

"IT IS JUST AS SINFUL FOR A WOMAN TO BOB HER HAIR AS TO HAVE HER BABY SPRINKLED."—W. E. Hunter

PREMILLENNIAL....BAPTISTIC....CALVINISTIC....BIBLICAL

Devoted to Evangelism, Mis-
sions and Bible Doctrines

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world
and preach the Gospel"

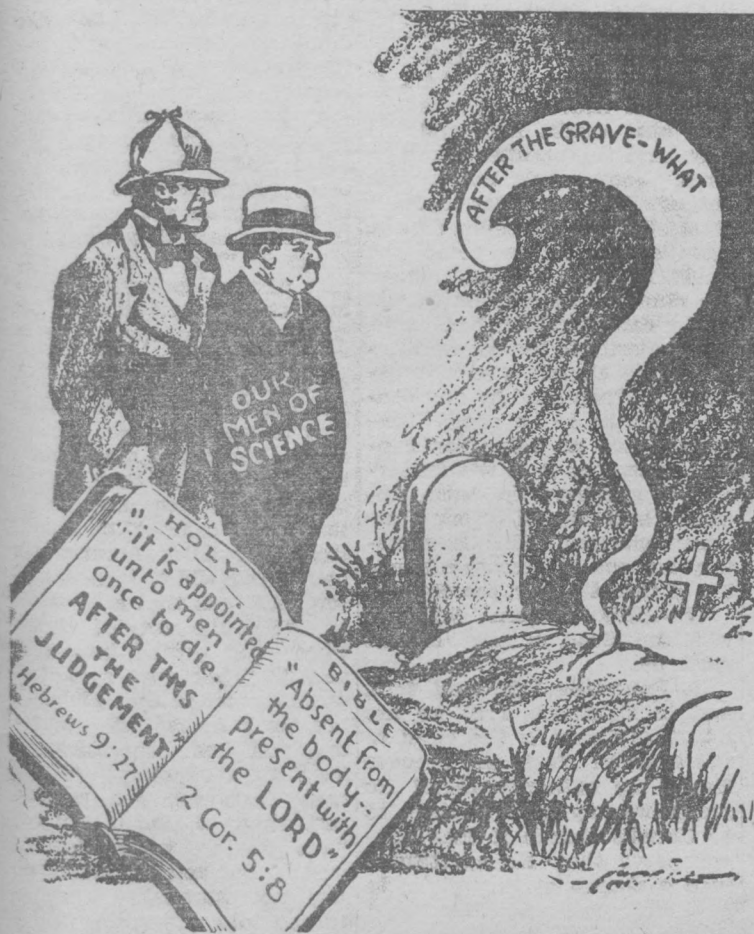
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—(Isaiah 8:20).

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WHOLE NO. 261

Science Baffled!



WHAT IS MENTALPHYSICS?

Brother Paul Rece, one of the soldier members of the First Baptist Church, sent me a clipping a few days ago concerning The Institute of Mentalphysics of Los Angeles. It was an advertisement of that Institute which declared that everybody goes to Heaven. The clipping stated:

There is no need to worry about the future of anyone, according to Edwin J. Dingle, minister of the Church of The Holy Trinity in Los Angeles, whose revolutionary teaching has followers throughout the world.

"The mother whose sons are now in the armed forces need not worry about them," he declares. "No matter what those sons believe, nor how wayward they have been—even if they die in disbelief and error, they get another chance—a thousand more chances if need be. Everyone lives for ever. God gives us opportunity again and again to reach perfection—if it takes a million years."

This is not only blasphemy, it is a lie on Almighty God, a slander on the Bible, and offers a false hope to lost sinners.

"The world's greatness is measured by authority and lordliness but divine greatness is a meek and gentle influence."

Making God's Word Practical

Read John—Chapters 1-10

1. Mr. C went forward on Easter Sunday to become a Christian, but kept on living the same kind of life. Will he be saved?
2. Mr. F worked faithfully to provide his children with food, clothing and shelter, but gave no thought to their religious training. Jesus had some advice for a man like that. Find it.
3. Mr. G was very much opposed to receiving into the church a woman who had made a mistake, because she would be in the same class with his wife. Yet he himself was a man with a past. What would Jesus say to this man?
4. John and his schoolmates were discussing the person called the devil. Find a verse that gives some information about him.
5. "God is too good to keep out of heaven a lot of nice people who are not Christians," said worldly Mrs. H. What does Jesus say about people who try to get into heaven some other way than that which has been divinely prescribed?
6. Isaac, a Jewish boy argued with Fred that the Jews were the only people acceptable to God. Prove that he was wrong.

Answers: 1. (3:3); 2. (6:27); 3. (8:7); 4. (8:44); 5. (10:1-9); 6. (10:16).

A Bible Study Of the Churches

"He that hath an ear, let him hear what the Spirit saith unto the churches."

(Rev. 2:7, 11, 17, 29:3; 6, 13, 22)

Our text, which appears seven times in Revelation, is enough to prove that the church of the Lord Jesus Christ is ever a local, visible body. There is no such thing in the entire Scripture as a universal, invisible, catholic church. When the word "church" appears in the singular in the Scriptures, the reason is always very obvious: it is used with reference to a particular, local body, as "the church of God which is at Corinth" (1 Cor. 1:2).

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SPEAKING WITH TONGUES

"At a great Pentecostal meeting in San Jose, where as many as ten thousand people attended, a certain Protestant preacher was 'seeking the baptism,' when a woman worker approached him, and, chucking him under the chin, said 'Now, just imagine you are a baby and begin to babble!' Imagine Peter, on the day of Pentecost, going around chucking the Jews under their chins saying, 'Now, just imagine you are babies, and begin to babble!'"

