the substance for the shadow, the truth for the fancy. I see nothing that can give to my heart a fair exchange for the rest, peace, and unutterable joy which the old-fashioned doctrine of the cross now yields me. Will a man

leave bread for husks, and quit the home of his love to dwell in a desolate wilderness? I dare not renounce the truth in order to be thought cultured. I am no more a fool than the most of my contemporaries, and if I could see anything better than the cross I would as willingly grasp it as they; for it is a flattering thing to be thought a man of light and leading; but whither shall I go if I quit the rock of the atoning sacrifice? I cannot go beyond my simple faith that Jesus stood in my stead, and bore my sin, and put my sin away. This I must preach; I know nothing else. God helping me I will never go an inch beyond the cross, for to me all else is vanity and vexation of spirit. Return unto thy rest, O my soul! Where else is there a glimpse of hope for thee but in him who loved thee and gave himself for thee?

I am sure Paul gloried in the cross yet again because he saw it to be the creator of enthusiasm. Christianity finds its chief force in the enthusiasm which the Holy Ghost produces; and this comes from the cross. The preaching of the cross is the great weapon of the crusade against evil. In the old times vast crowds came together in desert places, among the hills, or on the moors, at peril of their lives, to hear preaching. Did they come together to hear philosophy? Did they meet at dead of night when the harriers of persecution were hunting them, to listen to pretty moral essays? I trow not. They came to hear of the grace of God manifest in the sacrifice of Jesus to believing hearts. Would your modern gospel create the spirit of the martyrs? Is there anything in it for which a man might go to prison and to death? The modern speculations are not worth a cat dying for them, much less a man. A something lies within the truth of the cross which sets the soul aglow; it touches the preacher's lips as with a live coal, and fires the hearers' hearts as with flame from the altar of God. We can on this gospel live, and for this gospel die. Atonement by blood, full deliverance from sin, perfect safety in Christ given to the believer, call a man to joy, to gratitude, to consecration, to decision, to patience, to holy living, to all-consuming zeal. Therefore in the doctrine of the cross we glory, neither will we be slow to speak it out with all our might.

III. My time has gone, or else I had intended to have enlarged

upon the third hear, of which I must now give you the mere outline. One of Paul's great reasons for glorying in the cross was its action upon himself. WHAT WAS ITS EFFECTS UPON HIM?

The cross is never without influence. Come where it may, it worketh for life or for death. Wherever there is Christ's cross there are also two other crosses. On either side there is one, and Jesus is in the midst. Two thieves are crucified with Christ; and Paul tells us their names in his case: "the world is crucified to me, and I unto the world." Self and the world are both crucified when Christ's cross appears and is believed in. Beloved, what does Paul mean? Does he not mean just this - that ever since he has seen Christ he looked upon the world as a crucified, hanged up, gibbeted thing, which had no charms for him, whose frown he did not fear, whose love he did not court. The world had no more power over Paul than a criminal hanged upon a cross. What power has a corpse on a gibbet? Such power had the world over Paul. The world despised him, and he could not go after the world if he would, and would not go after it if he could. He was dead to it, and it was dead to him; thus there was a double separation.

How does the cross do this? To be under the dominion of this present evil world is horrible; how does the cross help us to escape? Why, brethren, he that has ever seen the cross looks upon the world's pomp and glory as a vain show. The pride of heraldry and the glitter of honour fade into meanness before the Crucified One. O ye great ones, what are your silks, and your furs, and your jewelry, and your gold, your stars and your garters, to one who has learned to glory in Christ crucified! The old clothes which belong to the hangman are quite as precious. The world's light is darkness when the Sun of Righteousness shines from the tree. What care we for all the kingdoms of the world and the glory thereof when once we see the thorn-crowned Lord? There is more glory about one nail of the cross than about all the sceptres of all kings. Let the knights of the Golden Fleece meet in chapter, and all the Knights of the Garter stand in their stalls, and what is all their splendor? Their glories wither before the inevitable hour of doom, while the glory of the

cross is eternal. Everything of earth grows dull and dim when seen by cross light.

So was it with the world's approval. Paul would not ask the world to be pleased with him, since it knew not his Lord, or only knew him to crucify him. Can a Christian be ambitious to be written down as one of the world's foremost men when that world cast out his Lord? They crucified our Master; shall his servants court their love? Such approval would be all stained with blood. They crucified my Master, the Lord of glory; do I want them to smile on me, and say to me, "Reverend Sir" and "Learned Doctor"? No, the friendship of the world is enmity with God, and therefore to be dreaded. Mouths that spit on Jesus shall give me no kisses. Those who hate the doctrine of the atonement hate my life and soul, and I desire not their esteem.

