

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

Devoted to Evangelism, Missions 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." (Isa. 8:20).

WHOLE NO. 456

RUSSELL, KENTUCKY, SATURDAY, FEB. 1, 1947

VOLUME 16, No. 1

WORLDLINESS OF PREACHERS

C. D. COLE
Mortons Gap, Ky.

This is reprinted from an article published a good many months ago in THE BAPTIST EXAMINER. It is printed again by request.

of the world." — I John 2:16.

"Let a man so account of us, as of the ministers of Christ." — I Cor. 4:1.

We want others to regard us as ministers of Christ, but do we remember this fact for ourselves? Is the divine call and Lordship of Jesus Christ a theory for the shelf, or a life determining truth? Here is one of the greatest perils of the ministry—the proneness to forget that we are the ministers of Christ. The modern church with its multiplicity of organizations, presents a situation that tempts the preacher to think of the lordship of the church, or of the board of deacons, or of the W. M. U., or of some other auxiliary, rather than of the Lordship of Christ.

If we are ministers of Christ, then Lordship belongs to Him—we must look to Him for orders, for a place to preach, for rewards, for encouragement, support and comfort. We must aim at faithfulness to Him. The ministry is a glorious work, nothing comparable to it among the professions of men. When Felix Carey, who was trained for missionary work, accepted the post of ambassadorship from the king of England, his father said, with a broken heart, "Felix has dwindled into an ambassador." Brethren, we are ministers of Christ; we are ambassadors of the King of Kings. Under God, the preachers have made the greatest contribution to the welfare and happiness of mankind; not the philosophers and scientists of this world who have that wisdom which descendeth not from above. The world's leaders are "blind leaders of the blind," and in the name of progress and wisdom are leading their followers towards the ditch of destruction. True prophets of God are pointing the way to the city of God, saying, "Follow us as we follow Christ."

Worldliness of preachers is (Continued on page two)

Go And Tell!

Go and tell the heavenly Gospel
Of salvation to the world;
Go and tell and let its banner
O'er the nations be unfurled!Go and tell the glorious message
Of a Saviour from all sin;
Go and tell men of His kingdom,
And compel them to come in!Go and tell it on the highways,
In the byways,—everywhere;
Go and tell it to the mighty,
To the weak and worn with care!Go and tell: yours are the tidings
That alone can make man free;
Go and tell—and hear their echoes
Ring through all eternity!

—Selected

Why Should One Join A Church?

Roy Mason, Tampa, Fla.

friendly?" Any person who so evaluates a church is a spiritual baby. That's like voting for the candidate that shakes hands the most vigorously, regardless of his record; what he stands for; what qualifications he possesses, or anything else.

BUT SHOULD A CHURCH BE FRIENDLY?

Certainly! And if you are a member, it is your business to be friendly yourself before you ever criticize somebody else for not being. One way of making sure that you don't neglect your duty, it to set for yourself the rule and habit of NEVER leaving a church service without seeking out some visitor and extending a greeting.

It is generally the person who is most flagrant in neglecting to show friendliness to others, that raises the most criticism about others not being friendly. A church ought to be friendly, BUT—that isn't the main thing!

WHAT SHOULD YOU LOOK FOR IN JOINING A CHURCH?

1 YOU SHOULD LOOK FOR A SCRIPTURAL CHURCH. A church that ignores or wilfully violates the Bible on the question (Continued on page two)

SHOULD CHRISTIANS ATTEND MOVIES

By C. C. Bishop

To the above many will answer, "Yes." But if you attend them, consider the following:

1. Most professed Christians will acknowledge that fornication is wrong. Many movies practically show the act, and most all of them are suggestive along that line.

2. Even hardened sinners acknowledge the wrong of murder, but many murders are inspired from movie scenes.

3. Church members who attend dances expect church leaders to condemn it, but seldom is a picture shown on the screen that somewhere in it a dancing scene is not shown. What is the difference in watching them dance in a theater and a honky-tonk?

4. Most folk understand that liquor and religion have nothing in common. Still, the pictures encourage drinking liquor.

5. No Bible student will teach that the Bible upholds people's appearing naked. Still, most pictures (Continued on page two)

Mused Uncle Mose

You beah yo' soh'ows, and I beah mine, but Massa Jesus, He feel 'em all.

Some Of God's Everyday Mysteries

An unbeliever once said, "I will believe only what I can understand; none of that 'mystery stuff' for me."

He was asked to explain this problem: How is it possible for a black cow to eat green grass which makes white milk and churns yellow butter?

Can you explain this mystery of God? Note some other mysteries of His creation.

Consider the remarkable transformation that takes place when a caterpillar (an upholstered worm) encases itself in its home-made casement and is changed into a beautiful butterfly. It's hair is changed to scales—a million to the square inch; the many legs of the caterpillar become the six legs of the butterfly; the yellow becomes a beautiful red; the crawling insect becomes a flying insect.

Thus will God take the life of a sinner and transform it until it glows with the beauty of the Lord and is fragrant with the graces of heaven.

A handful of sand is deposited by the Lord in the heart of the earth. Great heat is applied from beneath and ponderous weight from above until, when it is found by man, it has been miraculously changed into a beautiful, fiery opal.

God takes a handful of clay, deposits it deep in the earth, applies great heat beneath it, and when it is found by man it has become a beautiful amethyst, prized highly.

God takes a handful of black carbon, plants it deep in the bowels of the earth, treats it with heat below, presses it with rocks of the mountains above, and transforms it into a glorious diamond fit for a king's crown.

