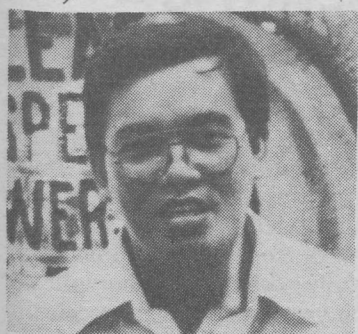


THE NAME BAPTIST

by Velmer B. Paler
Philippines

"...upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).



Velmer Paler

How old are the Baptists? When did the Baptists begin? Where did they start? What is their origin? Men and their institution usually are quite sure of their birth place and dates. The Methodist is sure; there is John Wesley and Charles. The Lutheran knows; he has his Luther and his Wittenburg. The Presbyterian has Calvin and Geneva. The Mormon knows very well, for it was started by Joseph Smith. The Jehovah's Witnesses can easily point back to Russell. The Seventh Day

(Continued on Page 5, Col. 4)

THE DEATH OF CHRIST

by C.D. Cole

Christianity is distinctly a religion of redemption. The death of Christ is the most prominent doctrine in the Bible. There was a Parliament of religion held in Chicago some years ago in connection with the world's fair. The national religions were represented at this Parliament. One by one leading men arose and spoke for Buddhism, Confucianism, Hinduism, and Mohammedism. The Dr. Joseph Cook, who had been chosen to represent Christianity, arose to speak. He began thus: "Here is Lady Macbeth's

(Continued on Page 7, Col. 5)

AN OPEN LETTER TO ROMAN CATHOLICS

Lucien Lesage, Jr.
1401 Beckett Ave.
Pride, LA 70770

I was born a Roman Catholic and was given a Catholic education from the time that I was in kindergarten till I graduated from high school. When the Lord saved me and called me by His grace, I began to study the Bible and found the doctrines that I had been taught by the priests and nuns to be contrary to the doctrines taught in the Bible.

The Apostle Paul in his epistle to the Corinthians stated that love rejoiceth in the truth, (I Cor. 13:6). And our Lord Jesus Christ in the Gospel according to John, chapter 17, declared that God's Word is truth. And, finally, it

was declared in the revelation given to John (Rev. 22:18), that if any man added to this final prophecy then He would add unto them the plagues that are written in it. After the book of the Revelation was penned, God's Word was complete; and any words given by men after that point can only be to expound that which has already been given. But in no way can any man's words override the Words that have been penned, nor can he add to them.

With all the religions in the world today, and the many plans of salvation that are being proclaimed; it may be asked, who is right? Can there be many ways in which to be saved or only one way? "Enter ye in at the

strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13-14).

CONCERNING THE PRIESTHOOD: What does the Bible teach about the purpose and duty of a priest? In Leviticus 1:8 we see that it was the Jewish priest's duty to offer sacrifice upon the altar. "And the priests, Aaron's sons, shall lay the parts, the

(Continued on Page 9, Col. 5)

SEARCH THE SCRIPTURES

By Waldo Whiddon
100 Pine Hills Road
Orlando, Florida 32811

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thor-



Waldo Whiddon

oughly furnished unto all good works" (II Tim. 3:16-17). Is the Bible really true? The Book we call the Bible is the greatest of all books to those who have trusted in the shed blood of Jesus Christ, trusting in Him as their personal Saviour. Yet thousands of books are written by men to deny, or to destroy the true meaning of the Book.

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CONFERENCE PROGRAM PAGE 12. BE HERE!

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"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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CHRIST THE END OF THE LAW

by C.H. Spurgeon

"For Christ is the end of the law for righteousness to every one that believeth" (Romans 4).

You remember we spoke last Sabbath morning of "the days of the Son of man." Oh that every Sabbath now might be a day of that kind in the most spiritual sense. I hope that we shall endeavour to make each Lord's Day as it comes round a day of the Lord, by thinking much of Jesus, by rejoicing much in him, by labouring for him, and by our glowingly importunate prayer, that to him may the gathering of the people be. We may not have very many Sabbaths together, death may soon part us; but while we are able to meet as a Christian assembly, let us never forget that Christ's presence is our main necessity, and let us

pray for it and entreat the Lord to vouchsafe that presence always in displays of light, life and love! I become increasingly earnest that every preaching time should be a soul-saving time. I can deeply sympathize with Paul when he said, "...my heart's desire and prayer to God for Israel is, that they might be saved." We have had so much preaching, but, comparatively speaking, so little believing in Jesus; and if there be no believing in him, neither the law nor the gospel has answered its end, and our labour has been utterly in vain. Some of you have heard, and heard, and heard again, but you have not believed in Jesus. If the gospel had not come to your hearing you could not have been guilty of refusing it. "Have they not heard?" says the apostle. "Yes, verily;" but still

"they have not all obeyed the gospel." Up to this very moment there has been no hearing with the inner ear, and no work of faith in the heart, in the case of many whom we love. Dear friends, is it always to be so?

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C.H. Spurgeon

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE FOURTH MAN

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fires: They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. 3:24-25).

For as long as I can remember, three Bible stories have stood out

in my mind as most interesting to me: David and Goliath, Daniel in the lion's den, and the three Hebrew children, in the fiery furnace. Even in my unsaved days it never crossed my mind to doubt that these stories happened exactly as described in the Bible. I thank God for being reared in a home that respected the Bible as the very Word of God. Since being saved these stories have come to mean even more to me. They are humbling, they are challenging, they are encouraging. The God of these men and these stories is our God today. What He did in the days gone by, He is

well able to do again today. What He did for these, He can do for us.

The story of the three Hebrew children and the fiery furnace is probably well known to most of us. Nebuchadnezzar, filled with pride, made an image of gold ninety feet high and nine feet wide. He set it up in Babylon. He commanded all the men in places of authority in his kingdom to come to the dedication of this image. God had previously raised these three young men to such places. When the people were

(Continued on Page 2, Col. 1)

ARE YOU FORGIVEN

by Don Schunck

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). In this verse, we have the greatest blessing that a man can receive from God: forgiveness of sins. In some circles, becoming successful and prosperous is what they consider the greatest blessing; or perhaps the lifting of some burden, or the healing of your body from diseases. Perhaps the forgiveness isn't needed anymore because to be forgiven implies guilt; indeed, it is the forgiveness of sins. "That we might from sin be free, that He bled and died on the tree."

I. WHAT IS FORGIVENESS OF SINS? It is the pardoning of our transgressions; it is the complete removal of guilt due us justly because of our sins. "As far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103:12). "I have blotted out, as a thick cloud, thy transgressions" (Isa. 44:22). "...thou wilt cast all their sins into the depths of the sea" (Mic. 7:19). "...their sins and their iniquities will I remember no more" (Heb. 8:12). When God forgives a sinner, He wipes the slate clean and all those awful sins that would have condemned him to eternal death are gone forever - they are cast behind God's back, never to be remembered by His justice evermore! There is no condemnation to those who are in Christ Jesus. (Rom. 8:1). We can say with David, "...Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7).

