

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"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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JURISPRUDENCE AND THE CRUCIFIXION

by R. G. Sappenfield

When Jethro, father-in-law of Moses, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt, he, Jethro, and his daughter and Moses' two sons, came to Moses in the wilderness. Moses visited with them the first day, telling his father-in-law "all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake," but beyond that Moses was too busy to entertain guests, because "on the morrow" he had to "judge the people—from the morning unto the evening" (Exodus 18:13). When Jethro saw this he inquired "why sittest thou thyself alone," and Moses said "because the people come unto me to inquire of God: When they have a matter, they come unto me: and I judge between one and another, and

I do make them know the statutes of God, and his laws." Jethro, seeing that his son-in-law was overworked, gave him timely advice; he said to Moses: "The thing thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: For this thing is too heavy for thee; thou art not able to perform it thyself alone—thou shalt provide out of all the people able men—and let them judge the people at all seasons" (Exodus 18:1-22). Moses, as was right and proper, took the matter to God, saying "I am not able to bear all this people alone, because it is too heavy for me—and God said unto Moses, Gather unto me, seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them and

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THE TRUE BROTHERHOOD THIS WORLD REALLY NEEDS

by Harm Rust

A large part of the religious world is all for what is known as the WORLD BROTHERHOOD organization. It is almost overwhelming, when we realize how large a part of all nations, colors, creeds try to promote Universal Brotherhood while our Saviour warns that the very opposite is to prevail and does prevail at the present.

The disciples asked Jesus about it and He answered, "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in diverse

places. All these are the beginning of sorrows" (Matt. 24:6-8).

There is an immense mass of humanity whom Jesus denounced saying, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). We must believe what Jesus taught. There are two brotherhoods in the world. Of one, Christ is the elder Brother and God is the Father. The other is the great mass of whom the evil one is the father. These can in no wise be united.

We are thankful for the

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THAT OLD-TIME RELIGION

The LIFE magazine for June 13, 1949, featured an article entitled, "That Oldtime Religion," by Archie Robertson. It is about the Baptists. Mr. Robertson is described as "Baptist through and through," tho' the story indicates otherwise. The article is said to "help explain why the fundamentalist faith still flourishes in the U.S." The subhead of the article reads: "Lively memories of his strict but happy Baptist boyhood lead a reporter to revisit the South's 'Valley of Religion.' There he finds the wellsprings that nourish Protestantism."

The article is almost a parody, with a series of funny stories and a very definite acknowledgment on the part of the author that he does not believe in the old doctrine of hell and that he was baptized into the Baptist faith without being saved. He proceeds to write what is almost a satire. It is done in such a patronizing man-

ner that anyone reading it would, of course, enjoy the jokes and stories, but when he finished would say, "Well, that's old; it's past; very interesting."

The article opens: "All Baptists, in my experience, share a certain attitude which is best illustrated by a remark once made by a high U.S. official. Asked by the British ambassador's wife, what his religion was, he said, 'I am a South Carolina Baptist.'"

"Low church, isn't it?" asked her ladyship.

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The Baptist Examiner Pulpit

A Sermon By Martin E. Holmes

GOD'S SOVEREIGNTY AT WORK

Read John 11:44-57

I'd like you to go with me to John 11:44-48. Here we see the refusal to accept the authority of God's word by the religionists of Christ's day. Of course that holds true today. People are still rejecting and refusing to accept the authority of God's word. To begin with, I want you to notice in the 45th verse, "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." Now, in the 45th verse this thought that many of the Jews refers back to the 43rd and 44th verses as to what they saw that caused them to believe on Christ. In the 43rd verse we find Jesus Christ standing at the tomb of Lazarus, who had been dead four days, and we find in that 43rd verse, "and when he

thus had spoken, he cried with a loud voice, Lazarus, come forth."

There has been a movie made and there has been a lot of talk about it both on TV and radio. There are publications on the thought of people who have died and have been brought by medical science back to life again and I'd like to think about that matter for just a moment. The Word of God tells us that when God calls the soul and the spirit out of the body, that the body is dead. That soul and that spirit are gone and nothing that medical science can do, and nothing that man can do will bring that person back to life again. Go back with me to Ecclesiastes 8:8. If we would just listen to the Word of God, if we just take the authority of the

Word of God on these matters instead of rejecting that authority, there wouldn't be so many people being duped into believing these things.

I want you to notice in Ecc. 8:8, the Bible says, and I don't care about what any other man says, the Bible says that "there is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death." So, I say to you without fear of contradiction, based upon the authority of God's Word that no man, let me say it again, that there is no man that hath power over the spirit in the day of death. No man who is truly dead, out of whose body the Lord has removed the soul and the spirit, I say to you, no man can bring that

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great thing if HIS MINISTERS BE TRANSFORMED as the MINISTERS OF RIGHTEOUSNESS; whose end shall be according to their works" (II Corinthians 11:14-15).

THUS: SATAN IS NOT ONLY RELIGIOUS, but he actually masquerades as "AN ANGEL OF LIGHT," and SATAN'S MINISTERS are

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THE NEED OF THE NEW BIRTH

"Marvel not that I said unto thee, ye must be born again" (John 3:7). To Whom Was God Speaking?

A drunkard, blasphemer, or harlot? NO SIR! CHRIST WAS SPEAKING TO NICODEMUS, A CHURCH MEMBER, RELIGIOUS LEADER, RELIGIOUS WORKER, RELIGIOUS TEACHER, AND SO-CALLED MORAL MAN!

Do you mean that a man can be all that Nicodemus was and go straight to hell? THAT'S EXACTLY WHAT CHRIST SAID!

Yes, there are multitudes that have "prophesied" (or "exhorted"), "cast out demons," and have done "many wonderful works" ALL IN CHRIST'S NAME! but Jesus will say unto them — "I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY!" Matth. 7:21-23.

THUS THE LORD JESUS CHRIST STATED EMPHATICALLY THAT YOU CAN BE: A church member; a church worker, a church teacher; a moral man (in the sight of men); a tither; AND THAT YOU CAN: (Matt. 7:22-23) Prophecy in His Name; Cast out demons in His name; Do many wonderful works in His name; AND YET GO STRAIGHT TO HELL! (USPS 042-340)

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SOVEREIGNTY

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man back to life again. I want you to notice it goes on to say, "and there is no discharge in that war." Everybody is going to die.

Now you say, preacher, what about the rapture? All right we still are going to be changed. The old body is going to disappear and believers are going to get a new body. Flesh and blood cannot inherit the kingdom of God and so those who go there will go in new bodies.

The first thing I want you to notice in this 43rd verse is that a man is dead. He has been dead four days and the only man that ever walked the face of the earth that could restore life unto a body that had been dead four days was none other than Jesus Christ, the Son of God, the Sovereign God incarnate in human flesh. So here we see the Sovereignty of God in action. Only God can restore life to this dead body and "he cried with a loud voice, Lazarus come forth." Now there goes the command of God that a soul and spirit be returned to the body.

I want you to notice in the 44th verse, it says, "and he that was dead came forth." Notice that that is in the past tense. He was dead. His body was dead, his soul and spirit had been in the presence of God in a place called paradise of peace and rest for four days. Putrefaction had already set in. The sisters of this brother had protested against moving the stone because they said he's been dead four days, he already stinketh. Now only a Sovereign God can restore life to a body that is already dead four days, for only the Sovereign God has control over the spirit and over the soul. Before this body could arise the soul and the spirit had to be called out of the presence of God, out of a place called paradise, Abraham's bosom, where they had been at rest four days and restored to that body. So, I say to you that

only a Sovereign God could do this.

One of the things that troubles my heart so deeply and I believe troubled Jesus Christ at this particular place was the fact that Lazarus would never remember what had happened to him while he was dead. He would have no recollection or no memory of being in the presence of God. Men who claim that medical science has restored life to dead people and these dead people tell about the beautiful lights and flashing lights they have seen. There is a group of medical men who have scientifically approached this subject. Psychiatrists, who are medical men before they can become psychiatrists, interviewed many of them and they have come to the medical conclusion, that when oxygen is cut off to the brain the person hallucinates and it is possible for them to hear things, to see things and for white lights and flashing lights to be paraded before them. But it has nothing to do with that which is spiritual and I want you to bear this in mind, that only a Sovereign God can restore a body to life. He restored the soul and the spirit to this body, called it forth out of the grave, and the saddest part of the whole thing is that Lazarus would have no memory of what had happened to him while he was in the presence of God in that place called paradise or Abraham's bosom.

Now I want you to notice it says, "And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin."

Now listen to me, there is a cloth today somewhere in the vicinity of 8' long and 4' wide, that supposedly has the imprint of a face upon it and the imprint of where it covered a body. There's supposed to be blood on it and they are trying to prove scientifically whether it was the shroud that covered Jesus. Now do you want me to tell you whether it is or not? I'm not trying to be smart. The Word of God tells us whether it can be so or not and after listening to all this hogwash that men put out, I can prove to you without fear of contradiction, based upon the authority of God's Word, that it is not the shroud that covered Jesus. You can quote me on this, because in oriental times, when a man died he was wrapped in cloth around and around. You've seen pictures of mummies. You know how they wrapped them before they buried them. As they wrapped them, they added incense and myrrh and those things that would hold down the stench of death as long as possible. They were wrapped completely to the top of their head and then their faces covered with a napkin. So I say to you that God's Word tells us that this shroud cannot be the cloth that covered Jesus.

