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THE W. K. B. S. VOICE

"I am a voice."—John the Baptist

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THE CROSS AND THE ATONEMENT: ITS NATURE

We have now come to discuss the heart of the atonement. The other studies prepared the way for this one. We repeat that, if one is wrong on sin and its deserts, he will be wrong on what the atonement means. We shall see that the atonement was vicarious, expiatory, and propitiatory.

The Issue

The battle today rages around the nature of Jesus' work on the cross. Beware lest we spend our time on secondary matters while men carve the heart out of the atonement. The extent of the atonement is not essential; at least, it is secondary. To answer the question, "For whom did Christ die?", is not essential to salvation, but to answer the question, "Did He die as my substitute and sin-bearer?", is absolutely necessary to salvation.

Some say, "Preach the fact, leave theories alone." They do not practice their own contention; they loudly oppose any hint of Jesus as sin-bearer and substitute but present Him as the noble example, the great teacher. It is impossible to have no theory of the atonement as their own practices prove. A fact without meaning is not a thing for intelligence. The deranged may forget the meaning of the fact but an intelligent mind knows that the fact has significance.

The nature of His death is inseparably contained in the facts of His death. To say that He died is not to give the full facts. To say that He died for sinners is not mere theory; it is a glorious fact with its meaning. These erratic errorists argue thus deceptively that they may carve the heart out of the atonement without molestation. They are not truth-seekers; they are truth-rejectors and truth-hiders.

Inadequate Theories

Two widespread theories that deny substitutionary atonement are the moral influence theory and the example theory. The first argues that the death of Jesus is an example of devotion to the law to turn us to repentance. This theory has many weak and erroneous points. It denies the existence of a legal obstacle,

a sin debt to be removed. It is the strangling effort of one who has denied the terrible ruin and debt of sin to explain away the obvious meaning of His death.

The moral influence theory of atonement confuses the fact of atonement and its effect. It is one thing for the love of God to provide redemption by the ransom of Calvary and another thing to influence the sinner to turn in repentance and faith to Jesus Christ to save. The power of the cross is made effective thru conviction from the divine side when the finished work of the cross is portrayed to the sinner in the gospel and applied in the work of the Holy Spirit. It is made effective from the human side in the response of repentance and faith. The falsity of this view appears from the fact that it provides no adequate power to turn the heart and no removal of the terrible consequences of sin. Such a theory of the cross will not redeem sinners and transform their crooked lives.

The illustration of E. Y. Mullins is to the point here: "A father may be badly burned in the effort to rescue his child which had fallen into the fire. We would applaud such a deed. But we would consider a father lacking in rationality who should call his child to the fireside and attempt to prove his love by thrusting his hand into the flame."

The example theory of the atonement fails to recognize the helpless condition of men. It assumes that man can save himself if only shown the way by a noble example. It sets before us a Sinless Pattern which only dooms sinful men. What if one could follow His example from now on? What would one do with his past sins? Vicarious atonement alone blots out a sinful past, secures us for the present, and makes provision for any future sins.

Never in the Scriptures is Jesus the example for lost men but always for the saved. He is the Savior of the world but not the example of the world.

Once again, these theorists have a truth, the death of Jesus as an example. But they furnish us no way to remove past sins and no motive power to follow His example. Vicarious atonement and individual regeneration do all these and place the man where he can approximate

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the example of Jesus. His example inspires the saved, but it takes the gospel of substitutionary payment of the sin debt to inspire a sinner.

Jesus died as a martyr to the truth He preached. If He had approved all the views of the Jews, flattered their formalism and legalism, and remained silent concerning their evil deeds, He would never have met death at their hands. His devotion to the truth cost Him His life.

Yes, but what truth? The truth that He was the Messiah. The truth that men are lost in sin and headed for hell. The truth that He came to save men from sin. The truth that they must eat His flesh and drink His blood to obtain life. The truth that He gave His life a ransom for many. The Jesus of these errorists on the atonement would never have met death at the hands of the Jews. Their Jesus would have found favor with the Scribes and Pharisees.

A merely social gospel from Jesus' lips would have been espoused instantly by the Jews. They wanted Him to relieve their nation from the violent oppression of Rome, restore their nationality, correct the galling tax levies, adjust human relations, etc. This is what a small minority of Southern Baptists are clamoring for just now. But Jesus kept to His gospel of His Messiahship, of His saving mission, of the new birth for the individual as the only recovery for society, and of the cross as the only ransom for sin-bound captives. All Modernists re-echo the cry of Calvary's deifiers. "Come down from the cross, and we will believe thee."

Social evils and human ills, national policies and international maladjustments need rectifying. We all agree on this. The only question is: Whence the power for such reform? Not from a merely social gospel. Not from Jesus as an example for lost men. Not from any moral influence view of the atonement. But from redeemed individuals. From ransomed men and women who look up to Jesus as their Substitute and Sin-bearer. From sinners washed in the fountain

filled with blood.