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JOSEPH M. WILSON, EDITOR

Office Ph. 606-325-2012

Home Ph. 606-329-1758

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FOURTH

(Continued from Page 1)

gathered, the command went forth that when the music sounded all were to fall down and worship the golden image. There was the music to entice them. There was the fiery furnace to threaten them. The music sounded. The great crowd fell down to worship the golden image.

But wait, what is this I see? I see three young men standing tall and strong and true to God. In all that vast assembly there were only three who refused to worship the image. Of course, Daniel was not there though we do not know the circumstances of his absence. These three men, young men probably in their late teens, were saved men. They knew, trusted, loved, and served the true God of the Bible. Doubtless they had joined Daniel in 1:8 when, "...Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank...." These were men of conviction and commitment. Nothing could move them from the purpose of their lives to please and serve the true God.

They are brought before Nebuchadnezzar in his rage and fury. Who are these youths who dare to disobey the mighty monarch on earth? Why, they disobeyed an earthly monarch because they obeyed the God of heaven. The king offers them another opportunity. Maybe they misunderstood. Surely, they did not mean

such daring disobedience. They are warned that they will have no further opportunity if they fail to bow this time. They are sneeringly and tauntingly asked, "who is that God that shall deliver you out of my hands?" (Nebuchadnezzar soon found out). There follow some of the greatest words of faith, commitment, and courage in all the Bible, "Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will



Joe Wilson

not serve thy gods, nor worship the golden image which thou hast set up" (Dan.3:16-18). Listen, oh my soul. Be humbled and be challenged by such words. Dear God, give me at least a portion of such commitment and courage. They did not have to confer. They did not have to debate the issue. They knew what was right. And when the right is known, time for conferring and discussion is past. Knowing the right, only obedience - or disobedience is left. But these three had long since determined to obey God. True to God no matter what, was their determination.

Nebuchadnezzar was furious. The form of his visage was changed. He commanded the furnace to be heated seven times hotter than usual. He commanded his mightiest men to bind the three young men and throw them into the burning fiery furnace. His order was speedily obeyed. The furnace was so hot that its heat killed the men who threw the three into the furnace. "Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace."

Well, that is the end of those insolent rebels. Nebuchadnezzar is looking into the flames. Suddenly he rises up astonished. What did he see that startled him so? He asks if they had not thrown three men bound into the furnace? "Yes" is the answer. Nebuchadnezzar cries out that he sees four men, loose, walking about in the fire with no hurt upon them. He says, "the form of the fourth is like the Son of God." He had asked the three what god could deliver them from his hand. Well, he now finds out. The fourth man is the key to it all. The fourth man is the main character of this wonderful story. Let us consider for awhile, "The Fourth Man."

The Fourth Man was the Lord Jesus Christ. There are many appearances of God in human form in the pages of the Old Testament. Appearing frequently on the pages of the Old Testa-

ment is a mysterious personage called the Angel of the Lord. The first time we read these words is in Genesis 16:7-13. "the angel of the LORD found her by a fountain of water in the wilderness...said unto her, Return to thy mistress, ...I will multiply thy seed exceedingly, that it shall not be numbered for multitude... she called the name of the LORD that spake unto her, Thou God seest me..." Who is this mysterious being that knows all about Hagar, that commands her life, that promises things that only God can do? Hagar knew who He was. She knew that He was God.

We meet this person in Genesis 22:15-18, "And the angel of the LORD called unto Abraham out of heaven...And said, By myself have I sworn, saith the LORD...That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven...in thy seed shall all the nations of the earth be blessed..." Who is this One who makes such promises - promises that only Deity can fulfill? Surely, He is God.

We meet this mysterious person again in Exodus 3:2-8, "And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush...And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush...Moreover he said, I am the God of thy father, the God of Abraham, ...And the LORD said, I have surely seen the affliction of my people...And I am come down to deliver them out of the hand of the Egyptians...." Who is this One who is in a burning bush that does burn, who is referred to as God and as the Lord, who calls Himself the God of Abraham, and promises to deliver His people out of Egypt? Surely, He is deity appearing in the form of a man.

We meet this person again in Judges 13:3-24 when He appears to the parents of Samson and makes promises and performs acts that only Deity can perform.

There are also examples of God appearing as man in the Old Testament when He is not referred to as the angel of the Lord. Genesis 18 is such an example. Three men appear to Abraham as he sits in the tent door. One of them later promises that Sarah shall have a son according to the time of life (nine months) even though she is past the age of child bearing and Abraham is too old to father a child. This one explains the certainty of this by saying, "Is anything too hard for the LORD?" Abraham later intercedes with this One for Sodom. In chapter 19:1 we read of two men (not three) going to Lot in Sodom. We also see an example of this in Joshua 5:13-15 when Deity appears in the form of a man as the captain of the Lord's hosts.

Enough has been said to show that the Lord often appears in the form of a man in the Old Testament. In theology this is called a "Christophany," which means the appearance of Jesus Christ in the form of a man in the Old Testament before He joined His divine nature permanently to human na-

ture in the virgin's womb. The totality of Scripture reveals that the Person of the Trinity chosen to appear as man and thus reveal God to man is our Lord Jesus Christ. So the fourth man was our Lord Jesus Christ. I believe our hearts, taught by the Holy Spirit, reveals this to us. As we read of the fourth man in the fiery furnace, our heart cries out, "I know who that is, it is the Lord Jesus Christ."

THE FOURTH MAN KNOWS ALL ABOUT THE

TRIALS OF HIS PEOPLE. He knew what was going on all the time. He saw the fiery furnace. He observed Nebuchadnezzar's actions and decree. He watched as His three mighty young heroes stood tall and strong and true. Oh, He knows all about His children. He knows their problems, sorrows, and trials. He is not ignorant of anything that befalls them.

THE FOURTH MAN WAS IN COMPLETE CONTROL OF (Continued on Page 3, Col. 1)

FROM THE EDITOR

CORRECTING ERRORS. The following is a strange thing to me. Most of the material I get for The Baptist Examiner has very few marks on a page of the correction of errors. Are you listening, Sam? Yet, after I read them over, there are many red marks of corrections on them. Most of them, in fact, have absolutely no corrections on them. What does this mean? I think that usually it means that the author has not read his article over after writing it. I try to tell Sam, "Son, read your article over carefully. You can find most of the errors that I find." I am using Sam as an example, but I hopefully speak to all who write for us. Brethren, why is there no red ink on your article when I receive it; but there is red ink, much or little, on it after I read it to get it ready for the printer? Brethren, read it over. You can find the errors as easily as I can.