I want you to go a little bit further with me on this theme. I want you to notice that he was bound. Now how did he get out of that tomb? He can't hop, he can't walk, he can't jump. He is bound hand and foot. How did he get out of there? Again we see the power of the Sovereign God in action. God had to float him out of that tomb. It's the only way he could have gotten out of there. The power of the Sovereign God in the human body of the Lord Jesus Christ, the very Son of God, the very Sovereign God had to float him out of that place.

Then I want you to notice, Jesus said, "Loose him, and let him go." That's the work of the local church. Jesus Christ said that we are to disciple people and after they have a saving knowledge of the Lord Jesus Christ, by the Holy Spirit through the Word of God, then we are to disciple them. How do we do that? We administer to them scriptural baptism under the authority or by virtue of the authority of the local church and then we bring them into the church and we teach them to observe, to guard, to protect, to obey the things that Jesus Christ teaches in His Word. As they are taught, as they faithfully attend the local church, you find gradually the old gray throes of sin, the old habits of life begin to fall away and more and more they become like Jesus.

Jesus Christ was maddening to the Pharisees, the religious leaders of that day, because he was telling them that He was declaring Himself as God. In their way of thinking, He was turning over to a group of people the job that should only pertain to the Pharisee religionists of their day.

I want you to notice going on in that 46th verse "But some of them went their way to the Pharisees, and told them what things Jesus had done." You'll always find this group that have to go back to denominational headquarters and make their report regardless of what God might be doing. The denomination is more important than the true work of the Lord. Going on into the 47th and 48th verses, I want you to notice the religionists of the day of Jesus Christ hung high on the horns of a dilemma. "Then gathered the chief priests and the Pharisees, a council, and said, What do we? for this man doeth many miracles." Or what shall we do with this man called Jesus? Children, that question has not changed one iota since the day of Jesus Christ. The question is the same this morning. What will you do with Jesus? There is a hymn and I wish it were in our hymnbook, and the chorus has the words that go something in this fashion, "What would you do with Jesus? Neutral you cannot be, For someday your heart will be crying, What will He do with me?" Now the question here this morning before these people is, What will we do with Jesus? What will we do with Him?

Notice they go on to say in the 48th verse, "If we let him thus alone, all men will believe on him" and this is true if we allow God to do His work. Now I don't mean in the sense that you and I can keep God from doing His work, but so many times we get ourselves in the way and we hinder the work of God, humanly speaking in our own lives. You understand what I'm saying, that it is true that where Jesus Christ is exalted and honored and glorified and lifted up before the people and if people are allowed to see what God is doing, people will follow God. Jesus Christ said if I be lifted up I will draw all men unto Me. And where we lift up the blessed Son of God, deity Jesus Christ and humble the flesh, put the flesh and natural man where he belongs, men will follow Jesus.

I want you to notice going on, that they said, "And the Romans shall come." Oh, they were more afraid of the Romans than they were afraid of God. This is one of the teachings of Romans 3:18, that the reason why the world is in the mess it is

in today is because there is no fear of God before their eyes. Can't you see, children, that it is a necessity that man fear God because he is Sovereign Supreme. He rules supreme in the armies in the heavens and the earth. No man can stay His hand or say "what doest thou." But these people were afraid of the Roman legions and you notice they go on to say, "and take away both our place and nation," or our place and our nation.

That's a problem that we have today. The local churches, too many times, are our churches. We come to church and we say, I bring my tithes. Leave it in your pocket. God doesn't want it if it is yours. It is His. And we must give it in that light. That belongs to Him and we are joyfully giving to Him that which belongs to Him. There is one thing that troubles me and it tears my heart to pieces, when we see the local church, that is, the house that houses the local church being neglected. The reason why we neglect the work that needs to be done on the building and around the local church is because they are our churches and we will do with them as we please. If they were truly in our hearts and minds, the churches, the houses that house the churches of Jesus Christ, we would keep them more immaculate than we keep our own houses. We'd see to it that the work is done around the house of God. I want you to notice that these people considered our nation, our temple, everything belonged to them. It didn't belong to God in their sight.

Now go on with me into the 49th and 50th verses. I want you to notice the reasoning of the high priest here, the highest known religionist leader of that day, notice the horribleness, the foolishness of this man, "and one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all," or you men are ignoramuses. Notice in the 50th verse he said, "Nor consider that it is expedient for us," or the best thing for us is that this Man die rather than the Roman soldiers come and take our nation. We go on and read in the 53rd verse, "Then from that day forth they took counsel together for to put him to death," or they calmly, cold-bloodedly sat down and premeditated the murder of Jesus Christ.

Now think with me on this awhile. They calmly, with malice, afore-thought premeditated the murder of Jesus Christ. They calmly said it is obvious, the answer to our problem is to just kill Him. I don't know what that does to you. That turns my blood cold. That reminds me of the time when Jesus Christ stood before Pilate's judgment just prior to the time when He was turned over to the Romans to be crucified, and Pilate said to the religious leaders of that day, but what will I do with this man called Jesus, and then, washed his hands in water and said, Let not His blood be upon my hands. These fanatical religious leaders of that day cried out, let His blood be upon our hands and upon the hands of our children. What they were actually saying was, we would rather die and go to hell and take our children with us than to bow to the Lordship of this One who claims to be old. Think with me on this thing — the terribleness, the ungodliness, the

diabolicalness, the undeservingness of the sinner rejecting Jesus Christ.

I want you to notice, going on then, in the 51st and 52nd verses, that God turned these religious leaders into modern day Baalims. Again we see the Sovereignty of God at work. Wicked men with wicked hands crucified the Lord of Glory, but in their doing it they carried out the fore-ordained plan of God. In Psalm 76:10 it tells us, "surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Everything that man does is overruled by the Sovereign God to work out His plan and His purpose. Ephesians 1:11 tells us that He worketh all things "according to the purpose of him who worketh all things after the counsel of his own will." Go with me to the 53rd chapter of Isaiah. In the 8th verse it tells us, "he was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." Hold your finger on that now and go back with me to the 51st verse of John 11, "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation."

As this cruel, ungodly high priest sat there and calmly premeditated the cold-blooded murder of Jesus Christ, God was overruling that man. He was carrying out the foreordained plan of God. Go back with me to the 49th chapter of Isaiah. In the sixth verse it says, "and he said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Of whom is he speaking? Israel? No. That is the prophesy of the Lord Jesus Christ. In John 11:52, "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." God overruled in His Sovereign actions this wicked cruel man as he premeditated the murder of Jesus Christ.

If you don't think that what I'm telling you is true, you go with me to Acts 2:22, "ye men

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BRIEF NOTE

If any church or individual would like to have extra copies of last week's paper concerning our New Guinea report, they are available for the asking. Be sure to include your correct address and zip code.

WHY BE A BAPTIST?

By H. B. TAYLOR, SR.

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SOVEREIGNTY

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of Israel, hear these words." Peter was undoubtedly speaking to some of the men who were there at that counsel that premeditated the murder of Jesus Christ. Listen to these words that Peter spoke on the day of Pentecost, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:" or what counsel determined that Jesus Christ should die at the hands of cruel men on Calvary's cruel cross located on Golgotha's brow by crucifixion? It was the determinate counsel of God. You say, yes, but preacher, it says according to the foreknowledge of God, absolutely, the word foreknowledge means that God foreknew what was going to happen because He foreordained that it was going to happen. He determined that it would happen, therefore, He knew that it would happen. You say, preacher, now wait a minute. Go with me to Acts 4:28, "for to do whatsoever thy hand and thy counsel determined before to be done." These men who are prone to say that God looked down through the hallways of time and saw what was going to happen, therefore He based His actions on what He saw would happen, is not true. God looked down through the hallways of time and foreknew what was going to happen because He predetermined what was going to happen. So God turned this cold-blooded, hell-deserving, sadist high priest into a modern day Baalim by overruling any Sovereign power making what this man said fulfill a prophecy that God had prophesied through the prophet Isaiah some hundreds of years before Christ even came to this earth in human form.

Now, I want you to notice then, in closing in the 54th-57th verses that the Lord could not die before His time. "Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples," Jesus was spending all His time from this moment on with His disciples getting them ready for the day He would die, for the day He would be crucified, for the day He would pay the price for the sins of His people, the day He would be buried and then rise again and the day when He would ascend back to Heaven.

The Jews rejected Him so He rejected them as a nation at this particular time. Go with me to Matthew 23:37-39, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me hence forth till ye shall say, blessed is he that cometh in the name of the Lord." And so because Israel rejected Jesus Christ as Sovereign God, re-

While ten men wait for something to turn up, one man turns something up.

jected Him as their Messiah King, as their beloved High Priest, He rejected them as a nation and He will continue to reject them as a nation. Israel lives in sin today without a knowledge of God's planned program for her, rejected of her Messiah King until that day when He comes again and by the working of the Holy Spirit they will lift their eyes and see Him coming, they will mourn Him. They who pierced Him will mourn Him and they will cry out in that day, blessed is He that cometh in the name of the Lord. In that day God will judge Israel, but be that as it may, let's go on.