From a minister comes the story of a young lady who received the gift of tongues and became a self styled instrument of the Lord to "the lost sheep of the House of Israel." Believing she could speak in the Hebrew and the Sanskrit tongues, she visited an elderly Jewish lady.

Then came the demonstration—jumbled jargon and meaningless words.

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The Lord And "The Law"

By W. Lee Rector,
Ardmore, Okla.

We believe that much interpretation of THE LAW today reflects great misunderstanding of it. Some assume that THE LAW is the same as the so-called Mosaic economy; some make it embrace everything in the Old Testament; some make it a means of salvation by keeping it; and some insist that THE LAW was done away with by the crucifixion of Christ. Surely, all of these positions are Scripturally unsound.

Now the head of the Church of the Living God and the Divine Lawgiver are one and the same person—The Lord Jesus Christ. Both the Church and THE LAW reflect His eternal

nature and purpose. The Lord being "the same yesterday, today, and forever," both His Church and His Law would evidence the same changelessness. Note the following facts about the relationship of the Church and THE LAW:

TODAY, THE LORD'S CHURCH IS THE CUSTODIAN OF THE LAW. The Church of the Living God is the "pillar and the ground of the truth," 1 Tim. 3:15. Since the Truth contains both THE LAW and THE GOSPEL, and the Church is the custodian of the Truth, Rev. 3:10-11, then the Church's responsibility toward THE LAW becomes quite obvious. A review of the Scriptures show that THE LAW is a part of the Word; that

the Word is THE FAITH; and that THE FAITH is indestructible, even as the words of the Lord, Matt. 24:35.

TODAY, THE LORD'S CHURCH MUST PREACH THE LAW. Since the Church is commissioned to preach the Word, 2 Tim. 4:2, and the Word contains THE LAW, then it is under an inescapable obligation to preach THE LAW. Preach it, not as a dead thing but as a living something; not as a way of obtaining life eternal but as a means of establishing guilt, Rom. 7:9-11; not as a way of face-saving but as a way of bringing the sinner face to face with the Saviour, the Lawgiver, Gal. 3:24.

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How God's Word Confuses Priests

We went straight to the Judge's house, where we were cordially received, and began to talk of things in general. After, perhaps, an half an hour, to our surprise and pleasure, the Padre made his appearance, having just returned from a journey. We were introduced to him, and continued our conversation. After a while the Padre made as if he would go, but we could not lose this opportunity, and so we said to him, "Padre, before you go we would like to ask you one or two questions," and taking the Bible from the case, presented it to him, asking: "Is this the true Bible?" He

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HANDLING VICTORY TAX

"Now about what I am doing about my Victory Tax. I have opened up a special account at the bank in the name of W. Lee Rector, V. T. (Victory Tax). I am depositing my tax to this account twice a month. After April 1st I shall write my check against this account enclosing a statement of fact about my semi-monthly salary and payments and release a sworn statement by the chairman of our deacons concerning the truthfulness of it and send the same to the Internal Revenue Office at Oklahoma City. If they do not accept this arrangement then I shall know that it is not the money they are after but they are determined to lay their hands on our church."

Ed. Note—This is a suggestion. I think it is as good way as can be offered for handling this tax. I believe it will satisfy the government too.

THE FIRST BAPTIST PULPIT

"Questions And Answers"

Our broadcast of last Sunday evening has brought to us more comments, compliments, and words of complaint than any message broadcast since we have been on the air. Our mail this week, from both Jew and Gentile, has been interesting. This broadcast this evening, will be in the form of questions and answers growing out of our correspondence, and our personal conversations with both Jew and Gentile of this past week.

I
Question number one: Are you a Jew? I can easily answer this question by an emphatic negation, for I am not a Jew.

My people all came from Scotland. I presume that I could have been born over there myself, but I preferred America, and therefore was born here. Hence, I am an Americanized Scotchman.

II
Question number two: If you are not a Jew, then why are you interested in the Jew? I might give many reasons for my interest but three will suffice. In the first place, I am interested in the Jew because he has been, through the ages, the "underdog." In Egypt, the Jews were persecuted by Pharaoh; in Babylon, they suffered under Nebu-

chadnezzar; in Persia, they were persecuted by Ahasuerus; in Palestine, in the Inter-Biblical period, they suffered under Antiochus Epiphanes; in the first century A. D., they were sorely persecuted by the Romans; eight times they have been expelled from the country of France; three times they have been expelled from the soil of Great Britain; Poland, Russia, Germany, Italy, and all other nations have opposed them. With the exception of our own country, there is not a civilized nation but what has persecuted the Jews from time to time. Our own country is the only one that

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A BIBLE STUDY OF THE CHURCHES

(Continued from Page One)

1:1), and it is never used in any other sense. The responsibility rests upon our critics to bring forth proof to the contrary! The very fact that the plural so often appears with reference to the church, is sufficient to prove that it is a local, visible organism. Why refer to "the churches" if the church is one great general, invisible body? It would be nonsense. Our effort in this little tract is not one to defend the Truth, but it is to declare the Truth. Truth does not need defending nearly so much as it needs declaring! It is the living Word, and carries with it power sufficient to accomplish the divine will and pleasure. In Isaiah 55:11 it is promised that "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." What more can we do than to declare it just as it is. "The sword of the Spirit, which is the word of God" (Eph. 6:17) is the effectual weapon itself, and it is "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ" (2 Cor. 10:4-5). These are the results when Truth is declared and believed, and these are the results which every child of God should hunger to see. Let us face some practical facts which have to do with "the churches."