Now let me use this as an illustration of what I want to write. From this example, I make a suggestion that I think can be good for every child of God to apply to his or her life. That suggestion is that each day you read over your life for that day for the purpose of finding and correcting errors. I know that there are secret sins that we commit daily that we are not aware of - our spiritual eyesight is so dim; but I feel that there are enough that we know about and can spot ourselves, that doing so could be of great help to our spiritual lives.

I am sure that none of us will even pretend that we have no errors, or that we can't find any. The author of articles may not be knowledgeable enough in spelling and grammar to catch all his mistakes; but I am sure that most of our writers could catch many if they would read it over for that purpose. Let us read our life over each day for the purpose of finding and correcting errors.

As we do this, we have a Helper with us. The Holy Spirit dwells in every believer. As we read our life over each day, let us pray, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psa.139:23-24). Often, we will know of ourselves the errors that are there. Surely, if we will pray earnestly for God's guidance, He will make known to us the errors of the day. So, first of all, let us read over our daily lives, sincerely and earnestly seeking to find all the errors we can. Let us mark these errors. Let us consider these and become intensely aware of them.

Next, let us repent of these errors (I use "error" because of my opening illustration. What I really mean is "sin."), confess them to the Lord, seek and obtain forgiveness for them. Praise God for I John 1:9. I use it more than any verse in the Bible, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let no one think that this is the mere statement of one sins. It involves repentance for the sin and a sincere desire to forsake it. The word "confess" means "to say the same thing." This confession involves agreeing with God about the sin - that it is sin, and that it should be forsaken. True confession will always bring forgiveness and cleansing; and of course, restoration of broken fellowship.

Next, let us examine the things that led to such sins. Let us seek to find the occasion and circumstances of the sin. Let us seek to learn what were the contributing factors to the sin. Were there other things that led to the sin? Was the company we were in a contributing factor? Did the place we were in have anything to do with the sin? Are we sincere? Do we really desire victory over that sin? If so, we must diligently study the matter. Did one sin lead to another sin? It usually does. Did sins of omission lead to sins of commission? This is a frequent thing.

Now, let us seek to correct the error. That is what my writers are to do. Find their errors and correct them. This would make my job so much easier. The writer does not need to repent and seek God's forgiveness, for this is not the same as the matter of sin. I am only using the one to illustrate the other (Maybe I am trying to kill two birds with one stone). What is the use of our finding the error if we are not going to correct it? That is the main thing. All the other has been for the purpose of doing this. I will pray much for strength to overcome the error I have discovered. I will, if I am serious, begin the new day with prayer for victory over the sins of yesterday. I will use the weapon of prayer in the correcting of my errors. I will seek to do the things, the omission of which led to my failures yesterday.

I will seek to avoid the company and the places that led to my downfall yesterday. I will avoid it. I will not come near the door thereof if at all possible. I was not careful and on guard about this thing yesterday, but I will surely do this today. Oh, I am going to use the finding of my errors of yesterday to help me correct any such today. Sam, if you will find your error and correct it yourself (instead of leaving it for me to do) you will not be as likely to make the same error next time. If a writer will use his dictionary and learn that it is "brethren" not "brethern", that it is "repentance" not "repentence", that it is "irresistible" not "irresistable", etc. he will likely begin to spell it correctly. Yes, if one will discover his own errors, deal with them faithfully, he will be less likely to repeat them.

Let us read over our lives each day. Let us discover our errors. Let us repent, confess, be forgiven and forsake them. Let us earnestly seek to not repeat them the next day. Surely such is Scriptural, and such will help all of us in our Christian lives.

FOURTH

(Continued from Page 2)

THE SITUATION. Things were not out of hand. Oh, it may look like things have gone haywire, it may seem that our lives are all confused and mixed up. But He is in control. The things that seem to be totally against us, wrought by the devil or our enemies, are totally under His control and are working for our good. Praise the Lord! He is always in control. He is never taken by surprise. He knows just what to do. He is always right on time. Listen, there is no panic in heaven, only plans.

We may be at our wits end. We may be on the verge of panic. We may be at the point of despair. Be quiet, my heart; the Lord is on His throne. Everything is under control. It will be all right. Be still, and wait upon the Lord.

THE FOURTH MAN LOVES HIS PEOPLE WITH AN EVERLASTING LOVE. Before all worlds began, He set His love on them, chose them to be His own, and predestinated them to eternal blessedness and glory. At the appointed time He died for them on the cross. Oh, He took the guilt of all the sins of all His people upon Him and suffered the wrath of God in their behalf, thus purchasing and guaranteeing their eternal salvation. Would He do all this only to forsake them at a later time? Will He do so much and go so far, and yet not protect them through all trials and bring them safe to glory? No, no, a thousand times no. He will never allow them to go through any trials, sorrows, sufferings or persecutions except such as are ordered by His wisdom and His love, and controlled by His power. Meditate on these three things: God's love, His wisdom, and His power. These three are the guarantee of our eternal good. Let these three things give us joy and peace until we are where faith turns to sight, and we will understand then the why's and wherefore's of life.

THE FOURTH MAN IS ALWAYS WITH HIS PEOPLE IN THE FIRE. "...he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2). He is always with His people. Oh, we may not see Him as the three Hebrew children did; but let us look with the eye of faith, and we will see Him clearly. The fire did not hurt them. Oh, how astonished were the people when they, "...saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them" (Dan. 3:27).

THE FOURTH MAN WILL ALWAYS DELIVER HIS PEOPLE FROM THE BURNING FIERY FURNACE. He does this sometimes by keeping them out of the fire. He does this sometimes by a deliverance such as this one. He does this sometimes by letting them die in the fire. You say, "What kind of deliverance is that?" Why, it just might be the best deliverance of all. It is eternal deliverance from any fire, any sorrow, any suffering, any

sorrow of any kind. It is eternal deliverance from the hands of Satan or of men. It is an eternal deliverance into the presence of the Lord. It is such a deliverance as Lazarus had when he was carried by the angels into Abraham's bosom. Don't tell me this is not a deliverance.

THE FOURTH MAN GETS GLORY OUT OF HIS PEOPLE BEING IN THE FIERY FURNACE. God got great glory out of these three young men on this memorable day. See them stand tall and strong and true for their God. God does not get glory out of our compromising, our sinning, our failure to serve Him as we should. But when we are true, when we will not bow to the idol gods of this world - its treasures, its pleasures, or its honors - when we serve Him to the utmost of God-given ability; God gets glory therefrom. Not only did God get glory by delivering them from the fiery furnace, but He got glory from their willingness to die before they would bow to or serve an idol god. Is this not the reason for it all? Is it not the chief end of God to get glory to Himself? Is it not the chief desire of His people to glorify Him, whether it be by life or by death?