Let's notice in the 55th verse that Jesus Christ could not die before His time. "And the Jew's passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves." Now isn't that something? That's the senselessness of religionists. They will reject Jesus Christ as their Lord and Saviour. When I say religionist, I'm not speaking just necessarily of people who are liberal and reject the Word of God as the Word of God, and reject Jesus Christ as the Son of God, and reject the virgin birth of Jesus Christ. We know that these people are lost and doomed and damned and on their way to hell, but what about the people in our Baptist churches and other churches that follow teaching of mainline denominations, that have made a profession of faith and have undergone some mode of baptism and have, as they call it, come into what they call a church. They have never been bought by the Holy Spirit or bowed to the Lordship of Jesus Christ and crowned him Sovereign God upon the throne of their hearts. We have many of these types of folks, many of these types of members of local Baptist churches today who are staying out of church, failing to faithfully follow the teachings of God's Word and faithfully present themselves on the Lord's day and prayer meeting night where they might worship together with the saints of God and learn more about Jesus from the Word of God.

There are millions of people who are just as much religionists as those who deny the virgin birth of Christ or that Jesus Christ is God, because in essence, by their lack of respect, by their refusal to follow Him in loving obedience they are rejecting him as Sovereign God. Oh, they want him as a Saviour. They want to die and go to Heaven by the precious blood of Jesus Christ, but they want to live to suit themselves. Children, it just won't work, because Jesus still prays, "My sheep hear my voice and I know them and they follow me and I give unto them eternal life." To whom does He give eternal life? Those that are following Jesus Christ. I want you to notice, they went up to the temple to purify themselves with their diverse washings according to Moses' law that was to purify them, not realizing that among them was the One and the only One that could purify them from sin. So all your washings and your good works and your baptisms, your church memberships will not save your soul from hell. Nothing can take away our sins but the blood of Jesus Christ.

"Then sought they for Jesus" (vs. 56). Now to me this is one of the weirdest things that man teaches in the way of salva-



Psalm 12:1-8

Intro.: The child of God should not be ignorant of, nor ignore the conditions which surround him (II Cor. 1:8). However, he should never lose sight of the resources provided by the God of all grace (II Cor. 1:9, 10). This Psalm magnifies the truth that "evil men and seducers shall wax worse and worse deceiving and being deceived," but it also shows the intervention of the Lord by which He delivers His saints, and punishes the wicked.

VERSE 1

tion. "seek the Lord." They get that out of the Old Testament. "Seek the Lord while he may be found." But, children, the New Testament says, "for the Son of Man is come to seek and to save that which is lost." It isn't me seeking Him. He is not lost. It is He seeking me. I'm the one that is lost. Here the people are seeking Jesus not because they want Him to come as the Lord of Glory in their lives, but because of curiosity.

Over in John 3 it tells us about a man named Nicodemus, who came to Jesus by night and said, we know that God is with thee for no man can do these miracles, except God be with him. What he was saying in actuality was, I come to you, Rabbi, out of curiosity, wondering how on earth you do these miracles you have been doing. I know you couldn't do them if God wasn't with you in some way. So that is what we have today. A lot of curiosity seekers. They come seeking Jesus as one who escapes from hell. But the ones that Jesus seeks are brought to a place where they by the Holy Spirit, through the Word of God, bow themselves to the Lordship of Jesus Christ, crown him as Sovereign God upon the throne of their hearts and they follow Jesus all the days of their life.

It says, "as they stood in the temple, what think ye." They spoke among themselves as they stood in the temple, "think ye, that he will not come to the feast?" Do you suppose He will come? They weren't interested in Jesus Christ as Lord and Saviour. They were interested in Jesus Christ because here was a man that the religious world wanted to kill. But, Children, Jesus Christ could not die before His time. He is Sovereign God and He came to give His life a ransom for the sins of His people. He has come to fulfill the predetermined plan and program of God. As sure as there's a God in Heaven, that plan and program shall be fulfilled, because God has preordained and predetermined that that plan and program will be fulfilled.

Now go with me to the 57th verse, "Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him." Herein we see that the religionists must

(Continued on Page 5 Column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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"Help." "The whole world groaneth and travaileth in pain together until now, and not only they, but ourselves also" (Rom. 8:22). The cry of the Macedonian was, "come over and help us" (Acts 16:9). This is a cry of recognition as well as a cry of faith. Many times, we are like those we read of in II Chronicles 20:12 and in Acts 4:23-31.

"Lord." The One Who was merciful to us as sinners (Luke 18:13) is also merciful to us continually as we pass through our Christian lives (Heb. 4:14-16). Thank God, He is the Lord, our Shepherd, (Ps. 23:1) and the Lord our great High Priest.

"For the godly man ceaseth." The writer of Proverbs asks the question in Chapter 31, verse 10, "Who can find a virtuous woman? for her price is far above rubies." We can apply this spiritually and ask, who can find a godly man? In this day of worldliness in our churches and in our pulpits, we need to heed the admonition in I Timothy 4:16: "Take heed unto thyself and unto the doctrine."

"For the faithful fail from among the children of men." There are less and less who can be described by I Thessalonians 2:13 and Acts 2:42. The multitude has dwindled to 12 and we need to ask the question of our Lord when He said, "Will ye also go away?" (John 6:67); also the question of Moses: "Who is on the Lord's side?" (Ex. 32:26). However, we need to be reminded like Elijah; the Lord has reserved 7,000 who have not bowed the knee to Baal (Rom. 11:4).

VERSE 2

"They speak vanity every one with his neighbour." Instead of hearing them speak the wonderful works of God (Acts 2:11), their conversation was full of fables and the traditions of men (II Tim. 4:4; Matt. 15:3).

"With flattering lips." They pump their neighbors full of hot air in order to use him for a free ride! Their words are insincere and empty.

"And with a double heart do they speak." They say one thing, but mean another. There is a fly in the ointment! Surely their heart is deceitful above all things and desperately wicked (Jer. 17:9). Of course, this is true of all men by nature. This is a sin which clings ever to God's people (Heb. 12:1).

VERSE 3

"The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." A word of solemn warning, which shall be executed in due time. The sword of divine justice that cut off the Lord Jesus Christ (Isa. 53:8) for the elect, will cut off all unrepentant sinners in judgment. As the boastful cry of "I will" falls from their lips, the sword is being raised to cut them off! (John 3:36).

VERSE 4

"Who have said, With our tongue will we prevail." We have always come out on top by flattery and deceit, and we will continue to do so is a vain boast

indeed. Many have talked their way out of earthly jails and penalties, and feel they can always do this.

"Our lips are our own: who is lord over us?" Fallen man is never so lost as to when he thinks he is his own master. The prodigal son was afar off indeed when he did as he pleased. It is the doctrine of our day to teach young people to throw off all authority and let no man rule over you. Pharaoh is the classic example of this verse (Ex. 5:2).

VERSE 5

"For the oppression of the poor, for the sighing of the needy." Many are the groans which have come from the dens and dungeons of this world as the saints have suffered at the hands of the heathen rulers and false religionists (Heb. 11:34-40). These groanings have not gone unnoticed (Ex. 3:7).

"Now will I arise, saith the Lord." The consummation of this for the Jewish remnant will be the time of Jacob's trouble during the tribulation. The consummation of this for the saints will be the rapture. Yes, "a little while, and He that shall come will come, and will not tarry" (Heb. 10:37).

"I will set him in safety from him that puffeth at him." As Herod huffed and puffed, Peter was delivered from prison (Acts 12:6-11). In the fullest sense, the saints will be set in safety from the antichrist, who would destroy them, and from all of the enemies, both in Heaven and on earth (Eph. 6:12; I Cor. 15:25). We need to rejoice, there is a cleft in the Rock (Ex. 33:22).

VERSE 6

"The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." The preciousness of the Word of God can be described in no greater way! God's Word has been tried in every conceivable way, and has been found without blemish. No wonder Job said, "I have esteemed the words of His mouth more than my necessary food" (Job 23:12); and the Psalmist said, "More to be desired are they than gold, yea, than much fine gold" (Psalm 19:10).

VERSE 7

"Thou shalt keep them, O Lord, Thou shalt preserve them from this generation." The saints of God are as sure of preservation as the Word of God; for God, Who cannot lie, promised (Titus 1:2; John 10:27-30; I Pet. 1:3-5).

VERSE 8

"The wicked walk on every side, when the vilest men are exalted." The world has reached a low indeed when it's heroes are ungodly men. Much needs to be written along this line.

Conclusion: May we ever exalt God and God's truths in this evil generation.

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

THE BAPTIST EXAMINER
SEPTEMBER, 5 1981
PAGE THREE

It is the inconsistent Christian who helps the devil most.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

What is the proper scriptural method for the use of church tithes? Can they be used to help needy brethren of the church and needy brethren outside the church and even non-Christian needy? Or is the tithe supposed to be used for the provision of the necessary church expenses only? (electric, building upkeep, gas, phone, etc.)