Vicarious Atonement

The term vicarious designates substitution. "What He did is accepted as if we did it." Smith. "We are benefited by His death because it was substituted for our death." Pendleton. He assumed all our legal responsibilities. He suffered vicariously the penalty that we incurred in the violation of duty. Our guilt was transferred to Him. His sufferings cancelled the claims of justice. His obedience to death merited life for us.

What saith the Scriptures? Do they justify the above statement? In our investigation, let us remember that the New Testament does not repeal the Old Testament ideas of atonement. These ideas are not weakened but strengthened. The two Testaments give a consistent and full testimony to Jesus' death as a substitution for sinners.

Only our guilt was transferred to Jesus, not our moral character. He did not become actually or personally guilty. He suffered in our stead. Our sins were laid on Him; that is, He suffered the consequence of condemnation which was so justly due us. II Corinthians 5:21.

Types of Substitution

God provided robes for the Edenic pair by taking the life of an innocent animal. The acceptable offering of Abel was a firstling from his flock and one that died for him. Abraham offered a ram in the stead of his son. The angel of destruction paused at every home where the blood of an innocent lamb had been sprinkled on the door posts. Every pious worshipper brought some sacrifice to offer in his stead to atone for his sins. Substitution constituted an essential part of every Old Testament offering. This is so obvious that opposers of substitution do not deny it but defiantly attempt to discredit the divine origin of Old Testament offerings and types.

Prophecies of Substitution

Isaiah 53 contains at least fourteen statements that are without meaning unless they teach substitution. The millions of Christendom against a mere handful of errorists have always rejoiced to see in Isaiah 53 the Sin-bearer and Substitute for sinful men.

Prepositions for Substitution

Jesus uses three different prepositions to express substitution. Each one presents a special and new angle of approach, but the three words agree in expressing substitution. These words are "anti," "peis," and "huper," all rendered "for" in the standard translations.

"The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many," Matthew

20:28; Mark 10:45. The word for "for" is "anti." Concerning this word and these passages A. T. Robertson, than whom no greater Greek scholar ever lived, says in "A Grammar of the Greek New Testament in the Light of Historical Research," pages 572-573, "Suppose two men at each end of a log facing each other. That gives the etymological picture, 'face to face' These important doctrinal passages teach the substitutionary conception of Christ's death, not because 'anti' of itself means 'instead,' which is not true, but because the context renders any other resultant idea out of the question." Matthew 2:22 illustrates the meaning of the word: "Archelaus was reigning in the room of his father Herod." The word for "in the room of" is the same as the one for "for" in Matthew 20:28. Broadus renders it in Matthew 2:22 by "instead of," while Moffatt and Goodspeed have "in the place of." Jesus undeniably taught substitution.

"This is my blood of the new testament, which is shed for many for the remission of sins," Matthew 26:28. The word "for" in "for many" is "peri." The root-meaning is "around, on all sides" and develops the idea of freeing from sin by dying for the sinner.

"This is my blood of the new testament, which is shed for many," Mark 14:24; Luke 22:20. "For" stands for "huper," and it corresponds to our "over" or "upper." It develops the idea of "defence," "in behalf of," "for one's benefit," "bending over to protect." "This grows easily out of the root-idea of 'over' in the sense of protection or defense," Robertson, page 630. "In most cases one who acts in behalf of another takes his place." Winer. This is necessarily true in the case of the death of Jesus.

Our Lord is authority for these statements; scholars are agreed as to the meaning of the words; a few hair-brained theorists will not be convinced by the facts.

Illustrations of Substitution

Jesus illustrates His death as giving "His life a ransom for many," Mark 10:45. The idea is that of paying a price for the release of another from captivity. Man in captivity to sin is released by the release-price of Jesus' blood. To press this illustration to contradict other clear teachings is unfair.

"Christ hath redeemed us from the curse of the law, being made a curse for us," Galatians 3:13. We quote from Robertson, page 631. "We were under the curse; Christ took the curse on Himself and thus over us (between the suspended curse and us) and thus rescued us out from under the curse. We went

free while He was considered accursed. It is not a point here of whether one agrees with Paul's theology, but what is his meaning?"

"I lay down My life for the sheep," John 10:15. Nothing short of substitution will satisfy the terms of this majestic utterance. The wolf or robber destroys the shepherd, not the sheep. The sheep goes free because the Shepherd was slain. That is substitution.

A JOKING LEGISLATURE

"It was a joke!" Thus did Representative McCarthy recently characterize for the students of the Murray State Teachers College the action of our Kentucky Legislature in ruling to allow whiskey made and sold in this State.