THE FOURTH MAN WILL SEE THAT HIS PEOPLE ARE ABUNDANTLY COMPENSATED FOR BEING IN THE FIRE. "Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon" (Dan. 3:30). Did these three make a bad decision? Did they lose by it? As I see these three being brought before the king for their refusal to worship the image, I think I hear someone say, "I am glad I bowed down. I would hate to be in their shoes. What fools these three have been." Why, these men were rewarded by the manifested presence of the Saviour in the furnace with them. Oh, the joy that must have thrilled their souls as they walked to and fro in the burning fiery furnace with the Lord Jesus Christ - and don't think they did not know who He was. Then they were rewarded in life. They had a wonderful experience to tell to others. They had the great joy of knowing they had done the right thing. There is more, but doing the right thing is its own reward. They were promoted to a higher position in Babylon. And they will be rewarded at the judgment seat of Christ. Oh what eternal rewards they shall receive! It pays to serve Jesus, it pays every day, it pays every step of the way. Oh, it will be worth it all when we see Jesus - and the longer I live, the more I am convinced that it is worth it all now.

Let me speak to the Christian. Be true to God. Don't try to stay out of the fire. It can cost you more to stay out of the fire than the fire itself. It can hurt you more to stay out of the fire than the fire can hurt you. Many of God's children have been grievously harmed by compromising in order to stay out of the fire, but not one of them has ever been really and lastingly harmed by being in the fire. Christian, be true to God no matter what the results might at first appear to be. Be true to God; the results will all be good. Do not let either the devil, or the flesh tempt and deceive you, and thus rob you of the blessings and reward of being in the fire with and for Jesus Christ.

Let me speak to the unsaved. Dear friend, there is the fire and

torments of hell. After being put into that burning fiery furnace, there will be no deliverance therefrom. No one will ever get you out of the fire. You will be there forever and ever. But now, ere you reach the flames of hell, there is the free offer of the saving gospel of Jesus Christ. Jesus Christ is God, He was born of a virgin, He lived a sinless life, He died on Calvary for all the sins of all those who will ever trust Him as Lord and Saviour, He arose from the dead; and anyone who puts his or her trust in Jesus Christ and His gospel will never be cast into the burning lake of fire, but will be in heaven eternally. Oh, sinner friend, beware of that fire. Stay out of that fire. If you get into that fire you will never get out. Flee to the Saviour. Run quickly to Jesus Christ. Believe on the Lord Jesus Christ and thou shalt be saved. God bless you all!

FORGIVEN

(Continued from Page 1)

This is the central blessing of Christianity and the heart of our doctrine.

II. WHERE DOES THIS FORGIVENESS COME FROM? Our forgiveness issues from the riches of His grace. God's heart and love are involved in forgiveness. Here we see the offended party extending pardon to those who are guilty - is this not grace? God's grace is displayed when He personally pronounces forgiveness upon one who has asked for mercy. God arranged the way of forgiveness. He sent His Son into the world to die instead of guilty ones such as you and me. And now in the gospel He comes to many and proclaims free forgiveness of sin upon repentance and faith. What grace! Truly it is "Amazing Grace," is it not? Here is the one that is trying to be forgiven by doing this or not doing that. What are all of your doings going to do about all of your sins? Dear friend, forgiveness and pardon are found only in God's mercy and grace through Jesus Christ. The sweetest music to a guilty sinner's ear is the speaking of the word "forgiveness" by the grace of God. Rely on nothing but God's grace in Christ.

III. WHAT IS THE BASIS OF GOD'S FORGIVENESS? "Through His blood." God does not and indeed cannot simply overlook sin. "...without shedding of blood is no remission" (Heb. 9:22). Every sin, because of God's holiness and justice, will be punished. "...the wages of sin is death..." (Rom. 6:23). God's mercy and grace do not operate at the expense of God's justice. A judge that doesn't pass sentence on criminals will himself be thought a criminal. But God, in His wisdom, does have a just basis on which He can forgive even the most vile of sinners; that being the blood of His Son. Jesus Christ died the death of the sinner. His death was substitutionary and vicarious. "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). Jesus Christ died and offered Himself up as a sacrifice for sin and sinners so that God "might be just, and the justifier of him that believeth in Jesus" (Rom. 3:26). God hath forgiven all of our sins against Him, and yet remains absolutely

righteous because those sins were punished when Christ bore them on the cross. And now, "...the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). As a child of God, when we sin our continued forgiveness with God is based upon Christ "...if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins..." (1 John 2:1, 2).

No matter how grievously you have sinned, there is forgiveness with God. No sin is so awful that the blood of the Son of God cannot wash it away. Remember, Jesus Christ came into the world to redeem and save sinners! Listen to the words of C.H. Spurgeon: "When thou gettest Christ, thou hast redemption; for He is redemption. When thou gettest Christ, thou hast forgiveness of sins; for He is the propitiation for our sins. He has put the sin away by the sacrifice of Himself. Get Christ, and thou hast the proof, the evidence, the sum, the substance of perfect pardon. When thou art in Him, then thou art forgiven." O saint and sinner alike - trust in the Lord Jesus for your forgiveness with God. Believe on Him; and your sins which were as scarlet shall be white as snow. Remember that "...whosoever believeth in him shall receive remission of sins" (Acts 10:43). "...but he that believeth not shall be damned" (Mark 16:16). None but Jesus, none but Jesus can do helpless sinners good!

SEARCH

(Continued from Page 1)

How do you regard the Bible? Is it a book full of controversy, or do you read it with joy and understanding as the very Words of God? My beloved, the Bible is the Word of God to me. It is not just a good book of history, poetry, etc., if you please. What a thrill it brings to my heart to read the Words that God has spoken to me. I feel that He is addressing His message directly to me when I read His Word. What a blessing to know beyond any question that every word is true, and I can feel assured that God meant just what He said. We are told by Jesus Himself to read the Bible. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). The Lord spoke through the prophet Isaiah concerning this matter of the reading of the Word. "Seek ye out of the book of the LORD, and read;..." (Isa. 34:16).

The Bible is the standard for all doctrine. Brethren, if what we believe is not based on the teaching of the Bible, then we are denying the very standard whereby we can judge all doctrines. If, on the other hand, we do accept the Bible to be the Word of God, it will be the standard by which we teach and believe. If it is taught in the Bible, whether we fully understand it or not, we will be able to say, "its Bible and I believe it!"

It is true that no man will ever understand all the teachings of the Bible, but it is a great joy just to believe that it is the true Word of God.

It is the standard by which we can judge the church of our Lord. If Jesus really started His church while here on earth, which the Bible says He did in Matthew

16:18; then the standard should be set for for us to take the Bible and find the church that is still teaching the doctrines of that church today. There are many kinds of churches in the world today, but the big question is, How do I know the true church of the Lord? The real answer to that can be found only in the Bible. There we will find the true answer. There can be no doubt to those who believe the Bible to be the standard by which to judge the teachings of every church. We know by the Bible that His church was started while our Lord was here on this earth, and that its doctrines are given in the Bible.