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"Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Mal. 3:10).

All men are obligated to tithe: saved and unsaved. The tithe is to be given into a true church of Jesus Christ. Methodists, etc., should stop on their way to church, at a Baptist church and give their tithes, and then go on to their church. They will still be attending a false church, but they will have properly paid their tithes.

The tithe is to be used under the authority of the church. It is entirely up to the church as to what is done with the tithes. Except that the church is obligated by the Word of God and cannot authorize anything contrary to the Word of God. The tithes can properly be used in carrying out any part of the great commission of the church, and in anything that is necessary to, and a part of, carrying out that great commission.

The tithe cannot be used in sponsoring ball teams and in other ways that cannot in any wise be considered a part of the great commission. I would say that the church can use some of its tithes in supporting or helping needy ones in the church. I would not say that such can be used to help the needy outside the church, and not in helping the non-Christian needy. I do not believe this is a proper way in which to use the money given into the Lord's church.

A lady asked me if she could send her tithes to help her poor, needy Mother. I told her to use her own money for this and not rob God in order to do so. Of course, the tithes can be used in paying necessary church expenses. I heard a preacher at a conference criticize the church he was a member of, and preaching in her conference, for using tithe money to put gravel on the parking lot. Of course he was wrong, and should have been corrected by the church for doing this.

Again, the tithe can be used for any proper and necessary expense in the church carrying out the great commission given to her. Can we feed those who attend our conference out of tithe money? Of course we can, as this is a proper expense in carrying out the Great Commission of teaching the Word of God.

I Corinthians 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Ancient Israel's "storehouse" was first the tabernacle, and then later, the temple. God's "storehouse" for this age is His church. The Israelites brought their tithes and offerings to the tabernacle and the Temple. The New Testament church superseded the Mosaic institution, and the church is the only biblically authorized organization to receive tithes and offerings in this age. Every local N.T. church is the "house of God." It is through His churches as second causes that the gospel is preached, and the tithe may be used for every means necessary to the proclamation of God's Word.

The incomparable need of the non-Christian is the gospel of Christ, but if there was an emergency situation causing physical suffering, and the church is financially able to alleviate the suffering or a part of it, then the church should gladly lend a hand. However, in giving this kind of assistance the church should be cautious, making sure they are not taken advantage of. I do not think it is as much of a problem as to how to spend the Lord's money once the church has it, as it is for the church to get the tithe that is plainly her due. It is easy for people to say, "I love Jesus." But it is most difficult for a great many of these self-announced Jesus lovers to say, "I love Jesus enough to tithe my income." Jesus said, "Ye ought to tithe" (Mt. 23:23), and He also said, "Ye are my friends if ye do whatsoever I command you" (John 15:14).

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I find that tithing, in the Bible, is always closely associated with the priesthood, as a God-constituted office. Always, in this, the mediating priest received the tithes as a pledge of the believer's whole property, as belonging properly to God, but used only as a trust.

On this basis, only, is the believer blessed of God, as is il-

lustrated in the Epistle to the Hebrews, where the High Priesthood is illustrated as after the order of Melchizedek. This particular office of "King-Priest" is reviewed as superior to that of the Levitical Priesthood of Aaron.

Thus, in the highest sense, Christ unites, in type of Himself, the dual office of "King-Priest" in the person of Melchizedek, as related in Hebrews 6:20 and Psalm 10:4. This marked the restoration of the patriarchal union of these offices in recognition of the fact that He is "the most High God," Who is also called the "Possessor of heaven and earth" (Gen. 14:19, 22).

So, at the culmination of a certain war, God moved upon two great God-honoring men, Melchizedek and Abraham, and they met, as related in Genesis 14:17-24. It was then that Abraham's victory over the foe was recognized to the glory of God as a blessed exchange, with Melchizedek as the mediator, in the receiving of tithes from Abraham (Gen. 14:19, 20). In this, Melchizedek exemplifies how God preserves His elect-remnant, even amidst a general apostasy.

At this point, it is significant that this momentous meeting between Melchizedek and Abraham is the connecting link between two dispensations, the patriarchal, as represented by Melchizedek, who was specially consecrated by God as "a king-priest," and the Levitical Priesthood, as represented by Abraham, in which the priesthood was limited to only one family of one tribe and one nation.

But this Levitical priesthood was only parenthetical.

Also, regarding this particular nation, Israel was a theocracy under God, and, consequently, the kingdom was severed from the priesthood.

However, in the concluding history of this theocracy, in apostasy, "this whole nation" robbed God "in tithes and offerings" (Mal. 3:8, 9), in appropriating all the tithes to themselves. Thus, also, they robbed the Levitical priesthood of their support, which, in turn, impoverished them to such an extent that they could not, as priests, discharge their sacrificial duties.

Consequently, the Lord said: "Ye are cursed with a curse, —even this whole nation" (Mal. 3:8, 9).

Then, also, in their apostasy, at the crucifixion of Jesus, "—all the people—said, His blood be on us, and on our children" (Mt. 27:26). Thus, they unwittingly pronounced their own curse, which, at the cross, officially terminated the Levitical priesthood and terminated their status as a theocracy.

So it is at this point of time that another parenthetical age (the Church-age) is ushered in and commissioned to evangelize the world, as related in Acts 1:7-9.

Yet the memorials of the "bread and wine" of Melchizedek (Gen. 14:18) still lingers as memorials in the

Lord's supper, as set forth in I Corinthians 11:23-26, "...till He comes," Whose right is as "King-Priest," "made an high priest forever after the order of Melchizedek" (Heb. 6:20).

So, in this, the Son of God is not said to be "made like unto Melchizedek," but, rather, that Melchizedek is said to be "made like the Son of God, because He was more ancient, in being the Archtype, Who, as man (in His incarnation) had no father; yet, as God, He had no mother, being eternal. Hence, in order to correctly typify Christ in this aspect, Melchizedek was not given a recorded genealogy, as to having a father or a mother.

Too, since the cross, we do not find any God-constituted priesthood to be supported by the paying of tithes as was current in one instance under Melchizedek and the many instances under the Levitical priesthood, which, as to type, was fulfilled in Christ, "For there is one God, and one mediator between God and man, the man, Christ Jesus" (I Tim. 2:5).

However, after the cross, much is said about giving in support of the gospel ministry to the glory of God, "—according as he purposeth in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver" (II Cor. 9:7). Such giving, then, in this dispensation, must not be given under duress, but, rather, on the highest plane, as prompted by God-given love, as shed abroad in our hearts by the Holy Spirit Who is given unto us (Rom. 5:5).

With this as the motive of every true believer, we are admonished to "provide things honest in the sight of all men" (Rom. 12:17).

Being so equipped, our attitude toward the brethren should be of such a nature as to extend further to the needs of the gospel ministry to the lost, as well as taking care of all legitimate bills such as electric, building, upkeep, gas, phone, etc.

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As the tithe is the very minimum that we as Christians should bring into the storehouse, I understand the question to ask, "Can church funds be used to help the needy?"

To answer this question we must look at a few passages of Scripture. We see that the church at Jerusalem was feeding the needy, as trouble arose over the matter, which brought about the need for the first deacons, "...There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. — Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business" (Acts 6:2, 3).

In Acts eleven we see that the church at Antioch, "—determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:29, 30).

Paul, in writing to the church at Corinth, ask that church as

he had the churches of Galatia, to take a collection for the saints. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him,—" (I Cor. 16:1, 2). In II Corinthians 8, he tells the Corinthian church how well the churches of Macedonia has given to this cause, and in the ninth chapter, he asks them to be ready with their offering.

In writing to Timothy, Paul instructs him to, "Honor widows that are widows indeed" (I Tim. 5:3). He goes on and tells him which widows the church is to take care of in I Timothy 5:9-11. In I Timothy 5:16, he tells Timothy, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed" (I Tim. 5:16).

From a study of these Scriptures we see that the early churches did help the needy. It is not only proper, but the duty of churches to help those in need.

P.S. In listing the necessary church expenses, do not forget the support of the pastor and the missionaries of the church (I Cor. 9).

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The Bible does not give a detailed list as to the use of the church tithe.

The main use of money given in the storehouse is to support the ministry. "Bring ye all the tithes into the storehouse, that there may be meat in mine house—" (Mal. 3:10). Food for the ministers. "But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, among the children of Israel they shall have no inheritance" (Num. 18:24). Yes, the tithes are to be used to provide for the servants of God.

This, of course, does not mean that all the tithe goes to the preacher, but it does mean that the preacher is to be cared for out of the tithes and offerings. As to how the church uses the money is up to the local body itself. Nobody can designate his or her tithe. It is not his money to designate. Ten percent of what you have belongs to the Lord. It is given to the church, which is His body, to be used in whatever way the church feels led, and no one individual can change that. Remember, however, that Christ is the head of the church and the church must seek His leadership in using the money.

If the church feels that some needy person could use some help, by all means help them. We must, of course, meet our regular obligations such as, caring for the pastor, meeting missionary obligations, paying regular bills, and such things.