As God performs these wonderful miracles in nature, He also can transform the souls of men and renew their hearts if they only trust fully in Christ Jesus, the Lord of life.

Note the marvelous accuracy of God in His operations in the three kingdoms of the earth—the animal, the vegetable and the mineral kingdoms. This is apparent in the hatching of eggs, for example:

The eggs of the potato bug hatch in 7 days; those of the canary in 14 days; those of the (Continued on page two)

EXAMPLE OR SUBSTITUTE

At the close of a service in Germantown, Pa., some time ago, a stranger accosted the late D. M. Stearns as follows: "I don't like your preaching. I do not care for the Cross. I think that instead of preaching the death of Christ on the Cross, it would be far better to preach Jesus, the teacher and example."

"Would you then be willing to follow Him if I preach Christ, the Example?" replied Stearns.

"I would," said the stranger; "I will follow in His steps."

"Then," said Stearns, "let us take the first step. Who did no sin. Can you take this step?"

The stranger looked confused. "No," he said; "I do sin, and I acknowledge it."

"Well, then," said Stearns, "your first need of Christ is not as an Example, but as a Saviour."

And this is every man's need (see Rom. 3:23-26).—The Prayer Room.

-- The First Baptist Pulpit --

"Three Days And Three Nights"

L. F. Gill, Pastor
Second Baptist Church
Mansfield, La.

Many people believe our Lord was crucified on Friday and rose from the grave on Sunday morning—that He was in the grave two nights and one day, or about thirty-six hours. This is the teaching of the Catholic Church and is accepted by many others without any attempt to know the truth of God's Word.

In Matt. 12:40, Jesus said, "For as Jonas was THREE DAYS and

THREE NIGHTS in the whale's belly; SO SHALL the Son of Man be THREE DAYS AND THREE NIGHTS in the heart of the earth." (See Jonah 1:17). Very clearly we see the "Friday to Sunday" theory does not fulfill the words of our Lord—one is 36 hours—the other is 72 hours.

Several years ago I decided to find the TRUTH of God's Word on this important subject regardless of the study required—to find "what saith the Scriptures?" In the following pages

I give you the result of a long careful, open study of God's Word. I challenge you to study it with an open mind—to check me with the Word of God. I will show you that Jesus did not enter Jerusalem on Sunday—so there is no "Palm Sunday". He was crucified on Wednesday instead of Friday—so there is no "Good Friday". He rose Saturday evening instead of Sunday morning—so there is no "Easter Sunday."

(Continued on page three)

NOT I, BUT CHRIST

It is told of the great nineteenth century musician, Charles Francos Gounod, whose Faust and other compositions are known to music lovers the world over, "I used to say, 'I.' Then, when Mozart got into my blood I would say, 'I and Mozart.' Later it became, 'Mozart and I.' But now I simply say, 'Mozart.'"

It is a wonderful thing when one comes to the place where he knows that the "I" is helpless alone; he needs Christ. It may be that at first his Christian life takes on the "I and Christ" attitude. But as he goes on with the Lord and begins to behold His perfection and grace, it becomes, next, "Christ and I" and finally, surely, "Christ alone." Like the three disciples on the transfiguration mountain, spiritual perception and growth bring us to see "no man any more, save (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance.....50c
(Domestic and Foreign)

Send Remittances to Russell, Ky.
Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

WHY JOIN A CHURCH—BECAUSE THEY ARE "FRIENDLY?"

(Continued from page one)

of women speaking and praying in mixed assemblies—a church that raises money unscripturally—a church that is loose and careless is not one that can make up for these things by a lot of "gush."

2 YOU SHOULD LOOK FOR A MISSIONARY CHURCH. The question ought to be, "What is this church doing to spread the gospel?"

3 YOU SHOULD SEEK A SOUL-WINNING CHURCH.

That is, a church where the way of salvation is plainly preached and where the unsaved are appealed to at the REGULAR SERVICES. Conversions were frequent in New Testament churches. (Acts 2:47) But with some, it is not a question as to the gospel or the lost, but—"Do they shake hands and have jolly parties?"

4 YOU SHALL SEEK A CHURCH THAT BELIEVES IN PRAYER. The question as to the prayer meetings of the church is more important than the question as to the kind of parties are put on. Does God seem to honor the church in answering its prayers? That's something to ask.

5 YOU SHOULD SEEK A CHURCH THAT IS DOCTRI-

NALLY SOUND. Plenty of orthodox members put up with a modernistic ministry and leadership. But—maybe they are "friendly."

6 YOU SHOULD SEEK A CHURCH THAT TRIES TO HOLD UP A DECENT STANDARD OF LIVING. Plenty of people will close their eyes to the utter rottenness of a church if only they are "jolly" and "friendly." Any church is rotten spiritually when its Sunday School teachers are movie fiends, card fiends, cocktail drinkers, dance hall frequenters, or jock joint grovelers.

WHY BELONG TO A CHURCH?

(1) Because it is precious to Christ. (Ephes. 5:25) (2) Christ is to be glorified in and through it. (Ephes. 3:21) (3) To build up the Cause. (I Cor. 14:12) (4) To ignore is to despise the church. (See I Cor. 11:22)

SHOULD CHRISTIANS ATTEND MOVIES?

(Continued from page one)

6. Christianity has always served as a check on divorce and remarriage. Most film makers don't know how many times they have been married, and naturally that type would encourage divorces.