When we are looking for a true church, the guidelines are found in the Bible. Yes, the Bible is the Word of God and is profitable for doctrine.

If you should need help in understanding the Holy Spirit, just look in the Bible and you will find that the Bible is profitable on the doctrine of the Holy Spirit. There is no conflict with the Bible and the work of the Holy Spirit. The Holy Spirit has never led anyone contrary to the teachings of the Bible. If the Bible teaches a doctrine, the Holy Spirit will lead only according to that truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak: of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come" (John 16:13). The Spirit is our teacher today.

The Bible is also used by the Holy Spirit to reprove. Yes, the Scripture is the standard by which we are reprovved before God. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

When the Bible is used it always gets the desired results of the Lord, for God's Word will not return void according to Isaiah 55:11. This is why we know the Bible is the work of God, because it reproves, and is the most powerful weapon ever used according to Hebrews 4:12. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." So, the Bible is the standard for reproof.

The Bible is the standard for instruction. The word "instruction" implies discipleship. So the Scriptures are profitable in developing every born again person in spiritual growth. There is no book like the Bible to produce growth in the lives of every true believer. There is no other standard by which we can be instructed in righteousness that can be more pleasing to God than the Bible. Maturity can only be reached as we follow the instructions given by God in His Word. The most efficient words of instruction to develop the Christian is the Bible. The only message that is needed today is the Word of God. It is God

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The Baptist Examiner Forum I

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

If Jesus did not die on Friday, what Sabbath Day followed the day of His death, Mark 15:42?

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI.



Mark 15:42: "And now when the even was come, because it was the preparation, that is, the day before the sabbath."

Help! That is my beginning to trying to answer the next four forum questions. I have had these questions for a couple of months now and have studied them much. I still do not have any clear answers. I have read four books, looked at several charts, and I think the only thing I accomplished is more confusion. I would sincerely appreciate some clear help from anyone. I understand that two dear brothers have said these questions were easy. I invite either or both of them to take my place in answering these questions. If they can help me on this, I would sure be thankful. It seems as though every where I turn there is another road block to the different theories about when Christ died.

Let me just make you aware of some of the views.

There is the traditional view that Jesus died on Friday and rose on Sunday. I cannot accept this view because it does not make it possible for Jesus to have been in the grave three days and three nights. I do not accept the compromise that the Jews reckoned part of a day as a full day. Jesus said three days and three nights. There is the view that Jesus died on Thursday. There is the view that Jesus died on Wednesday. There seems to be almost unanswerable questions in each of these theories. When you read the next three questions you will see what I mean by this statement. I hope that by the time I get to the last question I will have a better understanding of this event. Please bear with me. Please pray for me in this study. My mind does not work in a mathematical way (amen, the editor) and this is like math. I will ask the editor to maybe print all these questions along with the one being answered. This will help you to understand my problems. Let me try to briefly answer the question at hand. I say briefly, because the more I say, the more I confuse myself. I have already stated that I do not believe that Jesus died on Friday. The question is what sabbath day followed the day of Jesus death? John 19:31 tells us that the sabbath day after the death of Christ was a "high day". This is the passover sabbath. No one was to be left on the cross on the sabbath day. I might also men-

tion that the day following the passover was the first day of the feast of unleavened bread. Read Leviticus 23:5-7 & 39. The Bible there tells us that the first day of the feast of unleavened was a sabbath day. This is the sabbath day referred to in our text. The Jews had many sabbaths besides the weekly sabbath. The sabbath day that followed Jesus death was a high sabbath, special to that occasion. This fact does not in any way help to substantiate the Friday-Sunday theory. That question is answered. The next ones get more difficult. May God bless you all.

JOHN PRUITT
Rt. 1 Box 452-B
Williamson,
GA. 30292

PASTOR
W. Griffin
Baptist Church
Griffin, GA.



First of all I am confident that our Lord was not crucified on so-called Good Friday. If He was, it would not be physically possible for Him to have been in the grave three days and three nights. That He was in the tomb for three days and three nights is undisputed by the Word of God. If Christ died on so-called Good Friday then not only is the New Testament account of His crucifixion wrong, but also the Old Testament account as well. There are dozens of references through the New Testament that declare that He was in the tomb three days and three nights. Read these words from the lips of the Saviour Himself. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Any concordance will lead you to scores of other passages mentioning this fact. We find the Apostle Paul writing in I Corinthians 15:3, 4 how that Christ died, was buried, and rose again the third day according to the (Old Testament) Scriptures.

From 6:00 p.m. Wednesday to 6:00 p.m. Saturday is three days and three nights. Luke 24:1-3 states, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus." Could it have been any other way?

As to what Sabbath day followed the day after His death I know not. In John 19:31 John mentions that that particular Sabbath was not an ordinary seventh day Sabbath, but a "high day" which did not have to be on a seventh day Sabbath. The "high Sabbath" always fell on the same date, once each year, but not nec-

essarily on the same day each year. Therefore it did not have to be on Saturday every year. But as to the chronology of events I am afraid I will have to leave that to my Forum colleagues. Thank you for your question.

JOHN LENEGAR
126 N.
Washington St.,
No. 5,
Delaware, Ohio
43015
PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Mark 15:42,43 says, "And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus." In telling of the claiming of the body of Jesus by Joseph after the Lord's death, Luke 23:54 says, "And that day was the preparation, and the sabbath drew on."

It is usually understood by the majority of people that the Sabbath spoken of here is the regular Saturday Sabbath and thus it is concluded that Jesus died on Friday. No where does the Bible say, or even imply that Christ was crucified on Friday, before the regular Sabbath. A careful reading and consideration of Scripture is needed in order to see that Christ did not die on Friday and that it was not a regular Sabbath day that followed His death.