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If you think God's thoughts, you'll never think highly of yourself.

SOVEREIGNTY

(Continued from Page 3)

do away with God's Sovereignty and authority if they're going to exercise their own. Man may believe it ignorantly. He may believe it deliberately. He may believe it inadvertently, but man believes in Arminianism because his mind is duped and has been led astray in the teachings of God's word by man under Satan's guidance. Satan has tried to do away with the sovereignty and authority of God's Word and men must bring God's word under their subjection if they are going to exercise their sovereignty and their authority. And so it is today with the man who refuses to acknowledge the Sovereignty of God.

We read in Rom. 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." They suppress the truth. They suppress what truth? God is Sovereign. God's Word carries with it the absolute authority of God. I used to say God said it and I believe it and that is all there is to it. I don't say that anymore. I simply say, God said it and that's all there is to it. It doesn't make any difference whether I believe it or not. It doesn't change a thing. God's Word is still truth. I want you to notice these men who want their name up in lights, they want their name before the people, the publicity, they want the notoriety, they want to be known as this or that Dr. So & So. They are the ones who are being led by the teachings of and the duping of Satan. The illusion of Satan is to deny the Sovereignty and authority of our eternal God. But it doesn't change a thing. God's eternal purpose will come to pass and the righteous shall enter Glory and the witches shall go into hell, because God has predetermined that is what shall happen. Men will still stand in judgment for denying the Sovereignty of God and the authority of God's Word. Men will stand with far of compromise and proclaim the Sovereignty of God and the authority of God's Word. Those who honor and glorify and hold up Jesus. Jesus Christ will still draw men unto Him because the Word of God says so.

Let me close with this one thought. Proverbs 29:18, "Where there is no vision the people perish." I know that that is a popular verse for missionaries who say that if you have no vision for missions, people die and go to hell without a knowledge of Jesus Christ. Now to an extent that is true. That's not what that verse says. That verse simply states that where there is no hope and proclamation of the sovereignty and holiness of God, people live loose lives and that's what is the matter with our world today. Man has suppressed the truth of God's Sovereignty and the authority of God's Word that they might increase their own perfect image, because our world has no fear of God and men are living loose lives. So, Children, I say to you, our Sovereign God worked then, our Sovereign God works today, our Sovereign God will continue to work and He shall carry out His plan and program as He has predetermined it shall be carried out.

CRUCIFIXION

(Continued from Page 1)

bring them unto the tabernacle of the congregation, that they may stand there with thee—And I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden with thee, that thou bear it not thyself alone" (Numbers 11:14-17).

I

Moses presided at the meetings of the seventy men whom he selected pursuant to God's command. Historians have differed as to whether the selection of the seventy men from the elders while Israel was still in the wilderness marked the origin of the great Sanhedrin, by which, centuries later, Jesus was tried and convicted, but Raphael says: "We have thus traced the existence of a council of Zekenim or Elders founded by Moses, existing in the days of Ezekiel, restored under the name of Sabay Yehoudai, or Elders of the Jews, under Persian dominion; Gerusia, under the Supremacy of the Greeks; and Sanhedrin under the Asmonean kings and under the Romans." (1).

The Hebrew courts, at the time of the crucifixion consisted of the Great Sanhedrin; the Minor Sanhedrin; and the Court of Three. The Great Sanhedrin, like the Council set up by Moses in the wilderness, consisted of seventy members, exclusive of the presiding officer, being composed of an assistance presiding officer and 69 members divided equally — twenty-three each, priests, scribes, and elders.

The Hebrew law was composed of the Mosaic Code (embodied in the Pentateuch) and the Talmud. The Talmud was divided into two parts, the Mishna which was described as the text and the Gemara, which was termed the commentary. (2) The Mosaic Code was the fundamental law, and the Talmud set forth the rules of the practical application. The Mosaic Code was known as the *lex scripta* and the Talmud was the *lex non scripta*. The Pentateuch, being Scripture, was given by divine inspiration, while the Talmud was the compilation of a great mass of traditional matter and commentary. The Talmud was the Oral Law which was derived from and connected with the Written Law as given to Moses by inspiration, the relationship being somewhat similar to statutes enacted within and to implement the Constitution of the United States.

We are prone to think of the Hebrews of the Old Testament periods as unenlightened people employing primitive methods, but, surprising as it may be, some features of the legalistic system of Israel are present in modern Anglo-American law, although the penalties and remedies, in some instances, are quite different. Interesting for study are such subjects as Murder (Exodus 21:12); Manslaughter (Exodus 21:13); Kidnapping (Exodus 21:16); Assault (Exodus 21:18, 19); Trespass (Exodus 22:5, 6, 9); Bailments (Exodus 22:7, 8:10-15); Seduction (Exodus 22:16, 17); Usury (Exodus 22:25, 26); Slander (Exodus 23:1), and Bribery (Exodus 23:8).

There were thirty-six crimes punishable by death mentioned

in the Pentateuch and the Talmud. Four methods of capital punishment (none of which are presently used in common law countries) were provided: Beheading; Strangling; Burning; and Stoning. Blasphemy under Hebrew jurisprudence was a capital crime, the penalty, upon conviction, being death by stoning. (Mendelsohn, pp. 45-50). Crucifixion was unknown to Jewish law. (3).

II

The legal system of most, if not all, civilized people throughout the centuries have had a common characteristic, in respect of criminal prosecutions and convictions where life or liberty is in jeopardy. Precaution, by way of resolving all doubt in favor of the accused, was and is taken to prevent conviction and punishment of the innocent.

The Anglo-American law, even to this day, reflects, to some extent, the influence of the Hebrew law, though more so perhaps in civil than in criminal law. For instance the necessity for proof by two witnesses, in the Hebrew law, furnished the basis for the present practice in the chancery courts of England, that the sworn answer must be overcome by the testimony of two witnesses, or by one witness corroborated by other witnesses. Incidentally, the piety of English chancellors caused them to refer in their opinions to the Scriptures and as late as decisions by Lord Ellesmer under King James I, opinions are found to be adorned by references to the Bible (4). The early settlers in what is now the United States, brought with them the English laws and system of procedure. The first written laws which came down to us from the pre-Norman period are those of Ethelbert of Kent, which date from about 600 A.D. (5). The English law became in consequence, our common law. This, in course of time, has been more or less changed by statutes in all our states, but the basic principles of the common law remain as the foundation of our criminal procedure, and there remains in our law even now traces of provisions from the Hebrew law by the Romans, and the common law of England, for the protection of the innocent accused. Except where provided otherwise by enactment of our state legislatures, the accused under the common Law, when arrested, must be taken before the proper court or magistrate as soon as possible (6); he is entitled to a speedy investigation of the offence with which charged, and if the crime is one within the jurisdiction of the judge, an immediate trial if desired by the accused, may be had. If, however, the trial is to be before a court of higher jurisdiction, a *prima facie* case must be proved if the prisoner is to be held. Every prisoner must be allowed bail unless he is charged with a capital crime (7); and in all cases, conviction can not be had by a preponderance of evidence but the prisoner must be proved guilty beyond reasonable doubt. The accused, therefore, is entitled to acquittal if, upon any essential allegation, he is able to raise a reasonable doubt, the burden of proof being upon the state.

Many of our states have discontinued, in civil cases, the requirement that jury verdicts must be unanimous, and five

"THE NEW JERUSALEM"

The New Jerusalem will come down some day,
Sparkling with jewels, glittering with gold;
'Tis the place where Christ and His Bride will stay,
Oh, I'm sure the half has never been told!

Fifteen-hundred miles four square,
With surrounding wall of beautiful gems,
And twelve pearl gates, wide open there,
For naught can defile the New Jerusalem!

No darkness there, just one eternal day,
No need of the sun, for Christ is the light,
No need of a temple, for we shall stay
Close to our Saviour, in garments of white.

Oh, ear has not heard, nor has eye seen
The wonderful things which God has prepared!
Not even in our wildest dreams,
Could we visualize what awaits us there!

But I know we shall walk on golden streets,
Drink from a crystal clear river,
Eat twelve kinds of fruit, deliciously sweet,
Which the tree of life delivers.

And I know there are mansions of splendor
Awaiting the blessed ones there;
With joy and gladness we shall enter
That city, so wondrously fair!

Mrs. Frank Parrish
Courtland, Virginia

states have adopted majority, or less than unanimous, verdicts in criminal cases (8). Other states are considering relaxing the unanimity requirement, and the American Law Institute, for the sake of uniformity, has drafted a proposed provision in respect of jury verdicts (9).

A frequent criticism of our modern criminal procedure is that conviction is too difficult and that, as a consequence, many criminals are acquitted and turned loose to continue to prey upon society. But conviction under the Hebrew law was even far more difficult because there were no grand juries and prosecuting attorneys; two eye witnesses were necessary and their testimony had to agree in all essential facts; circumstantial evidence was inadmissible; judges when voting had to give reasons, and a unanimous verdict of guilty was tantamount to acquittal; verdicts of guilty had to be reviewed the second day, and judges voting the previous day for acquittal could not change their vote to convict.