7. Shows don't dismiss for prayer meeting, revival meetings, etc. "But why should they?" you ask. They shouldn't maybe, but for the same reason, Christians shouldn't attend them.

8. Where the law permits, movies run on Sunday, same as any other day, thus keeping as many away from church as possible.

9. The shows take money that could well be spent to send the Gospel where it is not preached and often it could be used to a good advantage in the local church.

10. Too often those who attend shows know but little about the Sunday School lesson, don't have time to attend prayer meeting, and are too tired to attend Sunday morning service, nor can they miss the Sunday night show.

11. But few of the most consecrated Christians attend the movies.

12. A show never reports conversions.

13. But few, if any, are better

by going.

14. Only a few of them are educational, even in a secular way.

15. You'll usually find the worst people there.

SHOULD CHRISTIANS GO? PRAY over the matter, and answer yourself! — The Missouri Missionary Baptist.

SOME OF GOD'S MYSTERIES

(Continued from page one)

barnyard hen in 21 days; those of ducks and geese in 28 days; those of the mallard in 35 days; those of the parrot and the ostrich in 42 days.

God knows how to regulate nature. Only the One who made you can successfully direct you. Only the One who made your brain and your heart can successfully guide them to a profitable end.

God's wisdom is seen in the structure of the elephant. The four legs of this great beast bend forward in the same direction. No other quadruped is so made. God planned that this animal should have a huge body, too large to live on two legs. For this reason He gave it four fulcrums so that it could rise from the ground easily.

The horse rises from the ground on its two front legs first.

The cow rises from the ground with its two hind legs first. How wise the Lord is in all His works of creation!

God's wisdom is revealed in His arrangements of sections and segments as well as in the number of grains.

Each watermelon has an even number of stripes on the rind.

Each orange has an even number of segments.

Each ear of corn has an even number of rows.

Each stalk of wheat has an even number of grains.

The waves of the sea roll in on the shore twenty-six to the minute in all kinds of weather.

All grains are found in even numbers on the stalks, and the Lord specified thirtyfold, sixtyfold and an hundredfold — all even numbers.

God has caused all flowers to blossom at certain specified times during the day, so that Linneus, the great botanist, once said that if he had a conservatory containing the right kind of soil, moisture and temperature he could tell the time of the day or night by the flowers that were open and those that were closed.

Thus the Lord, in His wonderful grace, can arrange the life that is entrusted to His care in such a way that it will carry out His purposes and plans. Only the life given over to the care of the Lord is safe.

Another mystery as yet unsolved by man is this: God causes the limb of a tree to grow straight out from the trunk for a distance of forty, fifty or sixty feet, with no other anchorage than fifteen or eighteen inches of fibers which lose themselves in the trunk of the tree. No human beings has discovered how to apply this principle in the construction of buildings or bridges.

God takes oxygen and hydrogen, both of them odorless, tasteless and colorless, and combines them with carbon which is insoluble, black and tasteless. The result of this combination is beautiful, white, sweet sugar. How does God do it? I do not understand.

I know only that God can take your life — drab, useless and fruitless — and transform it into a beautiful garden of the sweet-

est graces for His glory. He will do this for you, if you will trust your life to Him! — Christ's Ambassadors Herald.

HE ANSWERED . . . AND WENT

Zinzendorf said to a Moravian brother at Herrnhut, "Can you go as a missionary to Greenland?"

"Yes."

"Can you go tomorrow?"

"If the cobbler has finished my shoes, I can go tomorrow."

That was a quick, willing-hearted response. Wesley said: "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ, and Him crucified, I would set the world on fire."

"Send us men," said a heathen convert, "with hot hearts."

"Today if ye will hear His voice, harden not your hearts." (Heb. 4:7b).—The Voice.

The Devil may be the father of lies (and is) but he has lots of sons that turn out nearly as good work as their Dad.



WORLDLINESS OF PREACHERS

(Continued from page one)

largely responsible for the worldliness in our churches. A worldly pastor and a spiritual church cannot long co-exist.

1. WORLDLY METHODS EMPLOYED IN THE MINISTRY.

The Bible is full of warnings against worldly methods in a divine program. We cannot war a spiritual warfare with carnal weapons. We cannot build a spiritual temple with worldly tools. Worldliness in methods is leaning upon an arm of flesh. Israel in Canaan, surrounded by bloodthirsty and warring nations, is typical of the Lord's people and churches in this unfriendly world. The Israelites were in danger, but their help and hope was in God. And instead of looking to God for protection and blessings they were continually forming entangling alliances with their heathen neighbors — looking to the chariots and horses of Egypt rather than to the invisible arm of God. Ministers of Christ need to realize that the hope of their protection and success is in the promise of the presence of their Lord.

1. Worldly methods in soul-winning. The divine method of winning souls is to preach the gospel. Men are saved by believ-

ing on Christ. The aim of preaching is to get men to believe in Christ. The only way we can get men to believe is to give them something to believe. When the gospel is preached those who have a mind and heart—a disposition to believe, will believe. But the preacher is not able to give the disposition to believe. This is the prerogative of the Holy Spirit.