Israel had many Sabbaths in addition to the weekly 7th day. Careful preparations for the other Sabbaths were also closely observed, sometimes even more so than the regular Sabbath preparation. If Leviticus 23:3-8 is read, the reader will find there a description of the Sabbaths during Passover week. The Passover and the Feast of Unleavened Bread were both in the same week in the time of Christ. The fourteenth day was Passover proper; the fifteenth day was the first day of Unleavened Bread and the 22nd day was the last day of Unleavened Bread. The 15th and 22nd of Nisan were festal Sabbaths marking harvest every year, no matter the day of the week on which they fell, and a regular Sabbath day fell between the two feast days. The 14th of Nisan was a memorial meal of the events and meal eaten in Egypt as God slew all the first-born without the blood sign. The Feast of Unleavened Bread was added as a memorial of their deliverance from Egypt once they had entered the promised land; read Leviticus 23:9-14. It must be remembered that the Jewish reckoning of time was sunset to sunset (6:00PM to 6:00 PM); night first, then day. The Feast of Unleavened Bread was to last a week and began the day after Passover, thus the 15th

of Nisan. The 14th of Nisan (day time hours to 6:00PM) became the preparation day for the festal Sabbath beginning at 6:00 PM on the 14th. Christ was crucified on the day before the Passover Sabbath because the Bible says so. John 19:14 says, "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!" John 19:31 says, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

Since the high Sabbath began at 6:00 PM on the 14th, the body had to be removed, which it was, by Joseph of Arimathea, and entombed before 6:00 PM on the 14th, a Wednesday in this case. Astronomy says the Passover Sabbath was on Thursday in 30 AD which is the commonly accepted year of the death of our Lord. The Roman calendar called it April 6th. The moon of course had to be full that day, as it was. Jesus could not have been crucified on Friday, but Wednesday for He must needs be in the grave 3 days and 3 nights as He Himself stated in Matthew 12:40. The Sabbath following the day of His death was the beginning of the Feast of Unleavened Bread and not the regular Saturday Sabbath.

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

DEACON
Calvary
Baptist Church
Ashland, KY.



"And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, -- came, and went in boldly unto Pilate, and craved the body of Jesus" (Mark 15:42, 43).

The fact that Jesus was in the tomb three days and three nights (seventy-two hours) (Matt. 12:40) proves that He could not have died on Friday. As to the Sabbath Day that followed the day of His death, we go to Leviticus 23 to see the order of events concerning the Passover and the Feast of Unleavened Bread as commanded by God. After Israel had come into the promised land they were, each year, to observe the Passover followed by the Feast of Unleavened Bread. This feast was to last for seven days. The first day and the last day of the feast were to be holy convocation days (Sabbaths), regardless of what day of the week they fell upon.

The Passover was to be eaten on the 14th day of the first month, "In the fourteenth day of the first month at even is the LORD'S passover" (Verse 5). The next day, the 15th day of the month, was the day the Feast of Unleavened Bread was to begin. This being the first day of the feast was a Sabbath, "And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: -- the first day ye shall have an holy convocation" (Sabbath Day)

(Verse 6).

Keeping this order of these events in mind, it was on the fourteenth day of the month that Christ kept the Passover and instituted the Lord's Supper, in the night (remember the Jewish day began near 6 p.m.). The next day at 9 a.m. (Mark 15:25) they crucified Him and about 3 p.m. He laid down His life (Mark 15:34). It was after this that Joseph took Jesus' body and placed it in his own tomb. This all occurred on the fourteenth day of the month, the day of the Passover. The next day, the fifteenth day of the month, the first day of the Feast of Unleavened Bread was a Sabbath Day as commanded by God (Lev. 23:6). Counting seventy-two hours from the time He was placed in the tomb until the time of His resurrection, would place His resurrection near sundown on Saturday (our calendar), this being the regular Jewish Sabbath, "In the end of the sabbath, -- Mary Magdalene and the other Mary..." (Matt. 28:1) came to the tomb and found that He had risen.

From this study we see that Christ was crucified on the fourteenth day of the month which fell on Wednesday that year. The Passover Sabbath was the next day; the first day of unleavened bread and on Saturday, the regular Sabbath, near its close, He arose.

SEARCH

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speaking to us just as He spoke in all other ages. The Bible does not claim to prove itself to be the Word of God. You must take it by faith or reject the only hope for your eternal destiny. To deny the Word of God, is to deny the God of the Word. According to the Bible only a fool would do that. "The fool hath said in his heart, There is no God...." (Ps. 14:1). Either the Bible is the Word of God to a person, or it is nothing at all to him. This believer stands firmly on its teachings, and believes every word is inspired by God Himself, and men are only instruments God used to write it.

The Bible never was man's ideas. It is God's Word that we read from the Scriptures, the Holy Bible.

Dear reader, I trust that you will by the grace of God, if you are lost and do not know Christ as Saviour, please believe the Holy Scriptures. They are what the Spirit uses to convict the heart, and point one to our blessed Saviour for salvation. I trust that you will come to accept the revelation of God's Word about how Jesus died for our sins, was buried, and rose again the third day according to the Scriptures. If you believe this, trusting in Jesus and His finished work on the cross, you will suddenly find that you are a new man.

What a joy to be assured that the Bible is all true and is the pure unadulterated Word of God. The book of Revelation is the Revelation of Jesus Christ to us, and you must either receive Him as He is revealed, or reject Him and spend eternity in the lake of fire that is recorded in Revelation 20:15. Why not just now settle your eternal destiny by trusting the only remedy ever provided by God? (Acts 4:1). In conclusion dear brother, may we have the faith to never question the Word of God. Amen.

The Baptist Examiner Forum II

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

Please explain "The Priesthood of the Church" theory.

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, Tenn.
27620



PASTOR
New Testament
Baptist Church
Bristol, Tenn.

I am not an authority on this theory. I have never talked to two men who agreed on this particular theory. Some believe that you must be a member of a Baptist church in order to pray. Others have said that you cannot receive the Spirit unless you become a member of a Baptist church. If this be true no one will be saved but Baptists, and if this is true, the Bible is not true.

Jesus said in John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In verse thirty six He said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Not one time did our Lord mention that you must become a Baptist in order to be saved, but rather believe. I am a strong Baptist, and I believe that a Baptist church is the only institution on earth given the authority to preach the gospel and baptize those who are saved. However, I believe that there will be and are today those who have been saved or will be saved that will not join and be baptized into a Baptist church.

Even though they rebel against the Word of God which teaches the truth concerning the true church, they can pray because they have the Holy Spirit living within them, and are priests themselves having access to the throne of God.

Paul says in Romans 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Personally, I think that these people are more Campbellite than Baptist. In fact, they are not Baptists at all; they are a new breed and should change their name to Campbellite Baptists to distinguish themselves as did the Freewill Baptists.

DAVID S. WEST
2829 South
Live Oak Drive
Moncks
Corner, SC
29461
PASTOR
Landmark
Missionary
Baptist
Church
N. Charleston,
SC



I am not sure what the advocates believe or mean, when they say they believe in "The Priest-

hood of the Church." Do they believe that some special power or authority is given to the church? Or, is it that they believe that only some of the members are priests, and these are the ones that go to make up what is called "The Priesthood of the Church?"

I heard one preacher say that all the members of a church are not priests, if they were then all the members could baptize. If this was so, then the authority would be in the hands of individual members instead of the church having the authority to baptize. We know that Christ gave His church the authority to preach and teach and to make and baptize disciples.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus" (I Peter 2:5). I see nothing in this verse that would give one a reason to call the church a "Priesthood." The church of God is a spiritual house, because it is made up of spiritual believers. It is also a spiritual assembly of priests, because it is made up of saved people (that is all should be saved) whom God has made priests, "And hath made us kings and priests unto God and his Father;..." (Rev. 1:6). This Scripture teaches that all who are redeemed are priests.