Paul also saw that the world's wisdom was absurd. That age talked of being wise and philosophical! Yes, and it philosophy brought it to crucify the Lord of glory. It did not know perfection, nor perceive the beauty of pure unselfishness. To slay the Messiah was the outcome of the culture of the Pharisee, to put to death the greatest teacher of all time was the ripe fruit of Sadducean thought. The cogitations of the present age have performed no greater feat than to deny the doctrine of satisfaction for sin. They have crucified our Lord afresh by their criticisms and their new theologies; and this is all the world's wisdom ever does. Its wisdom lies in scattering doubt, quenching hope, and denying certainty; and therefore the wisdom of the world to us is sheer folly. This century's philosophy will one day be spoken of as an evidence that softening of the brain was very usual among its scientific men. We count the thought of the present moment to be methodical madness, Bedlam out of doors; and those who are furthest gone in it are credulous beyond imagination. God hath poured contempt upon the wise men of this world; their foolish heart is blinded, they grope at noonday.

So, too, the apostle saw the world's religion to be nought. It was the world's religion that crucified Christ, the priests were at the bottom of it, the Pharisees urged it on. The church of the nation, the church of many ceremonies, the church which

loved the traditions of the elders, the church of phylacteries and broad-bordered garments - it was this church, which, acting by its officers, crucified the Lord. Paul therefore looked with pity upon priests and altars, and upon all the attempts of a Christless world to make up by finery of worship for the absence of the Spirit of God. Once seen Christ on the cross, and architecture and fine display become meretricious, tawdry things. The cross calls for worship in spirit and in truth, and the world knows nothing of this.

And so it was with the world's pursuits. Some ran after honour, some toiled after learning, others laboured for riches; but to Paul these were all trifles since he had seen Christ on the cross. He that has seen Jesus die will never go into the toy business; he puts away childish things. A child, a pipe, a little soap, and many pretty bubbles: such is the world. The cross alone can wean us from such play.

And so it was with the world's pleasures and with the world's power. The world, and everything that belonged to the world, had become as a corpse to Paul, and he was a corpse to it. See where the corpse swings in chains on the gibbet. What a foul, rotten thing! We cannot endure it! Do not let it hang longer above ground to fill the air with pestilence. Let the dead be buried out of sight. The Christ that died upon the cross now lives in our hearts. The Christ that took human guilt has taken possession of our souls, and henceforth we live only in Him, for Him, by Him. He has engrossed our affections. All our ardours burn for Him. God make it to be so with us, that we may glorify God and bless our age.

Paul concludes this epistle by saying, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." He was a slave, branded with his Master's name. That stamp could never be got out, for it was burned into his heart. Even thus, I trust, the doctrine of the atonement is our settled belief, and faith in it is part of our life. We are rooted and grounded in the unchanging verities. Do not try to convert me to your new views; I am past it. Give me over. You waste your breath. It is done: on

(Continued on page 8)

THE CROSS

(Continued from page 7)

this point the wax takes no further impress. I have taken up my standing, and will never quit it. A crucified Christ has taken such possession of my entire nature, spirit, soul, and body, that I am henceforth beyond the reach of opposing arguments. Brethren, sisters, will you enlist under the conquering banner of the cross? Once rolled in the dust and stained in blood, it now leads on the armies of the Lord to victory! Oh that all ministers would preach the true doctrine of the cross! Oh that all Christian people would live under the influence of it, and we should then see brighter days than these! Unto the Crucified be glory for ever and ever. Amen.

RECONCILIATION

(Continued from page 7)

was at peace with God? Without any question, we may reference that which we find in the Word of God called "The Garden of Eden." In the Scriptures, we learn that in the day when man was in the Garden of Eden, he was in regular conversation with God. We read that **"God created man in his own image, in the image of God created he him; male and female created he them"** (Gen. 1:27). God in that day talked with Adam, saying, **"Behold, I have given you every herb bearing seed... the fruit of a tree yielding seed; to you it shall be for meat... And God saw everything He had made, and ... it was very good ..."** (Gen. 1:29,31).

God, however, went on to command, **"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die"** (Gen. 2:17). It, then, was in the Garden of Eden, in an hour when power was Adam's and the presence of God was a reality, that he and his wife listened to the seductive voice of Satan and disobeyed God's command. This open opposition to God, however, need not be a final state of existence.

Though the term that we are using may imply "at variance," it specifically refers to the change produced between parties by some measure of mercy, whereby

God's moral displeasure is appeased. The Scriptures to which we may refer as marking this change are very many. We read, **"For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."** (Col. 1:19-20). Further, **"And all things are of God, who hath reconciled us to himself by Jesus Christ..."** (2 Corin. 5:18).

We see a further emphasis of this truth in, **"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life"** (Rom. 5:10). The ultimate result of reconciliation, then, is not an implied "at variance," but a turning away of anger, and a restoration to favor. So, it follows that God is not a despot who desires that any should perish. Rather, He who is responsible for the creation is also responsible as well for the laws by which His creation is governed, and also for this provision whereby man may become reconciled to God.