I bring this indictment against present day evangelism. Worldly methods in evangelism are mainly responsible for so much worldliness in our churches. A lost man of the world cannot contribute to the spiritual strength of a church. Why are there so many lost people in our churches? Conservative brethren are saying that ten per cent of church members are lost. Why is this so? Does Scriptural evangelism contribute to such a situation? No, a thousand times NO. It is because many mouthed molly-coddle, high-powered, high-priced, draw the tears, count the noses, even money, put it in the papers, evangelists have been responsible for their entrance—the churches have loved to have it so. I feel sorry for a lot of lost people in our churches. They are not hypocrites. They did not aim to join the church. They were beguiled into it by artful slick-tongued evangelists. May God deliver us from evangelists who are artists.

2. Then there are worldly methods in pastoral leadership. Let me bring you face to face with some of the problems of a Baptist pastor. The average church is composed of warring and irreconcilable factions. On the one hand there are the saved, on the other the lost. There are those who believe the Scriptures are to be obeyed; others who have little or no regard for them. Take the doctrine of Church Discipline. Where is there a church that can agree on this question? Some believe the Scriptures that enjoin discipline should be obeyed; others will not hear to it. Take the question of woman's place in public worship. The Bible teaches that the woman is to have a symbol of subjection on her head because of the angels (I Cor. 11:10), and that they are not permitted to speak (I Cor. 14:34). Some believe these ought to be kept; others ignore and ridicule them. What is the pastor to do? A worldly pastor will either take sides against the Scriptures or else compromise them by an attitude of silence.

3. A worldly ministry is a compromising ministry. The man who will not contend for the once delivered faith will not contend for practical godliness. The man who is not particular about what he believes will not be particular about what he does. Heresy and worldliness are bedfellows. False prophets in all ages have been of the worldly crowd. The preacher who can join in a union meeting can join in other things too.

II. WORLDLINESS IN PERSONAL HABITS. A preacher may be worldly in conversation. Deliver me from a vulgar "talking preacher." There is not much to be said about the guilt of preachers in the matter of dancing, card playing, or theater-going. There are but few, if any, among us who would think of indulging in what is usually called worldly amusements. But the preacher's duty is not done by merely abstaining from these things. He must reprove them. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:12). It is not enough to stay away from the dance, we must try to get others to stay away, and reprove those who do not. This ap-

(Continued on page three)

The Resurrection Is Sure

A Hungarian countess, a professed unbeliever, commanded that her body be interred in a stone casket in a mausoleum that was to be built about it. A plate was placed on the front of the mausoleum giving her name and some particulars of her death, and then the words, "Not to be opened for eternity." She would defy God to raise her from the dead! But while they were building that mausoleum and before sealing the body in that tomb, an acorn dropped into the tomb, and today there is an oak tree rising out of the center of it. It is broken asunder and the casket is exposed. It was opened by an acorn under the hand of Almighty God. You cannot thwart God; you cannot hinder God's omnipotent working. Pilate said, "Make it as sure as you can," and they did everything that human ingenuity could suggest to keep the body of Jesus in that grave in Judea. All their effort was overthrown. He Who had been put to death was quickened by the Spirit. He Who had yielded up Himself to death, took His life back again by commandment from God. He was raised from the dead by the glory of the Father.—H. A. Ironside.

WORLDLINESS OF
PREACHERS

(Continued from page two)

plies to every form of worldly amusement. It also applies to worldly organizations. It is not enough to stay out of a lodge, we must try to keep others out, and reprove those who do not come out. A silent attitude is a spirit of worldliness and is criminal negligence in the sight of God. The very genius of Christianity is opposed to secretism. Our Lord said, "In secret have I said nothing." Lodges are religious institutions. In the blue lodge of Masons they have a Worshipful Master, and above the blue lodge they have a High Priest. Think of a Baptist preacher, who professes loyalty to the Book that teaches, "one is your Master, even Christ," entering a lodge and recognizing some sinful man as "Worshipful Master." The Bible teaches there is one High Priest of our profession, the Lord Jesus Christ. Think of a Baptist preacher joining the world in the recognition of man in this high office. The Masonic lodge is a religious institution by its own testimony. Listen to Masonic authorities, "All the ceremonies of our order are prefaced and terminated with prayer because Masonry is a religious institution." Mackey's lexicon, "So broad is the religion of Masonry and so carefully are all sectarian tenets excluded from the system that the Christian, the Jew and the Mohammedan in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, Parsee, and Confucian and the worshipper of deity under every form." Webb's Monitor of Freemasonry by Robt. Morris, page 280.

Lodge folk are the unionists in our churches. Solve the lodge problem, and the problem of unionism will be easily solved. Masonry is a religion, but a Christless religion. In Mackey's lexicon there are thirty published prayers, but the name of Christ is not found in any of them.

III. MARKS OF A WORLDLY
PREACHER.

1. The world hears and approves his message (I John 4:5, 6). He is popular with the worldly crowd both in the church and out of it.

DEAR READER

You have now read almost all of this splendid article. Why not immediately order "Definitions of Doctrines," by the same author? It was one of the best and most outstanding books published last year. It only costs \$1.25, and is a cloth bound volume of almost 200 pages. Order directly from Elder C. D. Cole, Mortons Gap, Kentucky.

2. The worldly preacher has neither friends nor foes. Nobody curses him and nobody would die for him.

3. The worldly preacher is in great demand at social functions. He will be in favor with the Lions, the Elks and the Eagles, but he will not be loved much by the sheep. He is awkward in prayer meeting, but manifests much grace as an after dinner speaker.