Other provisions of Hebrew Criminal law that are of particular significance in the light of the Scriptures was that arrests could not be made at night (10), and courts could not convene during the night nor could they continue into the night, sessions started during the daytime (11).

III

In the light of the peculiar procedural provisions of the Hebrew criminal law, we can better understand why the Holy Spirit in inspiring the Gospels caused the unlearned and ignorant tax collector and the fisherman to describe in such technical detail in the Scriptures, those things which occurred just before and after Jesus was taken into custody. The events which led to the arrest of Jesus began with the question asked of Jesus by the disciples as to "where wilt thou that we prepare for Thee to eat the Passover" (Matthew 26:17). The answer was given and the disciples followed Jesus' directions, and "Now when the even was come, He sat down with

the twelve" (Matthew 26:20; Luke 22:14). That gathering, the disciples learned, while eating the Passover with Our Master, was to be the last supper. Within a few hours Jesus was betrayed by Judas, (Matthew 26:47; Luke 22:47) whom "Then having received a band of men and officers from the chief priest and Pharisees, cometh thither with lanterns and torches and weapons" (John 18:3). "Then the band of the captain and officers of the Jews took Jesus and bound Him" (John 18:21). The assertion that members of the mob, for which Judas identified Jesus, carried lanterns and torches, emphasizes that the arrest of Jesus was made at night in violation of the Hebrew criminal law, a fact, generally, not readily recognized by readers of the Scriptures. This was on the 14th Nisan, according to the Jewish calendar; the 14th Nisan, having begun at sunset April 16th and continued to sunset April 17th, A.D. 30, according to our calendar.

Jesus, upon being arrested, was led "away to the high priest; and with him were assembled all the chief priests and the elders and the scribes" (Mark 14:53). And although, as has been shown, the Hebrew Criminal law required criminal witnesses to bring the indictment (there being no grand jury or prosecuting attorneys) "the chief priests and all the council sought for witnesses against Jesus to put Him to death" (Mk. 14:55). The solicitation of witnesses by the Sanhedrin was illegal but that was not all — in response to the search for witnesses against Jesus to put Him to death, we are told none were found "for many bore false witness against Him but their witness agreed not together." (12). The significance, from a legalistic viewpoint, of the statement that

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the testimony of the witnesses agreed not together, though not generally recognized, is clear when considered in the light of the fact that under Hebrew criminal procedure, the testimony of at least two witnesses had to be in agreement, otherwise the testimony of both had to be rejected. (Cf. Deuteronomy 17:6).

Jesus was charged with having committed blasphemy first, by the false witnesses whose testimony "agreed not together," and later, by the high priest (Matthew 26:65). When recognizing that the testimony of the false witness should be rejected, the high priest undertook to obtain a confession from Jesus that He had said he could or would destroy the temple and could or would build it in three days (Mark 14:60) but Jesus "held His peace and answered nothing" (Mark 14:61). However, when the high priest changed the question to "Art thou the Christ, the Son of the Blessed," Jesus broke His silence and answered, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:61, 62). It was then the high priest lost his temper, and rent his clothes. (Matthew 26:65).

Jesus was illegally tried by the Sanhedrin because the trial was held on a feast day, the first day of the feast of unleavened bread (John 18:28); also, on a day preceding the Sabbath (13). Moreover, the conviction of Jesus was contrary to law because the verdict was unanimous (14), as Mark tells us "They all condemned Him to be guilty of death." (Mark 14:64). The rule that unanimity in the verdict was tantamount to an acquittal seems strange, at first, to us who are familiar with the Anglo-Saxon jury system which requires an unanimous verdict to convict, but when considering that under the Hebrew system the alleged criminal had no lawyer to defend him, while under our common law the defendant can not be tried without counsel, it can be seen as reasonable that at least one member of the Sanhedrin was expected to take the side of the accused.

The Hebrew law required each judge, in capital cases, to vote separately and to state his reasons for his vote, and voting to begin with the youngest judge, and to continue in order of age, until all had voted, so that the younger judges would not be influenced by their seniors. But at the trial of Jesus the voting was conducted by the high priest after telling the other judges that "He has spoken blasphemy" and "ye have heard His blasphemy," and then by asking "What think ye"; and that the voting was done by acclamation (15), and not separately in order of age of the judges, nor without a prior declaration of guilt by the high priest.

IV

Why, after the Great Sanhedrin had found Jesus guilty of blasphemy, and had condemned Him to death, was not the penalty of the Hebrew law of death by stoning imposed and why, instead of imposing that penalty did they lead Him away, and delivered Him to the

Roman governor? Secular history tells us that when Judea became a Roman province in A.D. 6 the Jews were not deprived of local self-government; only the power to inflict capital punishment was taken away and vested in the Roman procurator. The Great Sanhedrin was permitted to retain its judicial and administrative powers subject to Roman authority. It had the power of finally disposing of cases which did not involve sentence of death. It was only in cases in which the death sentence was pronounced that the judgment had to be ratified by the procurator (16).

Tiberius Caesar, son-in-law and successor of Augustus, was the emperor of Rome at the time of the trial of Jesus. He had appointed and was represented in Judea by Pontius Pilate procurator cum potestate, a governor with civil, criminal, and military jurisdiction. Pilate was the son of a Spaniard who had served as a general under Agrippa in the conquest of his homeland. He was married to Claudia, the youngest daughter of Julia, the daughter of the late Emperor Augustus and wife of Tiberius. Contemporary literature tends to confirm the presence of Claudia in Jerusalem with her husband when Jesus was brought before Pilate (Cf. Matthew 27:19). The Roman governors of the several subjected provinces were empowered, by Caesar, to apply the precedural rules and penalties of the Roman law to the substantive law of the particular province, though this was not mandatory. Pilate was not the first in the line of Roman procurators who had governed Judea. His predecessors in office had exercised great care not to offend the religious prejudices and the sacred sentiments of the Jews. But not so of Pilate, and, as a consequence, he experienced several clashes with the Jews, one of which resulted in a petition to Caesar signed by the leaders of Judea. Pilate was rebuked by the emperor, and the request of the petitioners was granted.

When the Jews brought Jesus to the Roman hall of judgment, Pilate, having been previously reprimanded by the emperor at the instigation of Jewish leaders, was receptive to their pleas or, at least, wished to appear. The Passover having commenced the Jews could not enter the hall without becoming defiled so Pilate obliged them by going out "unto them." (John 18:29). Pilate opened the proceedings by putting a question to the Jews: "What accusation bring ye against this man?" (John 18:29). Notice the evasive and equivocal answer: "If He were not a malefactor, we would not have delivered Him unto thee" (John 18:30). The Jews at first didn't tell Pilate in answer to that question that Jesus had been charged with and convicted of blasphemy under the laws of the province. By their reply it is apparent they had hopes that Pilate would accept their verdict as conclusive and confirm the death sentence. Pilate could have either reviewed the proceedings held before the Sanhedrin and affirmed or reversed the judgment, or have heard the case de novo.

Pilate, like many judges with responsive and ambiguous answers, said: "Take ye Him and judge Him according to your law" (Jn. 18:31). This forced the Jews to formulate specific charges against Jesus, and by thus having little or no



QUESTION:—Who ran the first canning factory?

ANSWER:—Noah, who filled a boat with preserved pairs, Genesis 7:7-9.

hopes of the verdict of guilty of blasphemy being sustained on review, or of obtaining a conviction on a charge of blasphemy by trial before Pilate, they quickly shifted the indictment from blasphemy, a religious offense, to high treason, a political crime. "And they began to accuse Him saying, We found this fellow, perverting the nation, and forbidding to give to Caesar, saying that He Himself is Christ, a King" (Luke 23:2). Notice there are three counts in this indictment, (1) perverting the nation which was a form of sedition; (2) refusing to pay empire taxes which was regarded as a form of treason; (3) claiming to be a king, which was high treason.

There is no indication in the record that Pilate considered seriously, if at all, the first two counts. He himself privately interrogated Jesus on the third count, as the Scriptures tell us that "Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, 'Art Thou the King of the Jews?'" (John 18:33). Jesus responded to Pilate with a question: "sayest thou this thing of thyself, or did others tell thee of me?" (John 18:34). Jesus knew it was necessary that Pilate be made to understand the exact nature of his own question to enable him to comprehend the answer that was to be given. Jesus wanted Pilate's answer to indicate whether the question was asked from a Roman or a Jewish, from a temporal or a spiritual viewpoint. (17).

It is apparent that Pilate understood the purpose of Jesus' question because he answered "Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me. What hast Thou done?" (John 18:35). To paraphrase, Pilate said to Jesus, "As you well know I am not a Jew. It is not I, nor is it Rome, but your own nation and your own people who are accusing you. Now tell me about yourself." Jesus then said, "My kingdom is not of this world; if My kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence" (John 18:36). The interrogation continued when Pilate asking: "Art Thou a King then?" And Jesus replying: "Thou sayest that I am a King. To this end was I born and for this came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice" (John 18:37). Pilate appears then to have been in somewhat of a dilemma — he was satisfied that Jesus had no designs on the earthly throne of Caesar, still he didn't fully comprehend Jesus' remarks, and he walked out of the judgment hall, asking "What is truth?" but without waiting for an answer.