God's Provision

The latter provision is what we may speak of as a distinct mark of God's unique mercy. Thankfully, we can know that as our Righteous God, He has a unique immutable nature, in that from eternity His gracious mercifulness toward men is gloriously constant. Though the disposition of God toward man is immutable, the fact that man, through his original disobedience in the Garden of Eden and in all of his subsequent failures to comply with God's law has put himself "at variance with God." This makes man's status to be a legal one. This failure to comply with God's law makes man the sinner that he is. In his own writings, Paul states that **"I had not known sin, but by the law"** (Rom. 7:7).

It is evident, then, that he who knows no law cannot be said to sin - (Herein rests our assurance concerning those little ones and all of those others who never come to a consciousness of right and wrong that troubled Calvin so very deeply, and resulted in his "Baptism of infants") - but all to whom the law of God has come, in whatsoever manner, are required by the righteousness of God to believe on His Son! Those

who never know the law of God or who are blind to it or who are mentally inept are never able even to see the law in the very nature of His creation.

Though you and I may have some trouble with such thinking, we need to realize that the Apostle Paul is bringing to our attention that in such a state of blindness no judgment can be passed, for there is no criterion by which to judge. Another has wisely noted, "From the dawn of volition, of thought or ideation, and of morality," however, "our blind springs of action cease to be blind." Then we are bound to be appraised by God's own standard. God, then, is the Sovereign Lawgiver and Judge, and man is the criminal who has broken the law. It is this judicial variance and opposition between God and man which is referred to in the term reconciliation.

Consequently, we look for a means of reconciliation that will satisfy the legal demands of a righteous God who must judge on the basis of the broken law. We find such provision in the Scriptural record of God saying: **"This is my beloved Son in whom I am well pleased"** (Matt. 3:17). These words, of course, came from God the Father in heaven concerning one who was known as Jesus of Nazareth, immediately after His immersion in the river Jordan. The reference of John, the Immerser, at the crucial moment in time gives us some insight to the true aspect of God's design. We find, too, that the terminology specifically refers to Jesus in His Sacrificial Character:

Our Lord is announced by John as "The Lamb of God," and that not with reference to any meekness or other moral virtue. It was with an accompanying phrase that should have been a very special communication to the Jews of the time. John, the Immerser, was directing their attention to the sacrificial sense of the term employed, **"The Lamb of God which taketh away the sin of the world"** (John 1:29). The ultimate teaching of God in their many, many sacrifices that had been indulged for many generations was wonderfully wrapped up in these few words.

(To be continued next month)

All God's giants have been weak men who did great things for God because they reckoned on God being with them.
-J. Hudson Taylor

FOOD FOR THOUGHT



-A woman's view-

There is a lot of wisdom in the following "Prayer", even tho, as a mother of married children, I sometimes find it hard to abide by. It also has a number of thoughts that apply to people of all ages.

Who would rather "straighten out" someone's affairs rather than their own? Don't we usually want to "be right" about everything and voice OUR disapproval of things that displease us? Isn't it more comforting to tell others of our headaches etc. rather than listen to others?

A PRAYER FOR LATER YEARS

Lord, thou knowest that I am growing older.

Keep me from becoming too talkative, and particularly keep me from falling into the tiresome habit of expressing an opinion on every subject.

Release me from the craving to straighten out everybody's affairs. Keep my mind free from the recital of endless details. Give me wings to get to the point.

Give me grace, dear Lord, to listen to others describe their aches and pains. Help me endure the boredom with patience and keep my lips sealed, for my own aches and pains are increasing in number and intensity, and the pleasure of discussing them is becoming sweeter as the years go by.

Teach me the glorious lesson that, occasionally, I might be mistaken. Keep me reasonably sweet. I do not wish to be a saint (saints are so hard to live with), but a sour person is the work of the devil.

Make me thoughtful, but not moody; helpful, but not pushy; independent, yet able to accept with graciousness favors that others wish to bestow on me.

Free me of the notion that simply because I have lived a long time, I am wiser than those who have not lived so long.

If I do not approve of some of the changes that have taken place in recent years, give me the wisdom to keep my mouth shut.

Lord know that when the end comes, I would like to have a friend or two left.

-Author unknown

Just a little food for thought until next month.

1. He had a vision by night, and a renewal of God's promise and blessing. Gen. 28:10-22.

BIBLE QUIZ

(Find the answers in the paper)

1. What remarkable thing occurred to Jacob at Bethel on his way to Syria?
2. What did Jacob's uncle, Laban promise him?
3. Where did Jacob live when he returned to Canaan?
4. How did Jacob prepare for his journey to Bethel?
5. What great loss did Jacob have when near Bethlehem?