4. The worldly preacher is a diplomat. He knows the art of diplomacy. He doesn't know much about election and predestination, but he can tell you all the points about a modern Sunday School, or any of the other departments of the modern church. He doesn't know much about the attributes and decrees of God, but he can

tell you how to organize your church for effective service. He can eat with the Lions, and run with the Elks, and fly high with the Eagles, but he don't know how to feed the sheep. He has found an answer to Amos' question, "Can two walk together except they be agreed?" He has a way of getting folk who are not agreed to walk together. Brethren, I do not believe God has called me or any preacher to hold saved folk together in the body of Christ.

5. The worldly preacher is a self-seeker. He feathers his nest while the wolves destroy and scatter the sheep. Like Isaiah's dumb, greedy dogs he never has enough.

Ed. Note: The above message was preached by C. D. Cole of Orlando, Florida, at a Bible Institute conducted by Elder H. Boyce Taylor at Murray, Kentucky, along about 1929. It was printed in News and Truths then, and is re-printed now as it was taken from that magazine. It was true when preached then and just as true today, and a thousand times more applicable.

"THREE DAYS AND THREE
NIGHTS"

(Continued from page one)

A STUDY OF THE REGULAR
SABBATHS

1. Exodus 16:23-30. The Sabbath first commanded—to Israel.

2. Exodus 20:8-11. The fourth commandment—"Remember the Sabbath day to keep it holy." The SEVENTH day of the week was always a SABBATH. Nothing ever altered this. There were a number of SPECIAL sabbaths in connection with the Feasts but these were in addition to the regular Sabbaths. It was possible for Israel to have three Sabbaths in a week—one regular Seventh-Day Sabbath, and two SPECIAL Sabbaths in connection with the Feasts. The SEVENTH day was ALWAYS a Sabbath. Ever Sabbath day—whether the regular SEVENTH day or the special feast day Sabbaths—was a HOLY DAY. No labor could be performed.

3. Exodus 31:12-17. The Sabbath is a SIGN between the Lord and Israel. Is is a type of the Israelite Kingdom (See Heb. 4).

4. Leviticus 23:3. The Sabbath is an HOLY CONVOCA-TION. "Six days shall work be done: but the SEVENTH is the Sabbath of rest, and HOLY CONVOCA-TION." Remember this—you will need it. Just fix in your mind that each seventh day was a SABBATH—a holy day—an holy convocation—a day in which there was no labor.

A STUDY OF THE SPECIAL
SABBATHS OBSERVED BY
ISRAEL

God not only commanded Israel to observe the regular "seventh-day" Sabbath but He commanded a number of SPECIAL Sabbaths in connection with the great feasts. Study Leviticus 23. In verses 5-8 we find that in the first month the 15th and 21st were Sabbath days. Verses 23-32 tells us the 1st and 10th days of the seventh month were Sabbaths or holy convocations. You readily see these two Sabbaths were not seven days apart. Then in verses 33-39 we find that the 15th and 22nd of this seventh month were also Sabbaths. So in the seventh month in addition to the regular seventh-day Sabbaths there FOUR special Sabbaths—the 1st, 10th, 15th, 22nd. REMEMBER—all these special Sabbaths in Lev. 23 were on FIXED days of the month. Always

they come on a certain day of the month regardless of the day of the week. This is very important. Study it until it is clear to you.

A SPECIAL SABBATH AL-
WAYS FOLLOWED THE PASS-
OVER

1. Exodus 12:3-6. The Pass-over lamb was selected on the 10th day of the first month (Nisan—our April). The lamb was kept until the 14th. It was killed and eaten on the NIGHT of the 14th of the same month. "In the fourteenth day of the first month at EVEN is the Lord's Passover." (Lev. 23:5). The Passover was always eaten on the NIGHT of the 14th of the first month.

In reckoning the time REMEM-BER—while our day begins at MIDNIGHT, their day began at sun set. To put it in our terms let us say, their day began at 6:00 P. M.—that is our 6:00 P. M. So they ate the Passover in the early or first hours of the 14th—just after it began at 6:00 P. M. Jewish Historians tell us they always killed the lambs in the late evening or last hours of the 13th—just before the 14th began at 6:00 P. M.

2. The 15th, or day following the eating of the lamb, was always a Sabbath or holy convocation. It is important to see that this 15th day of the month was ALWAYS a Sabbath regardless of the day of the week. Lev. 23:5-7 reads, "In the fourteenth day of the first month at even is the Lord's Passover. And on the FIFTEENTH day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the FIRST DAY (15th) ye shall have an holy convocation: YE SHALL DO NO SERVILE WORK THEREIN." This plain passage fixes—once and forever—the fact that the 15th or day following the eating of the Passover was ALWAYS a Sabbath or holy convocation.

This is important to see for here many have been confused. The Gospels make it clear that our Lord was crucified on a day before a Sabbath. Without any study of the Scriptures many have taken it for granted this was a regular Saturday-Sabbath and therefore He had to be crucified on Friday. This is the result of failure to STUDY. Here it is in a "nut shell". Jesus ate the Passover in the first hours of Wednesday the 14th—just after 6:00 P. M. (We would call this Tuesday night). Then He went to the Garden—was arrested—tried—and the next day crucified—still Wednesday the 14th. He was crucified on the same day in which He ate the Passover. Then at 6:00 P. M., Wednesday evening the 15th began—this SPECIAL Passover Sabbath. Now study John 19:31 which reads, "The Jews therefore, because it was the PREPARATION, that the bodies should not remain upon the cross on the SABBATH day, (FOR THAT SABBATH DAY WAS AN HIGH DAY), besought Pilate that their legs might be broken, and that they might be taken away." It is all so clear. This HIGH Passover Sabbath—the HIGHEST of all the year—would begin at 6:00 P. M. and they must hasten the removal of the bodies. Work could be done on the 14th but no work on 15th. Note this also, the 14th (day He was crucified) was called the PREPARATION or preparation day. It was the PREPARATION for this highest of all Sabbaths. The 15th—this HIGH day—was the day that was called the "Passover." Study this until it

If Today Were Our Last

If we had but one day to live,
And if we knew 'twas so,
What would we do, what would we say,
And to what places would we go?