The Churches of Christ Have Present-Day Existence

There be some who teach that the church age is past. This teaching is more commonly found amongst extreme dispensationalists, of whom we would humbly urge you to beware! The fact of dispensationalism cannot be denied, but the theories of most dispensationalists can be denied, and must be denied. We deny the theory that the church age is past! Christ's own promise denies it in Matthew 16:18. His commission commandment denies it in Matthew 28:18-20. The apostolic doctrine denies it in Ephesians 3:21. Is it a light matter to heed men who speak contrary to "this word?" In Isa. 8:20 we read, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Whatever men may say on this church question, be sure that they speak according to the Word of God, else you are listening to men whom the Word of God brands as speaking without any light in them! Jesus says, "If the blind lead the blind, both shall fall into the ditch"

(Matt. 15:14). Do you want to "fall into the ditch?" The man who declares that Christ's churches have ceased to exist is proving himself to be "without light!" What proof does the Word of God give us of the existence of Christ's churches today?

1. It gives us the prophetic proof.

In Zech. 6:12-13 we read, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord."

Isaiah 11:1 identifies "the BRANCH" as Jesus Christ. He was "the man" of whom the prophet spoke. Jesus Christ never did build a material temple, but He did build His church, as He said He would in Matthew 16:18, and in 2 Cor. 6:16 the church is called "the temple of God." Christ built His church, and promised it perpetuity. So prophecy itself proves the existence of Christ's churches today! In fact many prophecies would be without meaning if we could not identify Christ's churches today!

2. It gives us the proof of Christ's own words.

We have already cited Matthew 16:18. He said He would build it, and in Matthew 18:15-17 we find it already built and functioning, so much so that matters of dispute between brethren could be carried for settlement to the church! Yes, Christ's own words seal the proof that His churches should have existence in all the ages!

3. The proof of the pattern is given.

Paul's epistles are concerned with outlining the pattern for Christ's churches. We need only find his pattern given in these epistles to behold many in this day that can be identified as the churches of Christ! When this pattern is found, it will also disprove the claim of many to being the churches of Christ! Christ's churches are not to be identified simply by human claims, but by the conformity of these claims to the pattern given! Shame it is that so many have so marred themselves that they can scarcely be identified as His, and yet their identity can be made if they have been cut according to the pattern. This pattern concerns their doctrine and their practice. What does this pattern give us?

(1)—It gives us an organized body.

The words of Matthew 18:15-17 proves it to be an organized body. Acts 1:15 proves that the first church was organized, and had a membership roll of one hundred and twenty names. The discipline imposed upon a church, as in 1 Cor. 5:9-13, is proof that it is a locally organized body. The principle of orderly administration admonished in 1 Cor. 14:40, "Let all things be done decently and in order," admits the right of a church to have a church clerk whose duty it is to keep this membership roll and all the other records of the church.

(2)—This pattern gives us "bishops and deacons."

This we find in Philippians 1:1, and other New Testament passages. These "bishops" were not the Lords over God's heritage, but were "ensamples to the flock" (1 Peter 5:3). They were the pastors of the churches. Every church was to have a pastor. (See Titus 1:5-9.) Nothing is said about deacons constituting any kind of "board," but they were a standing committee whose duty it was to see that the poor were properly cared for, and thus relieve the minister of

this care (See Acts 6:1-4).

(3)—New Testament churches have a treasurer.

This fact is proven in John 10:6 and 13:29. Certainly somebody must be responsible to handle the money. Those who have this office are always such as are chosen by the churches, and the need for more than one may arise, "providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:18-22).

(4)—We find but two ordinances in this pattern.

These two ordinances are baptism and the Lord's Supper. They are both gospel ordinances. The commission given in Matthew 28:18-20 plainly commands the observance of these two ordinances. They were to baptize, and teach all the things He had commanded. As Paul taught the churches concerning the Lord's Supper he was careful to tell them that he was teaching them what he had received of the Lord (1 Cor. 11:23). In 1 Cor. 11:2 he commanded them to keep the ordinances as he had delivered them. Would to God that churches would consider this command today! Radical changes have been made by many in these ordinances. The pattern for these ordinances has not been observed as it should!

(5) This pattern outlines church activity.

No organization is found save that of the church itself. There is no pattern for any within the church, nor for any without. No money raising committees; no feasts and festivals. These belong to Jewish antiquities. Her program consists in teaching the "all things" of divine command, by lip and by life! Paul wrote to the church at Corinth to know if they were practicing obedience in the "all things" (2 Cor. 2:9). There is no pattern found for organized Sunday Schools, young Peoples organizations, women's organization or men's movements of any kind; no organization of any kind on the inside or on the outside, save that of the church itself! More than this is to add to the Word of God, and less than this is to take away from it. Is this a light matter? Her every program of activity is to be found in the New Testament. This does not mean that she has no responsibility before the plain commandments of the Old Testament. Indeed she has. Her very obedience to the teachings of the New Testament carries her back into the Old to heed all its moral precepts, and its holy examples. Hers is not a program of moral reform, and yet her influence should be such as would have a wholesome effect upon every good effort put forth for moral reform. Her business is to make disciples, and teach these disciples to observe the "all things" of divine commandment. When she stops short of this, she is failing in her divinely given objective, and when she goes beyond it, she is mixing herself with the world; therefore losing her power with God, and her influence with men! May God help us to be sound in our church activities, for it is here that we truly let our light shine, or that we allow the light that is within us to become darkness. See Christ's warning in Matthew 6:22-23. Too many of the churches have come to vie with the organizations of men, and have therefore let their pride become their shame. They are not content with their position as a "peculiar people" (1 Peter 2:9). They, like Israel of old, are trying to be like the people around them, and are therefore becoming as powerless as the people around them. They are fast throwing off the marks of their peculiar-

ity as the people of God! Thus their man-made plans and programs; thus their loss of spiritual power; thus their doubts and debts and drives; thus their sin and their shame! May God awaken the churches of Christ to the simple program found for them within His Word, and to be content with such things as they have, and not to be found lusting after the things of their heathen neighbors around them!