Pilate, upon emerging from

the judgment hall said to the Jews, "I find in Him no fault at all" (John 18:38). And he began to try to appease the Jews. He reminded them of the custom that at the Passover one prisoner would be released and he suggested the release of Jesus (18). The Jews would not have him released and instead demanded the release of the robber Barabbas. The Jews became more persistent saying: "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee he asked whether the man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction he sent Him to Herod, who himself also was at Jerusalem at that time" (Luke 23:5-7). But Herod mocked Him and sent Him back to Pilate. Then Pilate became contemptuous of the Jews and permitted his soldiers to dress Jesus in one of his cast-off purple robes and to put a crown plaited of thorns on His head to mock Him by saying, "Hail, King of the Jews." Pilate came forth again, this time bringing Jesus with him, and saying "I bring Him forth to you that ye may know that I find no fault in Him." The Jews were not satisfied to take and crucify Jesus while Pilate was contending Him to be faultless, so they said, "We have a law, and by our law He ought to die because He made himself the Son of God" (John 19:7).

When Pilate heard this "he was the more afraid; and went again into the judgment hall" and interrogated Jesus further—and from henceforth Pilate sought to release Him: but the Jews cried out, saying, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a King speaketh against Caesar— and he (Pilate) said unto the Jews, Behold your king, but they cried, away with Him— crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar" (John 19:9-15).

"Then delivered he Him therefore unto them to be crucified—they crucified Him—" (John 19:16-18).

V

Thus all the safeguards, provided by Hebrew criminal law to protect the innocent, plus the willingness of the Roman governor to release Him could not prevent the fulfillment of God's prophecy, nor stay even for a day the time of fulfillment, when the appointed time arrived.

To those who reject His atoning death, the crucifixion is the mere satisfaction of the judgment of Pilate that Jesus, the Son of Joseph, pay, with His life, the penalty for His alleged crime against Caesar. To those who accept Him as a personal Saviour, Calvary is the satisfaction of the judgment of God that Christ, the Son of God, pay, with His life, the penalty for man's sin against God. For the former there is eternal condemnation; for the later, eternal life. (John 3:16-36).

Many who think of themselves as Christians have never accepted God's plan of salvation. Some openly deny Him and the object of the cross; some, perhaps, are sincere in the thought that they are Christian, having applied, to and for themselves, the test of church membership and/or good works (19). Our church rolls, of all

denominations at many places, are replete with, and even some church pulpits and offices are occupied by those who deny that Christ's death was necessary for man's salvation (20). Notwithstanding that the Scriptures plainly teach "Without shedding of blood is no remission" (Hebrews 9:22) (21).

While God is now willing that any should perish but that all should come to repentance (II Peter 3:9), the Scriptures are clear that "he that hath not the Son of God hath not life" (I John 5:12), that "he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His son" (I John 10:33).

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- (1) Post Bbl. Hist. Vol. 1 p. 106,
- (2) Deutsch, "The Talmud," p. 26.
- (3) Cf. Deut. 21:22. The hanging to a tree here was a posthumous exhibit of the criminal's dead body to public view.
- (4) Zane, "The Story of Law," p. 220.
- (5) Huston, Dean of Law, Stanford University, "Origin and Development of Law."
- (6) Tubbs vs. Tukey, 3 Cush. (Mass.)
- (7) 4 Blackstone Commentary, 296.
- (8) Idaho, Montana, Oklahoma, Oregon, and Louisiana statutes.
- (9) "In capital cases no verdict may be rendered unless all the jurors concur in it. In other cases of felony a verdict concurred in by five-sixths of the jurors, and in cases of misdemeanor a verdict concurred in by two-thirds of the jurors may be rendered."
- (10) Dupin "Jesus Devout Caiphe et Pilate."
- (11) Mishan, "Sanhedrin," Chap. IV, 1.
- (12) Jesus had said "Destroy this temple and in three days I will raise it up" (John 2:19). The witnesses said, "We heard Him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands' (Mark 14:58). It is not difficult to distinguish the meaning of these statements.
- (13) Mishan, Sanhedrin, IV. 1. "They shall not judge on the eve of the Sabbath, nor on that of any festival."
- (14) Babbi Wise, "Martyrdom of Jesus," P. 74. "If none of the judges defend the culprit, i.e., all pronounce Him guilty, having no defender in court, the verdict of guilt was invalid: and the sentence of death could not be executed."
- (15) Matthew 26:66: "What think ye? They answered and said, He is guilty of death."
- (16) "The Jewish people in the time of Jesus Christ," 2d Div., I. p. 187.
- (17) Chandler, "The Trial of Jesus," Vol. II, p. 112.
- (18) Matthew 27:19: "When he was set down on the judgment seat his wife sent unto him, saying, Have you nothing to do with that just man: I have suffered many things this day in a dream because of Him."
- (19) Cf. Matthew 7:22: "Christ said, Many will say in that day, Lord, Lord, have we not—in Thy name, done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity."
- (20) Cf. I Peter 3:18: "For Christ also hath once suffered for sins, the just for the unjust."

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There are many church officers who need to be fired—not out, but up.

CRUCIFIXION

(Continued from Page 6)

just, that He might bring us to God, being put to death in the flesh but quickened by the Spirit."

(21) Cf. Leviticus 17:11: "It is the blood that maketh an atonement for the soul."

SLIDING

(Continued from Page 1)

not only RELIGIOUS, but they actually masquerade as "MINISTERS OF RIGHTEOUSNESS!" RELIGION IS CHRIST'S WORST ENEMY!

"I don't believe it," you say... A question: Who was it that sponsored the murder and crucifixion of Christ?... Was it the drunkard, the harlot, etc., or was it the RELIGIOUS GROUP?" "And when He (Christ) was accused OF THE CHIEF PRIESTS AND ELDERS, HE answered them nothing." "BUT THE CHIEF PRIESTS AND ELDERS PERSUADED the multitude that they should ask Barabbas, and DESTROY JESUS" (Matthew 27:12 and 27:20).

RELIGIONISTS sponsored the MURDER and CRUCIFIXION of the Lord Jesus Christ! And so it has been down through the centuries — RELIGIONISTS have been the worst enemies of the blessed Gospel of Christ.

PUBLICANS AND HARLOTS SAVED; RELIGIONISTS LOST!

Jesus said, "Verily, I say unto YOU (chief priests and elders)" (Mt. 21:24), and the PUBLICANS and HARLOTS go into the kingdom of God BEFORE YOU. "For John came unto you in the way of righteousness, and ye believed him not; but the PUBLICANS and HARLOTS believed him; and ye when ye had seen it, repented NOT afterward, that ye might believe him" (Matthew 21:31-32). Therefore: it is easier, by far, to reach publicans and harlots with the gospel and see them saved than to reach the RELIGIONIST.

The publican and harlot will admit they are sinners and need the Saviour, but the RELIGIONIST, in his self-righteousness, refuses to do so. Until a person admits he is a sin-

ner and needs the Saviour. THERE IS NO HOPE FOR HIM—Read Luke 18:10-14.

"BUT I'VE EXHORTED IN CHRIST'S NAME AND HAVE DONE MANY WONDERFUL WORKS"

Jesus said, "MANY will say to me in that day, Lord, Lord, have we not prophesied (exhorted) IN THY NAME? and IN THY NAME done many wonderful works? And then will I profess unto them, I never knew you: depart from me, YE THAT WORK INIQUITY" (Matt. 7:22-23).

Here's a great throng of RELIGIONISTS ON THEIR WAY TO HELL! They have "prophesied," "cast out demons" and "done many wonderful works," ALL IN THE NAME OF CHRIST, and yet, the Lord Jesus Christ said, "I never knew you, depart from me, YE THAT WORK INIQUITY."

WHAT IS WRONG?

They are arguing with Christ about their salvation on the basis of THEIR WORKS, i.e., what THEY have done. IN GOD'S SIGHT, there has never been any BASIS or FOUNDATION of SALVATION other than the "SHED BLOOD." "Without the shedding of BLOOD, there is NO remission (of sin)" (Hebrews 9:22). "For this is MY BLOOD of the New Testament which is SHED for THE REMISSION OF SINS" (Matt. 26:28)—"Unto him (Christ) that loved us, and WASHED US FROM OUR SINS IN HIS OWN BLOOD" (Rev. 1:5).

BEFORE MEN

Our "fruits" and "works" show that we have been "born again," or "saved." "If any man be in Christ, he is a NEW creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). "Wherefore by their fruits ye shall know them" (Matt. 7:20).

BUT BEFORE GOD—

There is only ONE basis of salvation that man can claim and that is the SHED BLOOD of the Lord Jesus Christ.

WHAT MUST I DO TO BE SAVED?

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

What does it mean to "believe"?

1. Acknowledge the fact that you're a sinner with a repentant heart and a willingness to for-

sake sin.

"The Lord is not willing that any should perish, but that ALL SHOULD COME TO REPENTANCE" (II Peter 3:9).