Would we continue living as
We'd always lived before,
Or seek with fear and fev'rish haste
To "even up the score?"

Would we with tears bewail our fate,
And spend the day in sorrow,
Or, glad, await, with joy and hope,
Eternity's tomorrow?

If we are Christ's and He is ours,
Time's end will bring no fear,
But be for us the gate to Heaven
That land without a tear!

—Selected

is clear to your mind.

How Long Was The Body
Of Jesus In The Grave?

Those who accept the "Friday to Sunday" theory of His burial say He was in the grave part of Friday, all of Saturday and part of Sunday and this accounts for three days. This is a weak effort to "explain away" the plain words of God. When a "theory" is in variance with the plain Word—change the theory—not the Word. In Matt. 12:40 Jesus said, "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

If we had no evidence of when He was crucified or when He rose I would still say He stayed in the grave three full days and three full nights—a full seventy-two hours—for His Word never fails (Matt. 24:35). Any theory that does not account for the three days and three nights of His own word is false. If He was in the grave only from Friday evening till Sunday morning His Word failed. In these words Jesus makes Jonah's stay in the whale a type of His burial. In Jonah 1:17 we read, "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Words cannot be plainer than these. Any school boy can read these words and tell you how long Jonah was in the fish—three days and three nights—72 hours. Who will dare make these plain words of God mean less than that? Then Jesus had to be in the grave 72 hours to fulfill the type of Jonah. In several places Jesus said He would rise the third day or that on the third day He would rise (See Matt. 16:21; 17:23; Mark 8:31; 10:34). Those who hold the "Friday to Sunday" theory make much of this—that He would rise the third day—which they say was Sunday. But a little study of Matt. 27:62-64 will reveal very clearly that the "third day" meant the same as "after three days" the third day was "after three days" had expired—at the end of 72 hours. Now let this be a fixed point—Jesus was in the grave 72 hours. He had to be—for He said He would be—His Word cannot fail.

When Did Our Lord Rise
From The Dead?

This point is very clearly fixed by the Word of God—to open minds. Matt. 28:1 (King James Version) reads, "In the end of

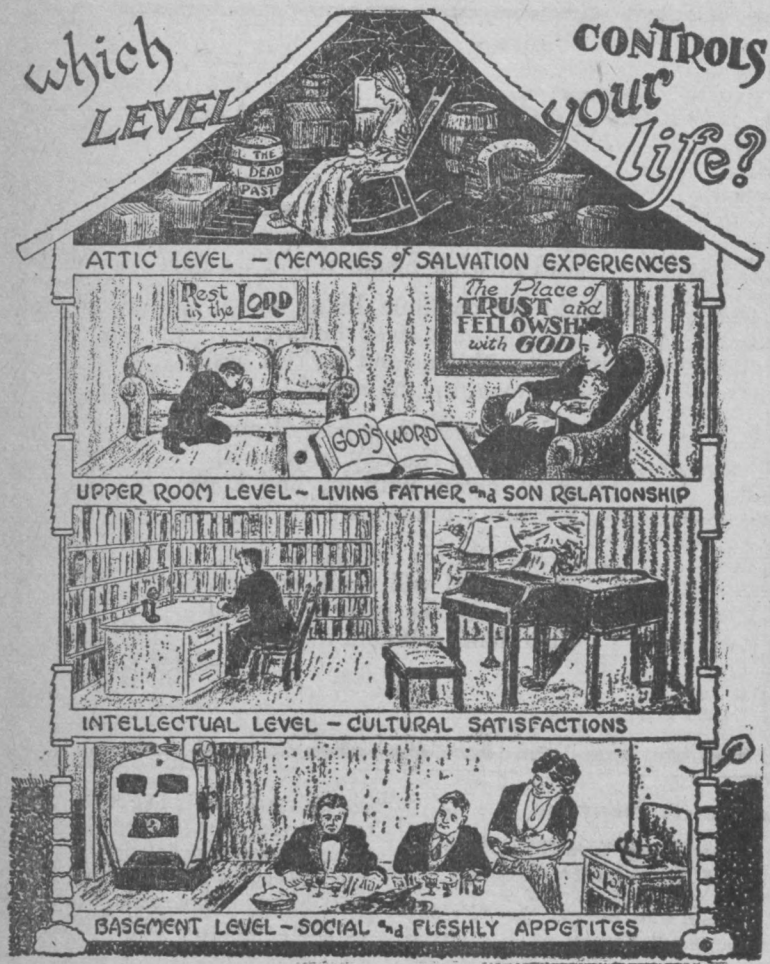
the Sabbath, as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1 (American Standard Version) reads, "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1 (Moffatt's Translation) reads, "At the close of the Sabbath, as the first day of the week was dawning, Mary of Magdala and the other Mary went to look at the tomb." Forget the "theory"—let God speak. At the end of the Sabbath—late on the Sabbath—at the close of the Sabbath—just at 6:00 p. m. when the first day of the week began—these two women came to look at the tomb. God fixes the time of this visit definitely. It was just at the time when the regular Sabbath closed and the first day of the week began—definitely at 6:00 p. m. Saturday. Note that this was a regular Saturday—Sabbath for it was followed by the first day of the week—this was not a high Sabbath. As you continue reading Matt. 28:1-8 you find that these women saw at 6:00 p. m. Saturday evening. They saw the earthquake and the angel roll back the stone, etc. They heard this angel announce that Jesus was risen from the dead. They were invited to see the place where the Lord lay, etc. You cannot read this passage with an open mind and not be convinced that Jesus rose from the dead at the close of the Sabbath as the first day of the week dawned or began. God very definitely fixes the very minute of His resurrection.