(6)—Church membership qualifications are to found in this pattern.

When one was chosen to take the place of Judas we find that he must needs be one who had John's baptism (Acts 1:21-22). John's baptism was all right. It was from heaven. It was the only kind Christ had, and the only kind the apostles administered. John would not baptize anybody but a believer in Jesus (Matt. 3:7-8). He called for the signs of repentance before he would baptize a man. When the church was constituted out of the disciples John had made, the authority to baptize was given to the church, and any attempt at "baptism" by any other authority is no good! Immersion has no value for baptism except as it is the immersion of a believer in Jesus, upon the authority of a New Testament church! This is necessary for one to become a member of Christ's body, the church!

(7)—This pattern tells us who the Head of the church must be.

In Ephesians 1:22, and 4:15, and in Colossians 1:18 we are told that Christ is the Head of the Church! He is the founder Head; the authority Head! No group has any right to claim to be Christ's church if they cannot prove that He constituted such a church as they claim to be, and thus identify that church in the New Testament; identify it by doctrine and by practice! He must be the historical Head, and the Head for authority! Beloved, this is indeed fundamental to church identity. Missionary Baptists are the only people living who can give this proof, and the identity with many of them is fast fading, for they have gone a whoring after the things of their heathen neighbors. All others fail of proof in their historical head. They can only go back to some man as their founder head. This disproves their claim to be the church of Christ! Their doctrines also disqualify them. Churches are to be identified by the pattern shown in the New Testament. When Moses was about to make the tabernacle, God said to him, "See that thou make all things according to the pattern shewed to thee" (Heb. 8:5). He requires no less when we set out to make churches. In 1 Cor. 4:6 we are admonished "not to think above that which is written." The Word is the pattern. May God bring us back to it in these days! We have been listening to too many voices. Let us "hear what the Spirit saith to the churches!" The Spirit speaks through the Word. It is high time to awake out of sleep! Amen.—J. C. Lilly, Marion, Ky.

SPEAKING WITH TONGUES

(Continued from Page One)

ingless mumbling, sputterings and babblings. For a few minutes the Jewish woman looked at her askance. Then, in broken English, which was more forceful than eloquent, shouted above the inarticulate ravings of this poor deluded girl: "You shut dat noise up! Dat vassen't Hebrew! It issen't Yiddish! It vassen't eny language at all. You is chust plain nutty! Go back to your own house and don't come back again! God never sent you here! You are

chust gone clear what you call it bug-house!". With that she drove her from the place. —The Harvester.

HOW GOD'S WORD CONFUSES PRIESTS

(Continued from Page One)

opened it and turned over a page or two and replied, "Yes this is the true Bible." We then asked him to read Exodus twenty, verses four and five. This he did in a very halting sort of way. "What about this commandment, Padre?" we asked. "We do not command the people to worship the images, and don't you understand the difference between adore and reverence?" he said. "But an old lady told us yesterday that she worshipped the images." "Yes, my friend," he replied, "but don't you know that the people of the interior are ignorant and for this reason they worship the images?" "But it is not only a case of worshipping the images, but the commandment says, 'Thou shalt not make,' we said. "But this is of no importance," he replied. We took him up on this point, but it would take too long to relate the whole conversation, which was most interesting. The Padre then, to show that he had some knowledge of the Bible, said: "There is the story in here of Abraham who had a rod which turned into a serpent." "Is that so?" we asked. "Yes, the story of Abraham whose rod turned into a serpent." "Padre, we said, "show us that story in the Bible." "No not now," he replied. "But Padre, you know the Bible, just show us that story." "No, not now, I do not well remember just where to find it, not now." "Yes Padre," we replied, "excuse us but you are mistaken, it was not Abraham whose rod turned into a serpent, but Moses." "Oh yes, yes, I forgot," he said in a very confused manner. We continued to converse, until he, requesting a drink of water, got up in order to go, but we had not presented all our questions yet. "Padre, does Purgatory exist?" we asked. "Yes," he replied. "Show us one word in the Bible that speaks of Purgatory, please." "No, not now, some other time." "No Padre," we said, this is the occasion, we are here and the Bible is here, this is the opportunity." "No, not now, some other time," he replied trying at the same time to put the Bible in the case. "No, Padre we said, "this is the opportunity, show us just one word which speaks of Purgatory, and we will believe it." "I cannot show you a word," he replied, "but Purgatory exists."

As we made our way back to Cajneiro, we could not help but think of the absolute ignorance of the Padre in connection with the Bible. We regret that we have not space to tell the whole conversation. —Neglected Continent.

When General Grant was in Paris he was invited by the French President to occupy the grandstand on the great day of the races which came on Sunday. Such an invitation from the Chief Magistrate was a great honor and almost a command. Thank God for a man like General Grant. His reply was: "It is not in accordance with the custom of my country nor the spirit of my religion to spend the Sabbath this way. I beg you, sir, that you permit me to decline the honor." Instead of accepting the invitation to disregard God's Holy Day, he attended public worship in an American chapel. Ah, thank God for men of this type! —Finley E. Gibson, pastor Walnut Street Church, Louisville.