When it comes to interceding, each child of God can intercede for himself or herself. He does not have to have some man-made priest to pray for him. I am not against other saints of God praying for me, or the children of God praying for each other. This is certainly proper and Scriptural. Those who are saved are priests, but this does not give each person administrative power in the church. The church, which is the body of Christ, of which He is the Head, has the administrative authority.

Not only are the saints of God who go to make up the church, the assembly, spoken of as an holy priesthood (which simply means an assembly set apart), but also a royal priesthood. This does not mean or imply that there is a group of people in the church separate from the rest of the assembly called, "The Priesthood of the Church." The saints are also spoken of as holy brethren, which means they are set apart to carry on the work of the Lord, given to His church while He was here on earth in the days of His flesh.

Each assembly of saints is also called the household of Faith. (Galatians 6:10). And also the church of God is called the household of God (Ephesians 2:19).

It is my conviction the teaching of the "Priesthood of the church," is an error. I do not believe that there is a special group in the church known as the "Priesthood," and that this group has special authority over and

above the church. If I understand the "Priesthood of the Church" theory, this is what the advocates of this theory teach. I do not believe in this theory.

JAMES O. WILMOTH
1747 Fullington Rd.
Toledo, OH 43614

TEACHER
Grace
Baptist
Church
Toledo, OH



"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (I Peter 2:9-10). There is much written about the priesthood; the Levitical priesthood of the Old Testament, and the instructions of the Apostle Peter relative to the priesthood of the believer. There are instructions to the priesthood of the church. The priesthood of the church theory has grown out of an exaggeration of the position and purpose of the church. I cannot find any detailed description of specific points that will sustain a belief in the priesthood of the church position. My attempt to explain this theory is based entirely on what I have been told about the matter. It is also my understanding that those who hold to this doctrine do not always agree among themselves on specific points.

First, I am told that those who hold to this theory believe that the only way any work for the Lord can be done is through the church. This is an invalid idea. Work for the Lord should be done through the local church but what of those who are not in a church? The theory limits not only those workers, but also the way work can be done. There were many in the New Testament who performed great works, but were not in the church. So, the theory that all service that is rendered must be through the church will not be upheld by the Scriptures.

Secondly, we want to look at the area of prayer. I am told that this theory holds to the idea that one cannot pray outside the church. Again, there is no basis for such a theory to exist concerning this matter. The believer is told to come boldly to the throne of grace to find help in the time of need. Can a person only seek help if he is in the church? What if a saved person seeks the help of God and they are not a member of a church? Will God hear their prayer? This is why the individual priesthood who installed. For the individual believer to gain access to God.

Another point is that all sin is

against the church. Sin by definition in the Scripture is against God, not His church. Again, the fact that sin has existed and was committed before the Church came into existence shows that this idea has no validity. Did it at some time cease to be against a thrice holy God and become entwined in that which was established to bring Him glory? All theories promote more and more questions. The more extreme the theory, the more questions it raises.

We began by quoting Peter in his epistle to the elect that had been scattered. They were not in one place. They were chosen, they were a priesthood, they were a peculiar people, they had duties to perform. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (I Peter 2:5).

JAMES A. CRACE
1862 St. John's Rd.
Crescent Springs,
KY 41017



PASTOR:
Bethel
Baptist
Church
Crescent Springs,
KY

I have no information concerning this theory in my library, and what I have heard about it is hearsay. No one I know personally subscribes to this theory to my knowledge. It is not Biblical. I am sorry that I cannot even explain it. If you wish to have the true nature of the church explained, please feel free to ask; but as for the priesthood theory perhaps my brethren will be of more help. Just as you, I will await their reply.

NAME

(Continued from Page 1)

Adventist by Ellen White, and Alexander Campbell in his so-called Church of Christ. But the Baptists! We say there is no founder but Jesus Christ Himself. Baptists recognize no human creed. Baptists were here, functioning before the first pope came to Rome. There were Baptists before Reformation, and before Luther and Calvin were born. Some say that Baptists began with John Smith in 1608. What kind of church is this? A company of Baptists without a patriarch, or with many? A lesser breed without law? There were many Baptists before John Smith.

The Lord Jesus Christ chose not the name of His church. If He had done so, every false religious body could have taken the name, making it more difficult to distinguish the true churches from the false. The Baptist church, consequently, is not the New Testament name for Christ's church; but Baptist churches are New Testament churches. They are not identified as true churches by the name they wear, but by the doctrines they teach and the principles they follow. New Testament doctrines and principles mark Baptist churches as New Testament churches. The name Baptist has become a name through which to have His name praised and glorified in these churches.

I felt led to preach this message, in all honesty, that the name Baptist should be reserved for those who adhere to the doctrines and principles which have been historically so identified. I

am making points through this article because, in our times, churches have drifted into modernism and have denied the doctrines which have always characterized Baptists - and yet they have retained the name Baptist. When a church has ceased to be Baptist in doctrines, principles and practices, it should give up the Baptist name.

Now I want you to consider with me the name Baptist. First of all, the name Baptist began with John, who bore the name Baptist. He prepared the way for the out calling of the first New Testament church by the Lord Jesus Christ. He was chosen of God to be a herald and a forerunner for Jesus.

Baptist was the name given by God to John. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple... he shall come, saith the LORD of hosts" (Mal. 3:1). The prophet Malachi had predicted such an emissary would come, and the New Testament definitely says, "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of

repentance for the remission of sins" (Mk. 1:2-4).

John did prepare the way and he won people by preaching repentance and faith in Christ. Then he baptized those who gave evidence of their repentance and faith in Christ.

John baptized Christ and His disciples. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Mk. 1:5, 9).

Baptists were the materials gathered by John the Baptist, and these materials were organized by Jesus Christ Himself. Our Lord established His church; and He declared He would build it up, edify it and enlarge it "and the gates of hell shall not prevail against it." Peter says these disciples, including all apostles themselves, began with the baptism of John" (Acts 1:21, 22). This makes it clear that the Lord had a company of baptized believers; calling it together Himself, choosing the materials John the Baptist had made ready for Him; for John the Baptist came to make ready a people prepared for the Lord. These prepared people Jesus called into His congregation, are called Baptists.

Secondly, it is named Baptist because it is a body of baptized believers. This body of baptized believers went with Christ into a mountain, and while there He chose His apostles as the charter members of His church.

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NAME

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"And God hath set some in the church, first apostles..." (I Cor. 12:28). Thus we see that the Baptist church was founded by Christ Himself, that the Lord Himself established it during His personal ministry, and that this church traveled with Him during His personal ministry; and that apostles were the first ones set in the church, and this was the church to which Christ gave His commission to preach the gospel and build churches throughout the whole world.