Now bear this in mind: Matthew records the visit of the women on Saturday evening—at the close of the Sabbath—at 6:00 p. m. Mark, Luke and John all record the visit of the women the next morning, early Sunday morning, about daylight. The two visits are not the same. Saturday evening the two women came to see the tomb. Sunday morning they came with spices to anoint His body. It is all so clear when you let the Word mean what it says instead of trying to make it "fit a theory." Just read it and believe it as God wrote it.

When Was Jesus Buried?

Now remember we have two fixed points—fixed by the Word of God. First, He was in the grave 72 hours. Second, He rose Saturday evening at 6:00 p. m.

(Continued on page four)



NOT I, BUT CHRIST

(Continued from page one)
Jesus only."

The greatest of Christians declared, "Not I, but Christ" (Gal. 2:20). And he of whom our Lord said: "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11), gave this testimony: "He must increase, but I must decrease" (John 3:30). May this be the desire and experience of all of us.

"THREE DAYS AND THREE NIGHTS"

(Continued from page three)
These are definite—no argument on them. Counting back 72 hours from 6:00 p. m. Saturday places us at 6:00 p. m. Wednesday. If there was no other evidence other than the above fixed points I would be forced to say He was buried at exactly 6:00 p. m. Wednesday evening. In our terms He was in the grave three nights—Wednesday night, Thursday night, Friday night. And also three days—Thursday, Friday, Saturday—the full 72 hours.

In the following pages—in the "Ten Eventful Days"—I will give more proof concerning the day on which He was crucified but just now let us look at the Word concerning His death and burial.

Mark 15:25 tells us He was crucified at the third hour. This was 9:00 a. m. when they put Him on the cross. Matt. 27:45-50; Luke 23:44-46 make it clear that He died about the ninth hour which was 3:00 p. m. This left only three hours until the High Passover Sabbath began at 6:00 p. m. Let us note the events of these three hours. Some of this three hours was consumed in the Jews' request and Pilate's order to break the legs of those crucified (John 19:30-37). Then Joseph came and asked the body of Jesus. Pilate had to make sure of the centurion that Jesus was dead. Then Joseph had to buy the linen, take Jesus down and prepare Him for burial (see Mark 15:42-46). All of this consumed time—and there were only three hours to begin with. Read carefully John 19:41-42 and you readily see Joseph had to rush. The Jews "preparation day"—

lates it "bandages."

Note verse 40 which reads, "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." But what was the Jews' manner of burial? They used narrow strips of linen cloth and wrapped or wound the body with the spices which was gummy substance. When they finished it was much as if the body had been wound in adhesive tape." Such preparation of a body required time—time, which Joseph did not have Wednesday evening. After Christ rose it was seeing these undisturbed "burial bandages" that made John the first believer in His resurrection (see John 20:10).

I am confident this final preparation was made Friday—the day between the two Sabbaths. If some one objects because the tomb was then under guard by the soldiers, then just remember both Joseph and Nicodemus were very prominent Jews. Both men were members of the Jewish Counsel. Beside the tomb belonged to Joseph. These men could have enjoyed any favor from Pilate of the soldiers. The Roman guard was only to make sure His body was not taken away from the tomb (Matt. 27:62-66). The women knew the way He was buried Wednesday evening (Luke 23:50-56) but I am sure they did not know of this final preparation by Joseph and Nicodemus. Had they known it they would not have brought their spices to the grave Sunday morning. May I answer one more question. It was lawful for the two women to go to the tomb Saturday evening—on the Sabbath—but they could not anoint His body on the Sabbath. After the Sabbath ended at 6:00 p. m. it was too late to do this. So they came only to see—and the next morning they brought the spices—spices they never used—for He was already risen from the dead.

The Ten Eventful Days

I plead for a careful study of the order of events in these days.
I. Friday, Nisan the 9th.

John 12:1. Jesus came to Bethany "six days before the passover." He came from Jericho (Mk. 10:46; 11:1). This Scripture definitely fixes the date when He came to Jerusalem for the last week. "Six days before the Passover." The lamb was eaten on the 14th but the 15th—the High Sabbath—was the day called the "Passover." He was crucified Wednesday—but Thursday the 15th was the Passover. Counting back six days from the 15th you have the 9th. So He came to Bethany—near Jerusalem—on Friday, Nisan 9th.

II. Saturday, Nisan 10th—a regular Sabbath.

John 12:12-19 "the next day"—the next day after He came to Bethany. This day He entered Jerusalem riding the ass and the people spread palm branches before Him. Note—this was not "Palm Sunday" but palm Saturday. That day He entered Jerusalem and also the Temple. In the Temple He "looked round about" but did not cleanse it—why? It was the Sabbath and the money changers were not at work (Read Mk. 11:1-11). He did not enter Jerusalem in the so-called "Triumphal Entry" on Sunday but on Saturday. Remember this.