QUESTIONS AND ANSWERS

(Continued from Page One)

has never stained her statute books with laws against the Jews. Hence, for ages, the Jew has been the "under-dog," and my sympathy has thus been aroused in his behalf.

In the second place, I am interested in the Jew because of God's prophecies. I started my study of the Jewish prophecies about 1926. It was at that time that Henry Ford had published in his paper, the "Dearborn Independent," some scathing denunciations and accusations against the Jew. It was at that time that a shrewd Jew cut on the Pacific Coast took Henry Ford to task, carrying the matter to the highest court of the land, and the result was that Henry Ford paid heavy indemnities to the Jews. It was suggested to me that this was in fulfillment of Gen. 12:3, which says, "And I will bless them that bless thee, and curse him that curseth thee." This quickened my interest in the Jew. To me, there is no study more interesting. Dozens of them which are yet unfulfilled, but which are sure to come to pass, keep me interested in the Jewish people, for I am anxious to see how soon these prophecies may be fulfilled. This is the second reason for my interest in the Jew.

In the third place, I am interested in the Jew because the friend I ever had was a Jew. I speak of my Saviour, the Lord Jesus Christ, who was born of a Jewish virgin without a human father. In Luke 7:34 he is called, "A friend of publicans and sinners." I thank God for this statement, for it means that He then is my friend too. Surely He is the friend I have ever had. When I am hungry, He feeds me; when I am thirsty, He gives me drink; He protects me from all harm; He is ever present with me; He constantly goes before me and leads me on; He atones for my sins; what a marvelous friend He is to me. This, I believe, briefly will tell you why I am interested in the Jew.

III

Question number three: Do you believe that God still keeps His promises relative to the Jews, for example, Genesis 12:3? Before we answer this question, let us quote the Scripture referred to. "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

He has never broken any promise spoken. And will keep His promise to me."

Yes, beloved, I am sure that God still keeps this promise, and every other promise made to the Jews, as well as the promise which He makes to each of us. There has never been a time in the past that has been blessed of God. At the same time, there has never been a time when the Jew but what has been cursed of God.

This is likewise true of individuals. Have you noticed this lately? I have been wearing the same suit I have been wearing today? Last Sunday evening, I stood here before our congregation and also before this microphone and presented a Scriptural plea in behalf of the op-

pressed and persecuted Jew of today. I knew not who was listening in, nor what effect it might have on either Jew or Gentile. Before Monday evening, Jewish friends gave me money for this new suit which I am wearing today. If you had told me last Sunday evening when I was broadcasting that I would be wearing a new suit today, I would not have believed it, for nothing was farther from my mind than the purchase of a new suit, to say nothing of the fact of receiving one as a gift. I cite this as an example to show you that God does keep His promise.

IV

Question number four: Did the Jews crucify Jesus? Actually the Jews did not crucify Him. He was condemned by the Jews, yet the actual crucifixion took place at the hands of the Romans. "For they that dwell at Jerusalem, and their rulers because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him." (Acts 13:27). This is made clear in one of Peter's early sermons. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all: And now, brethren, I know that through ignorance ye did it, as did also your rulers." (Acts 3:13-17).

V

Question number five: This question is a part of a most interesting letter received from a Jew. He says, "I noticed you did not take a collection last Sunday evening. How do you support your church? We Jews believe in tithes and offerings. Do you?" I am happy to say to both my Jewish and Gentile friends that we do not take collections in our church, and that we do not make appeals for money either in our church or over the air. I do not mean to say that every member of our church is a tither, but every person in the world owes God one-tenth of his income. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27:30, 32). "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10). "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." (Mt. 23:23).

In the New Testament, we

read of Jesus, "Thou art a priest for ever after the order of Melchisedec." (Heb. 7:21). Melchisedec was a tithe receiving priest; then by all rules and laws of logic, Christ is a tithe receiving priest today.

This beloved, is the way in which we support our church. We have a box at the entrance thereof with a hole in the top of it through which you may place your offering. It stands as a silent reminder of one's obligation to God. I do not say that the members of this church owe the church anything; neither do I say they owe me anything; however, each of us owes the Lord one-tenth. Our offering box is a silent reminder to each one to discharge his responsibility before God in a Scriptural way.

I would like to say further that we never put on a quilt show, nor a chicken supper, nor an oyster stew, nor rummage sale, nor a bake sale, nor a sale of any kind to finance our church.

We do not even own a collection plate. Outside of the first few months in the beginning of my pastorate here, we have never taken a collection. In the entire period of our broadcast, we have never made an appeal for money for ourselves. Yet God has marvelously blessed us in our church, and in this radio program. We have never one time said that unless you send in money we may have to go off the air. We believe that God is able to impress upon our listeners the fact of our needs; we believe that He established this church and this radio program; we believe that He is going to keep it on the air as long as it may please Him. No Jew believes more strongly in tithing than I.

VI

Question number six: Did the Jews realize that they were crucifying the Lord of Glory? They knowingly crucified an innocent man. "Which of you convinceth me of sin?" (Jn. 8:46). They knowingly crucified a Divine messenger, for His works testified to this fact. They did not know though that they were crucifying the Lord of Glory. Hear the prayer of Jesus as He hung upon the cross: "Father, forgive them; for they know not what they do." (Lk. 23:34). Paul distinctly declared the same truth. "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." (I Cor. 2:8). Peter, in addressing the Jews on Solomon's porch of the Temple, declared the Jews innocent in crucifying the Lord of Glory. "And now, brethren, I know that through ignorance ye did it, as did also your rulers." (Acts 3:17). Paul, when he preached to the Jews at Antioch taught that they were ignorant of the crucifying of the Lord of Glory. "For they that dwell at Jerusalem, and their rulers, because they knew not him, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him." (Acts 13:27).