2. Acknowledge the fact that you can not save yourself. "ALL OUR RIGHTEOUSNESSES are as FILTHY RAGS" (Isa. 64:6).

3. Acknowledge the fact that Christ is the only one who can save you. "NEITHER IS THERE SALVATION IN ANY OTHER: for there is none other name under heaven given among men, WHEREBY WE MUST BE SAVED" (Acts 4:12).

4. Having acknowledged the above three facts, the fourth and final step is to TAKE JESUS CHRIST AS YOUR OWN PERSONAL SAVIOUR AND REDEEMER (You take Him as a gift for He is God's gift to you), and then CONFESS HIM BEFORE MEN.

"IF THOU SHALT CONFESS WITH THY MOUTH THE LORD JESUS, and shall believe in thine heart that God hath raised him from the dead thou shalt be saved. FOR WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS; AND WITH THE MOUTH CONFESSION IS MADE UNTO SALVATION. For the Scripture saith, Whosoever believeth on Him shall not be ashamed!" (Romans 10:9, 10). —Selected

BROTHERHOOD

(Continued from Page 1)

brotherhood of those who do the will of the Father which is in Heaven. At one point while Jesus was talking to the people, he was told that His mother and brethren waited to speak with him. "But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:47-50). Jesus loved His relatives. But the true brotherhood in Christ is of a higher order. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

THE TRUE BROTHERHOOD ARE BRETHREN IN CHRIST. We often say at the close of our letters, "your brother in Christ," and it is a very proper expression. This is the only brotherhood Christians should recognize and belong to. Jesus was instructing His disciples. He spoke of the marks of Pharisees. All their works they do to be seen of man. They are especially anxious to show their religious zeal. They also love uppermost seats in the synagogues, and greetings in the markets and to be called Rabbi. Jesus said, "But be not ye called Rabbi: for one is your Master, even Christ; AND ALL YE ARE BRETHREN" (Matt. 23:8).

THE TRUE BROTHERHOOD ARE FIRST IN CHRIST'S THOUGHT. Our Saviour had told His disciples, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called

you friends; for all things that I have heard of my Father I have made known unto you" (John 15:14-15). It seems our Lord and Master was drawing His beloved disciples still closer and into a more intimate relationship. After His resurrection they are even more precious. He said to the women who had come to the sepulchre, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me" (Matt. 28:10). And as His brethren, the disciples, were first in His thought and the only ones to whom He showed himself openly after His resurrection, so true believers and followers of Christ have continued to be first in His thoughts and ministry. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Brethren in Christ are very precious to Him and to each other.

THE TRUE BROTHERHOOD ARE BRETHREN OF WHOM CHRIST IS NOT ASHAMED. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Saying, I will declare thy name UNTO MY BRETHREN, in the midst of the church will I sing praise unto thee" (Heb. 2:11-12). While on earth Christ continued steadfastly with His disciples, humble fishermen. He was clothed as they were, He ate what they ate, He was with the same people. He was continually providing, protecting, instructing, defending and encouraging them. At no time did He withdraw from them except as He spent time alone in prayer. He did not seek friends that were different. His disciples were His all. Christ is now exalted and God has given Him a name that is above every name. But though He is highly exalted, He is not ashamed to call us "BRETHREN." We must not be ashamed of Him or of true "BRETHREN IN CHRIST."

THE TRUE BROTHERHOOD ARE BRETHREN LIKE UNTO WHOM CHRIST WAS MADE. This may seem like a strange statement at first. We understand that we shall some day be like Him when we shall see Him as He is. But it is true that in order to be a perfect Saviour He was first made like unto His brethren. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:16-17). He must be a partaker of flesh and blood like we are so that He could take our place and be our substitute to bear our sins in His own body on the tree. And then, too, because of perfect experiences as a truly human being He is able to understand, sympathize and save. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18).

THE TRUE BROTHERHOOD ARE BRETHREN WHO PATERNALLY EXHORT ONE ANOTHER. They have

Missionary To New Guinea Eld. Fred T. Halliman



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High Priest of our profession Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in his house" (Heb. 3:1-2). We readily see that the brotherhood of "Born-again" believers is entirely different and separate from all other fellowships. They are "Holy brethren." They are separated unto God in Christ Jesus. They are partakers of the "Heavenly calling." This is a heavenward calling of which none other will ever know. They have nothing to do with merely human priesthoods or other man-made organizations. They have just one "HIGH PRIEST" of our profession, "CHRIST JESUS." We are to consider Him. He is to be the all-sufficient one for us.

THE TRUE BROTHERHOOD ARE BRETHREN WHO ARE BEING CONTINUALLY WARNED. We are so thankful that the warnings in the Scriptures as well as the promises are for those who are a part of the true brotherhood. The world is overrun with man-made organization, religious and otherwise. They may sometimes use portions of Scripture and pretend to appropriate promises, but none of the promises are for them. True brethren in Christ are thankful for the precious promises and also for the warnings of the world of God. "Moreover by them is thy servant warned and in keeping of them there is great reward" (Psalm 119:11). "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12-13).

THE TRUE BROTHERHOOD ARE BRETHREN WHO EXHORT ONE ANOTHER. They have

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BROTHERHOOD

(Continued from Page 7)

things that others do not even think of. They have boldness to enter into the holiest by the blood of Jesus. The holiest is Heaven itself. It does not only mean that we enter Heaven but that we enter into Heaven through prayer. Christ our High Priest is already there. We as believer priests go in and out as we are accepted in prayer. This is our privilege through His blood. It is through the veil that is his flesh. We go in and out and find pasture. We have an High Priest over the house of God which is in Heaven. We draw near with a true heart in full assurance of faith. The door which is Christ crucified, is open.

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24-25).

RELIGION

(Continued from Page 1)

"Madam," he replied, "you have no idea how low!"

Archie Robertson said that his father was professor of New Testament Interpretation in the

Louisville Theological Seminary of the Southern Baptist Convention. Could he be the son of the world famous New Testament scholar, Dr. A. T. Robertson?

LIFE also carried an article about the First Presbyterian Church. Just ahead of that, LIFE carried a story of the Methodists and featured them in the most favorable light, but the Baptists in this story are not featured in any favorable way.

The writer goes back to the "Valley of Religion" near Asheville, N.C. He writes: "I found little changed at Blue Ridge after 25 years. The college students, who do all the work around the place, still pitched horseshoes and sang WHEN THE ROLL IS CALLED UP YONDER, although now there was a slight affectionate edge of satire in their voices. In the auditorium a Presbyterian lecturer told a story I had heard my father tell from the very same platform. 'Has it been a good year?' asked the visiting minister of the president of the Woman's Auxiliary. 'Terrible,' the good lady replied, 'but, thank God, the Methodists haven't done any better.'"

Then he proceeds to hold up and ridicule the spirit of division that has persisted: "Perhaps more than any other denomination, Baptists have been the greatest 'splitters.' There are many, many kinds, including the Duck River and the Kindred

Associations of Baptists, the Two-Seed-in-the Spirit Presbyterians and the Three-Seeds-in-the Soul." One would think that the author was deliberately trying to dig out every unkind and funny and ridiculous thing he could find and put them all together and pass it off with a condescending smile. The article is irreverent and disrespectful, and, after the story is all told, he concludes by stating: "I drove down from the valley feeling that I had been mistaken to worry about the future of religion. It will never dry up while it is fed by mountain springs."

What we would like to observe is that such an article written in such a vein about the Jews would be termed "anti-Semitic." There would be a clamor and a cry which would be heard all over the United States from New York to New Orleans and Houston to Los Angeles. If such an article were to be written about the Roman Catholics in the same vein by a man who occupies a relative position to the Roman Catholic faith as that occupied by Mr. Robertson. Life would not dare publish it!

What has happened? This is just another incident in a general propaganda program to hold up to ridicule and disparagement the fundamentalists. The liberals with their inclusive program want unity, and the type of fundamentalism which Mr. Robertson describes stands in the way. It must be played down; it must be laughed out of court. Thus, the article!

We say without a moment's hesitancy that Life in this article has gone "anti-Christian." Life deserves a vigorous protest from every believer in the Bible. Why not invite somebody who believes the Bible to write, not about the uneducated "hillbillies," but about the glories, the wonders, and the power of the old-time religion for rich and poor, learned and unlearned alike? These simple, God-fearing folk who are the salt of the earth in the "Valley of Religion" are held up to sport and patronizing pity, and gentle ridicule is made of their earnest, sincere faith. We cannot understand how even a "liberal" who has any respect for the sincere belief and convictions of another would appreciate such an article, even though he does not believe in the faith which these fundamentalists hold. We believe it! We accept the Bible "from cover to cover!" The explanation is that the liberal has a program to put over.

One reason behind this, no doubt, is the fact that the Baptists are so strong in the South, and the South is taking a very severe whipping at the hands of the North in the problem of Civil Rights. The religious liberals of the North "look down their noses upon the South." Life's article adds a contribution!

The time is certainly at hand when those who believe the Bible need to become more vocal in their letters of protest and in their cry against the direct and indirect and particularly the subtle and insidious attacks which are being made upon their faith.

"Tis the oldtime religion,
And it's good enough for me"...
"It was good for Paul and Silas..."

From Christian Beacon

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