The seventh amendment to our State Constitution prohibits the manufacture and sale of intoxicants and enjoins upon our legislators its proper enforcement. But men elected to represent the people and paid by them made a joke of what should have been taken seriously. Mr. McCarthy ought to know; he was there. It is not our indictment but it pictures a lamentable situation. Not one of those who smiled on such joking is worthy of re-election. Legislators turned jokers on a great moral issue are unworthy of the name!

Is it a joke to establish saloons throughout our State? Is it a joke to make this a stumbling block to our youth? No, it is no joke to see our boys and girls drunk. Drinking and drunkenness, reckless driving and reckless living have increased since our legislators began this shameful joking.

This speaker mentioned that one can buy liquor on any pretext of illness, even to a mere headache. The whole thing is a joke. Every drop of liquor made and sold in Kentucky is illegal and unconstitutional. What is sold on Broadway is no more legal than what the bootlegger sells. The Legislature sold out to the wets, flung their duty away, and made themselves a stench in the nostrils of a holy God and a God-fearing people.

The wets claim that we will be forced to repeal because the nation went dry. More wet propaganda. What of the states, as Georgia, that have recently voted dry?

Here is a case in point. The National Constitution gives us Religious Liberty. It was there when it was adopted. There was not then and can never be, unless the federal constitution is changed, a federally established church supported by the federal government. But some of the separate states had an established church for quite a while, Massachusetts for nearly a century, until 1883. Just so,

Kentucky can retain her dry laws if she pleases. Do not let the wets mislead you. Vote dry next November.

And, too, if you vote for repeal, you vote to do away with the local option privilege. They said they wanted national repeal so that each state might do as it pleased. Now they say that the states must vote wet. They change positions to carry their nefarious point; that is, of making every boy and girl, man and woman in this land drink the poisonous stuff. Now the wets would take away the very privilege of a city, county, town, or precinct to be dry even if they vote it.

Mr. McCarthy was right. It was a joke. But a joke with such terrible consequences.

The Episcopal Bishop of the Lexington diocese favors repeal. What a shame that any preacher of any denomination should thus approve liquor. God give us men with a conscience on the evils of liquor.

The Hallum Missionaries

June 8 word came from the Hallums that they arrived in Iquitos, Peru, June 21, reporting "a good journey and plenty to eat since we left home."

"We found Iquitos a city of about 30,000 inhabitants, growing and modern in some respects but far behind in others. There is a weekly mail by air from Lima; also telephone, telegraph, radio, electric service from the outside world and many other modern conveniences. It takes a letter from the states two months to reach here by boat and about twelve days by air."

"There is no Baptist work in Peru east of the Andes mountains. Beside Catholics, there are one Adventist and two Evangelical congregations. The Laurrealtes, Missionaries, met us at the boat, have been very kind to us, and we are now renting part of their house for twenty-five soles, or about \$6.00 a month."

Meetings

Sinking Spring, beginning July 24, G. C. Boston doing the preaching, J. J. Gough pastor.

Pilot Oak, beginning July 15. C. A. Smith is pastor, the Editor will assist.

Cayce, beginning July 24, C. H. Wilson pastor, the Editor doing the preaching.

The Amazon Valley Mission Board had

a fine meeting July 9. See excerpts from the Hallum letter elsewhere in this issue.

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We appreciate the subscriptions that have come in wanting the articles on the atonement. We are just in the heart of this discussion; subscribe now. The issue is a live one. Soon the issue against a merely social gospel will be clearly drawn. Let us have more discussion. Would that all our state papers were filled with discussion on this just now. The Western Recorder and others are doing a fine job at discussing the issues.

Notice that we are giving you something else to think about on the prohibition issue next November.

Fifteenth Session

The fifteenth session of the Bible School will open September 24, 1935. Talk the School to prospective students; send us their names. August and September issues will carry full outlines of the courses for next session. The outlook for this fall is indeed encouraging.

FINANCIAL STATEMENT

Receipts

West End, for Voice	
Subscriptions	\$ 6.36
Memorial Church	16.11
Memorial, for Voice Subscriptions.	11.25
Mrs. E. H. P., Chicago	10.00
First Baptist Church, Russell, Ky..	8.29
Anonymous, California	60.00
Anonymous, for student help....	15.00
E. R. P., New Kensington, Pa.....	100.00
E. C. B., Charleston, Mo50
Dexter Church	2.95
Total	\$230.46

Disbursements

Heyer Duplicator	\$ 20.12
R. O. B., back salary in full	70.35
Subscriptions, as designated.....	17.61
May and June Voice	12.00
Lights and water, 15 das. of April.	2.06
Help in Mailing out The Voice ...	1.00
Total	\$123.14

Balance on July 11\$107.32

A moralist or legalist is like a tree which is rotten at the center; his foliage may be beautiful for a while, but his fall is certain.

The facts and intelligence will ultimately teach us that evolution is, scientifically speaking, a "cold trail."