VII

Question number seven: This next question came from a Gentile who asks, "Is it possible for Jews to be converted today?" One simple Scripture should be enough to answer this question. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:12, 13). The majority of folk feel that there is a difference between the Jew and the Gentile, and that that

difference is in favor of the Gentile. God says that there is no difference. God has never manifested any unwillingness to save an individual Jew. We are commanded by Jesus to "Go ye into all the world, and preach the gospel to every creature." (Mk. 16:15). "Every creature" includes the Jew. We are to carry the good news of salvation to every individual, both Jew and Gentile. "And whosoever calleth upon the name of the Lord shall be saved."

VIII

Question number eight: Is the crucifying of Jesus, the Jews greatest sin? No, far from it. It was a sin and it was a great sin. As I have said before, the Jews did not crucify Him, but rather they condemned Him and the Romans actually did the crucifying. The greatest sin of the Jews both then and now is also the greatest sin of the Gentiles both then and now; namely, the rejection of salvation through the blood of Jesus Christ after His blood was shed. I am satisfied that the greatest sin that any Jew or Gentile can commit is the rejection of salvation which was bought at an infinite cost—the cost of Jesus' blood, and which is offered to the sinner without money and without price. I am sure that this pains the heart of Jesus, and the heart of God the Father more than the pain of body and mind which Jesus experienced in the crucifixion itself.

IX

Question number nine: This question came by way of a letter from a Jewish man. He said, "We are told that you do not like to be called Reverend or Doctor. Is this true, and if so, why?" I am glad, beloved, to answer any question relative to my peculiarities and eccentricities which are based upon the Bible.

In the Psalms we read, "Holy and reverend is his name." (Psa. 111:9). This is the only time the word reverend is used in the Bible. It is then used as a characteristic or an attribute of God. Since the Bible only uses the word "reverend" once, and then as one of the attributes of God, no preacher is on a par with God, and therefore, he does not deserve to be called "reverend."

As to the title of "doctor," I refer you to Mt. 23:8-10. "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man father upon the earth: for one is your Father, which is in heaven. Neither be ye called master, for one is your Master, even Christ." The word for Rabbi and Master in these verses correspond to the word "doctor" which is used in modern theological circles today. Jesus told His disciples to refuse this degree. There is to be no difference in station, nor rank, for all of Jesus' followers are to be on the same plane of equality. Thus, because of this, I do not like the title "doctor."

Perhaps it would be well for me to say in this connection that it isn't a case of "sour grapes" with me either. Nearly 14 years ago, a southern university offered to confer the degree of D. D. upon me, in view of certain work which I had done, and writings which I had produced. I refused it then, giving as my reason the Scripture already referred to. I feel concerning this title very much like J. B. Gambrel expressed it. He said the D. D. is like the curl in a pig's tail—a little more beauty, but no more pig.

X

Question number ten: This question was a part of a tele-

phone conversation with a Gentile who was a Baptist. He said in substance: "I was very much impressed with your statement relative to Rom. 1:16. 'For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' Is it actually true that God's plan of missionary and evangelistic endeavor is that we Gentiles witness to the Jew first?"

Before I attempt to answer the question, may I quote Rom. 1:16 again. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." You will notice that this expression occurs, "To the Jew first." This is not one particle different from any of the Scriptures. Throughout their entirety, both by precept, example, and command, we are admonished to witness to the Jew first and then to the Gentile. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." (Mt. 10:5, 6). "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." (Mt. 15:24). "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sin should be preached in his name among all nations, beginning at Jerusalem." (Lk. 24:46, 47).

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8). "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5:31, 41, 42). "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts. 6:7).

"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." (Acts 8:1). There are some special features of this persecution and its results which deserve special notice. They were all scattered except the Apostles. This means that the foremost and the most able men remained at home. Another feature is that they were scattered only through the regions of Judaea and Samaria. This meant that they remained still in the land of the Jews for some time. Another feature of this persecution is that when they went to places outside of Palestine they preached only to the Jews. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preach-

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"QUESTIONS AND ANSWERS"

(Continued from Page Three)

ing the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." (Acts 11:19-21).

But to give further answer relative to this question that the gospel is to be given to the Jew first, I would refer you to the experience of the Apostle Paul. "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John to their minister." (Acts 13:2-5). "And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." (Acts 19:8).

We commonly hear this age spoken of as a Gentile dispensation. It is true that the majority of those saved during this period are Gentiles; however, there is not a single passage of Scripture which makes this designation. The Gentiles were not even preached to until the tenth chapter of Acts. This was at least five or six years after the crucifixion of Jesus. In that period of time, multiplied thousands of Jews received the blessings of the gospel, and were admitted to its privileges and blessings before there was even one Gentile saved in this dispensation. Read the words of Paul that you might see that this is not a Gentile dispensation. "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: Otherwise thou also shalt be cut off. And they also if they abide not still in unbelief, shall be grafted in: for God is able to graft them again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches be grafted into their own olive tree?" (Rom. 11:17-24).

XI

Question number eleven: What is the most outstanding fault or sin of the Jew today? This question came from a sincere Jewish friend who wondered what would be my answer in view of the fact that I am a Gentile. This question can be answered with one word namely, Prejudice. I am satisfied that the outstanding fault of the Jew is prejudice against Christ and Christianity. It is because of this that the Scriptures which relate to the Messiahship of Jesus are misinterpreted.