III. Sunday, Nisan 11th—the first day of the week.

Mark 11:12-19 gives His days work very clearly.

Verses 12, "On the morrow"—after events of Mk. 11:1-11.

Verses 12-14, He cursed the barren fig tree.

Verses 15-19, He went into

Jerusalem and cleansed the Temple.

Verse 19, In the evening He went out of city—watch this.

IV. Monday, Nisan 12th.
Mark 11:20 to 13:11 gives a record of this day.

"In the morning (11:20) after events of 11:12-19. "They came to Jerusalem" (11:27). There He taught and answered questions. Went out to Mount of Olives and gave the "Olivet Discourse" (13:14:1-11, "After two days was the feast of the Passover and unleaven bread." This is important—it fixes this day as Monday. After two days—after Tuesday and Wednesday—would be Thursday—the High Sabbath, the day called the "Passover."

V. Tuesday, Nisan 13th.
Mark 14:12-16. "The first day of unleaven bread, when they killed the Passover." This fixes this day as Tuesday the 13th. The day when all leaven was put out in preparation for eating the lamb that night (Exodus 12:4-8). The lambs were always killed in the late afternoon of the 13th and eaten in the early hours of the night—after 6:00 p. m. when the 13th began. On this Tuesday the disciples asked Him concerning their eating of the Passover and He told them. They went and made ready the Passover for Him and them.

VI. Wednesday, Nisan 14th—the crucifixion day.

Mark 14:17 to 15:47. The events of this day. 14:17 "in the evening" He ate the Passover (Lev. 23:5) — "When the hour was come" (Luke 22:14-18) — the hour for eating Passover. He always kept the law in every detail. After this He instituted the "Lord's Supper" then went to Garden where He was arrested. His trial continued through the night. The next day Pilate delivered Him for crucifixion. He was put on cross about 9:00 a. m. and died about 3:00 p. m. He was buried about 6:00 p. m. of the same day. All of this took place on Wednesday the 14th.

VII. Thursday, Nisan 15th—the High Passover Sabbath.

Leviticus 23:5-7; Numbers 28:16-19. This 15th—the day following the eating of the lamb, the 14th, was always a High Sabbath. This High Sabbath began at 6:00 p. m. That is the reason they rushed the crucifixion and burial of our Lord. Remember, this was always a Sabbath regardless of what day of the week it came on. God only records one thing that took place on this special Sabbath day—the Jewish leaders asked for and received the Roman guard about the tomb (Matt. 27:62-66) but the Roman guard could not keep Him. On this High Sabbath when the nation professed to keep the law the Great Lawgiver's body lay in the tomb.

VIII. Friday, Nisan 16th.

This was an ordinary day—between Thursday the Passover Sabbath and Saturday the regular Sabbath. As already said in this study I am sure it was on this day the women prepared their spices for His body. Also sure it was this day Joseph and Nicodemus prepared His body for final burial—after the manner of the Jews.

IX. Saturday, Nisan 17th—regular Seventh-day Sabbath.

God's Word is also silent of this day until we come to the very last minutes—and Matt. 28:1-8 records this. At the very end of the Sabbath—as the First Day of week dawned—at 6:00 p. m. the two women came—not to prepare His body—but to see the tomb. But His three days and three nights—His 72 hours in the grave are over and He rises at the very minute. The angel rolls back the stone and announces His resurrection. But even after all they saw (Matt. 28:1-8) these women did not believe He was risen from the dead (Read John 20:11-18). That He had actually risen from the dead was hard for them to believe. Even after Peter looked in the tomb and saw the grave clothes he "wondered in himself" (Luke 24:12). God's Word is plain to every open mind (Matt. 28:1-8). Jesus rose at the end of the Sabbath—at 6:00 p. m. Saturday evening instead of Sunday morning. There was no "resurrection morning" with Him.

X. Sunday, Nisan 18th, the first day of the week.

We repeat, Matthew records the visit of the women on Saturday evening and does not mention their visit Sunday morning. Mark, Luke and John record their visit Sunday morning and do not mention their visit Saturday evening. As already said they went to properly prepare His body for burial. I am definitely sure they did not know this had been done by Joseph and Nicodemus. They found the grave open—two angels present—but His body gone. As you carefully read the record you will be convinced the Roman soldiers were not there Sunday morning. After the earthquake, etc. of Matt. 28:1-8 the soldiers quickly reported it all to the chief priests (Matt. 28:9-15). These soldiers were highly paid to tell a lie about His resurrection and all relieved from this watch. It all "fits together" when you "rightly divide" it.

This first Sunday was filled with many wonderful things—read the four gospel records. The crucified but risen Lord Jesus Christ appeared to His own that day—He died—but He lives.

If this study has been a blessing to you—give God the glory. Thank God for His Word—so simple and plain.

A Missionary's Prayer

Lord, send us a vision of souls in need,
Regardless of color, or race, or creed,
Or whether the surface be polished or rough;
If outside Thy kingdom, that is enough.
Enough for Thy servant, whose duty is plain,
To bring them to Christ and His kingdom again.
It matters but little how sunken they be,
Their lives are transfigured when Jesus they see.
To send us the vision and give us the grace
To bring in the lost to the light of Thy face.
—Selected