In fact beloved, prejudice is one of the outstanding faults of all people. The heathen, the Mohammedans, and the Roman and Greek Catholics are like-

wise prejudiced against the simple and pure gospel. I think that there is a reason why the Jews as well as others are prejudiced against Christ and Christianity. It is because they have seen the cruelties and idolatries of a spurious Christianity. I believe that nominal Christendom is largely responsible for the Jewish prejudice against the Lord Jesus Christ. The Jew has seen in the professed followers of Christ so many traits of character which are not becoming to our Christian profession. Perhaps the greatest method of removing this prejudice would be if they might behold in the professed followers of Jesus, the spirit, grace, and characteristics which are in keeping with the gospel of Jesus. Oh, that we might be able to live Jesus before a sinful world that the world might see in us the beauty of Jesus!

XII

Question number twelve: This letter came from an orthodox Jew. In substance, he said, "We Jews believe in God, one God, and only one God." He quoted Deut. 6:4 as a proof text. "Hear, O Israel: The Lord our God is one Lord." He said, "Because of this verse, I cannot accept Jesus, for that would mean that I was believing in more than one God."

May I say to that dear Jewish friend and to all Gentile friends as well, we do believe in one God as strongly as any Jew, yet we believe that that one God manifest Himself in three persons—Father, Son, and Holy Spirit. God is one as to substance yet three as to person.

To my Jewish friends, may I remind you that your Rabbis and all of your people for hundreds of years believed the doctrine of the Trinity. Even your Talmud bears ample testimony of the fact. In your alphabet, you have the letter Shin, which is made with three perpendicular strokes and one horizontal uniting the three. This is the initial letter for the word "Shaddai." As you know, the word "Shaddai" means "Almighty." This initial letter of the word for the "Almighty" was formerly taken by the Jews to be in the manner of the Divine existence—three in one, the Trinity—with its three perpendicular strokes united with one horizontal at the bottom.

In the prophecy of Isaiah, we read of Isaiah's vision of God. In this prophecy, the Seraphim spoke, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (Isa. 6:3). The word "Holy" occurs three times. Each of your ancient Rabbis would tell you that this is a latent reference to the Trinity—the fact that God is a triune God.

Back in the early chapters of Genesis we read, "In the beginning God created the heaven and the earth." (Gen. 1:1). Everyone of your ancient Rabbis will tell you that this is the first foregleam of the Trinity. As you possibly well know, in the Hebrew language there are three numbers; the singular, one; dual, two; plural, more than two. The word of God in Gen. 1:1 is "Elohim." It is in the plural which indicates at least three persons.

XIII

Question number thirteen: One Jewish merchant in a private conversation said, "We Jews readily admit that Jesus of Nazareth was a good man. We cannot believe that He is God as you Christians do. Do you agree with me that He could be a good man without being God?" My answer is an emphatic denial. If Jesus Christ were a mere man He could not be a good man, for good men speak

the truth. Jesus said, "I and my Father are one. That ye may know, and believe, that the Father is in me, and I in him." (Jn. 10:30,38.) "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (Jn. 8:48). If Jesus were not God in the flesh, then beloved, He wasn't a good man but rather a blasphemer and a liar. I speak reverently when I say this, yet beloved, it is true. If He isn't what He claimed to be, namely, God in the flesh, beloved, He does not merit the love and devotion of anyone.

XIV

Question number fourteen: A Gentile asks if the Jews do not accept Jesus as God in the flesh, then who do the Jews say that He is? This is easy. Though they do reject Him as being inspired, they accept Him as a reformer, a zealot, and a sincere Jewish leader. How we would to God that each of them tonight might accept Him as Lord and Saviour just as we preach Him here within our church.

XV

Question number fifteen: Is there any change in the attitude of the Jews today toward Christianity? Most emphatically there has been. For today there is a marvelous difference in the attitude and feeling of the Jew relative to Christ and Christianity. A few years ago, Jewish converts were very rare, but today numbers of them can easily be found. A few years ago, no Jew would have dared enter a church building or read a New Testament; yet today, though the New Testament is still a prohibited book on the part of the Rabbis, it is gratefully received and read by thousands of Jews. It is further true that many Jews today go occasionally into Baptist churches in order that they might hear the claims of Jesus. I feel highly honored that last Sunday even one orthodox Jew who had never before listened to a religious broadcast heard the message which I gave at that time. The claims of Jesus are more widely and more deeply considered today than at any former period since Apostolic times.

We do not expect the Jews to be saved in this age. In fact, we do not expect them to receive Christ as the Messiah. Still we thank God for the changed attitude on the part of the Jews toward Christianity. It is our prayer tonight in their behalf that they shall consider the claims of Jesus as the Messiah. May each Jew and Gentile listening to this broadcast receive Him now as his Saviour. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jn. 1:11, 12).

THE LORD AND "THE LAW"

(Continued from Page One)

TODAY, THE LORD'S CHURCH MUST PREACH THE RIGHTEOUSNESS OF THE LAW. Because of man's failure to keep THE LAW, the divine Father sent His Son, robed in the flesh, and made Him responsible for keeping THE LAW. Matt. 5:17-18. So Christ came to fulfill, and not to destroy THE LAW. He proved its righteousness by keeping it. Since THE LAW is a living body of righteous rules, eternal in their nature, then a correct understanding of THE LAW becomes a matter of tremendous moment for the Church of the Living God.

We now invite the reader to follow us as we survey the source, the substance, and the character of THE LAW.

The Source of "The Law"

The Lord is the author of THE LAW, Exo. 19:25 to Exo. 20:1. Accordingly, the Bible rules Moses and Hammurabi out of its authorship. Since it is not a human document, no one guided by the Truth dares to make it Hebraic and thus limit it to the Hebrews and their life. THE LAW is eternal, and the Lord reduced it to written words so as to enable man to visualize it, more or less concretely. Yes, the Lord is the source of THE LAW.

The Substance of "The Law"

THE LAW IS THE TEN COMMANDMENTS, Exo. 20:3-17. Each Commandment is just as eternal and changeless as the Lord Himself. Since the Commandments fix the standards for the establishment of righteous relationships between man and God and man and man, these cannot be changed without doing violence to God Himself. Since the Commandments are eternal, God Himself cannot abrogate them.

But, says a friend, "Was not the Sabbath Law done away with by the crucifixion of Christ and the establishment of His Church?" No. The truth about the Sabbath is not in the SEVENTH DAY but in the recurring seventh. The recurring seventh was confirmed for us by the early Churches under the Holy Spirit's leadership. Under the old Sabbath, the seventh day marked the end of the recurring seventh while under the new Sabbath the first day marked the beginning of the recurring seventh. The Sabbath Law is not a fixed seventh day but it is the recurring seventh. This explains why the recurring seventh was made to begin on different days during the Old Testament times. Then we understand why the Holy Spirit could lead the early Churches to observe the first day of the week instead of the seventh—Sunday instead of Saturday.

THE JUDGMENTS ARE NOT PART OF THE LAW. They are decrees which outwardly apply principles inherent in the Laws of the Decalogue. The Lord applied these to the social and national life of Israel. The death penalty for the violation of THE LAW of the Sabbath resulted from making the eternal Sabbath Law a statute for national Israel. As a statute, the violation of the Sabbath Law was punishable by death during time. As a changeless principle of divine economy, the penalty for its violation is applied in eternity. The Judgments are not THE LAW, but are practical outworkings of principles of THE LAW. To illustrate: The Constitution of the United States is our national law. State laws are not a part of our national Constitution, but they are practical outworkings of the principles of the same. The Judgments became inoperative when Israel was dispersed from the land of Palestine. THEY WERE NOT ANNULLED BY THE CRUCIFIXION OF CHRIST.

THE ORDINANCES ARE NOT PART OF THE LAW. They are divine rules for the control of worship. They are the rules controlling offerings and ceremonies, and the which speak of Christ to come. They are not in THE LAW, but they are shadow laws which pass with the crucifixion of Christ. THEY WERE NAILED TO THE TREE.

THE TESTIMONIES ARE NOT PART OF THE LAW. They are divine Testimonials made by prophets and priests and patriarchs. To get the import of these Testimonials, we have but to study the witness of these men. The truth they testified is changeless and eternal. THESE TESTIMONIES WERE NOT

ANNULLED BY THE CRUCIFIXION OF CHRIST.

THE LAW OF THE TITHE IS NOT IN THE LAW. The tithe is God's changeless rule of finance which operated long before THE LAW was given, and when THE LAW was given, the tithe was not included in it. It is operative today in divine economy. IT WAS NOT ANNULLED BY THE CRUCIFIXION OF CHRIST.

NOW, WHILE THE LAW WAS NOT ANNULLED BY THE CRUCIFIXION OF CHRIST, THE CURSE OF THE LAW WAS ANNULLED FOR EVERY BELIEVER, Gal. 3:13; 5:24; and Rom. 8:1.

The perversion of THE LAW by Israel did not change THE LAW so far as God is concerned. It remains God's yardstick in spite of its perversions. It condemned these perversions but did not condemn THE LAW.

The Character of "The Law"

THE LAW is eternal. The Lord wrote the Ten Commandments, perfect yardsticks guiding and measuring righteous conduct, upon two tables of stone. The first four laws relate man to God and the next six laws relate man to man. The moon reflects the light of the sun, even so do the last four laws reflect the truth of the first four. The Ten Commandments were written, not to make THE LAW, but because they were in the heart of the Lord in eternity. They constitute the yardstick by which the Lord has measured the conduct of both pre-flood and post-flood peoples. They are eternal—not temporal, ceremonial—not Semitical.

Out of the goodness of the Lord's heart, He wrote THE LAW so as to provide rules for the guidance and measurement of righteous conduct. Because Abraham was not so spiritual, dumb as his later kinsmen, the Lord did not have to write the ten rules down for him. He received THE LAW in spoken form, Gen. 26:5. The Lord wrote THE LAW to help and not to hurt, to bless and not to blight. Hence, THE LAW is of grace. It is Theistic—not humanic.

The Lord gave THE LAW to the guilty might be established. 7:7-11 and that the guilty might be brought face to face with Christ, Gal. 3:24.

Looking back over some of the things we have reviewed about THE LAW, we can but conclude that Israel received THE LAW from the Lord by the hands of Moses so as to transmit its eternal principles to all. Israelites were agents and humanity was the object. THE LAW is just as binding upon all races today as it was the day it was delivered either by the lips or by the hands of the Lord.

THE LAW IS GRACE'S PROVISION FOR JUSTICE. The attempt of some thinkers to make the Lord pit THE LAW against the GOSPEL, or the GOSPEL against THE LAW, is Scripturally unwarranted. THE LAW and the GOSPEL are of grace. Having the same source and fitting into the same infinite purpose, they cannot be antagonistic the one toward the other. All talk about the contradiction of THE LAW in contrast with the dispensation of grace evidences muddled thinking. Moreover, the assumption that the Lord, through the giving of THE LAW, established Jewish Legalism is a common perversion of THE LAW. Jewish Legalism is a fleshly invention which debases THE LAW is righteous and eternal and should never be used as a saint as a debater's refuge. THE LAW is of grace just as much as blood redemption is—both flow from the Lord.