A regenerate membership. The order of God's command in His commission to this church is to tell them the good news that they might be saved, and then to be baptized and become a part of this church. Baptists do not believe that baptism is essential to salvation. Baptism is for the believers only. There is no warrant for infant baptism in the Scriptures. Children incapable of disbelief are incapable of belief, and are therefore wards of God's mercy. Presbyterians and related groups believe in salvation through the electing grace of God, but substitute parental or proxy faith for the personal faith of children. Only those people who have faith in Jesus Christ and have been saved are ready for baptism. Baptism is for the saved. It is pictorial but not pivotal in salvation. It is the public profession of loyalty to Christ to the Baptist mind, and no baby can have that.

Authority of the Church. The Baptist church is a sovereign and authoritative assembly. It is not sovereign in the sense that it can do anything it pleases; it is sovereign in the sense that it is authorized and empowered to do what the Lord commands. Each group of worshippers may ordain, call, dismiss, believe as they will and run their church as they wish under God's Holy Book. This church is congregational and democratic in polity. If individuality ever had a chance, it is here. Congregational forms of government belong to the Baptists. It differs from dictatorship, from hierarchy, episcopacy and Presbyterianism in that government rests with the congregation. Baptist churches are sovereign. They are not accountable to any higher court, ruling body or a person, except of course the Lord Jesus Christ Himself.

A Baptist church is supreme and sovereign and cannot really join anything. It is in complete separation from the state, but not God and country. Baptists have never been a state church. Never taken orders from any government or king, it is their insistence that the state shall rule only in political affairs. Yes, Baptists cannot join anything. Baptists are not a part of the World Council of Churches, National Council of Churches nor Convention either local alliance of churches that would become entangling and damaging. Baptists are not interdenominationalists and have never been interdenominationalists. Baptists are separatists.

Why the name Baptist? Thirdly, because the Bible is the sole authority adhered to by the Baptists. Take the Bible away

from the Baptists and you remove the very foundation of their theology and principles. Baptist have always been a people of only one Book - the Bible.

The Baptists preach the Bible, the whole Bible, and nothing but the Bible. This great Book reveals the whole counsel of God. Because of the Bible, the Baptists have produced scholarly and devout writers who have enriched Baptist churches and the world with their pen.

The Baptists preserved the Bible as the authoritative Word of God. Thus Baptists believed in the inspiration of the whole Scriptures. Baptists have accepted the Bible as the very Word of God without error, and have humbly submitted to its authority.

Baptists are the people backed by the Bible. Loyalty to the Scripture is the final authority for the Baptists. No pope, no cardinal can dictate here. The Baptists hold the Scriptures as they hold to Jesus Christ as the lone giver of its laws and also the Head over the church. Sometimes it is easier to say what we don't believe than it is to say what we do believe. Yes, the Bible is still the best seller among books, but it is also the most widely rejected book of all. A characteristic of Baptists throughout history is that they take the Bible alone as their rule of faith and practice. These are the people who have been called a people of the Book. Yes, these are the people called by the name Baptist.

Why the name Baptist? Lastly, because Baptists are the ancient people bathed by the blood of martyrs. Baptists are God's patriots, putting allegiance to Christ always above allegiance to Caesar. Freedom of conscience, complete divorce of church and state, rejecting infant baptism and rebaptizing unscriptural and alien baptism of converts. How they have suffered for that! They have faced mockery, whippings and iron bars. They have been burned at the stakes and pulled on the rack, but they have held to the truth. And take note to this: never once in their bitter, bloody history have Baptists struck back at their persecutors or persecuted any other for his faith. That is patriotism touched by the Sovereign God.

John the Baptist was the first one who offered his head for faithfully preaching the truth. Stephen was stoned to death for preaching held by Baptists. The apostles died as martyrs except John, and he was banished to a lonely island where he wrote the book of Revelation.

The history of the ancient Baptist churches is one of terrible persecutions. Much of the early history was either lost or destroyed. A great part of the history that remains was changed to suit the interests of the Roman Catholic Church. In the first 300 years of church's history, Nero, the Roman Emperor blamed the Baptists for burning the city of Rome and began the first of ten persecutions. By this time, independent Baptist churches had rapidly multiplied. False teachings of baptismal regeneration, bishops ruling over several smaller churches corrupted many churches. True churches remained loyal to the Bible, and were now clearly separated from those that had gone into errors and apostasy. The Baptist churches refused to line up with these errors. This apostate church became the Roman Catholic Church. Baptists

were never part of Roman Catholicism. Since these Baptists rejected Roman Catholics, Baptists were identified by various names. They were Montanists, Donatists, Novationists, Paterines, Albigenes, Waldensians and Anabaptists. These were some names used to identify those who refused to identify with Roman Catholics.

During the dark ages, the now established Roman Catholic Church began a war of extermination upon all who opposed her. It is reliably reported that 50,000,000 died of persecution. During the bloody times of persecution, as Catholics tried to exterminate the Baptists, many of the false doctrines of the Catholics of today were started.

In the 6th century to the 16th century, persecution of the Baptists have increased and were terrible. Inquisition was instituted by Pope Innocent III and perfected under Pope Gregory IX. It was the Catholic church court established by the popes for trying and punishing the Baptists. These Baptists were called heretics. Heretics were those who disagreed with Roman Catholicism.

From Italy, Switzerland, Ger-

many, England unto the soil of America; the world has done its best to stop the Baptists. From the very first century to the eighteenth century, we trace their history here more readily in the bloody footprints of their martyrs than the ink of their historians. They tried to shame the Baptists by whipping them. Baptists were chained in jail. They tried to stamp the Baptists out. All they got for it was to have these Baptists have their stamp on the persecutors. Oh what a terrible persecution!

Only Baptists can trace an unbroken continuity of faith and practice back to the apostles. I'm not writing this message to let all Baptists swell up with pride. We can give only glory to God in His church for its perpetuity. This is not owing to human strength and faithfulness. It is due solely to God's sovereign faithfulness in preserving, so that Baptists now exist. To the reader, what church do you belong to? Is it of man or of God? If it is of man, may God grant you grace to realize it, admit it, repudiate it; and accept the Lord's blood-bought church the name Baptist. May God bless you. Amen.

so Elijah proposed a test: We will take two bullocks, lay them on different altars, The prophets of Baal will call on their god, I will call on the name of the Lord; the God that answereth by fire will be the true God. This was a very fair and proper test, for Baal was the god of fire. Worshippers of Baal believed that he was the sun god and controlled led the heat and fire upon the earth. Of course, the true God had frequently manifested Himself to Israel by fire. You will remember the fiery pillar that came between Israel and the Egyptians. You will remember the fiery bush where Moses was called to lead Israel out of Egypt, the fire that came down on Mount Sinai, and other times when God had manifested Himself by fire.

Here was the God of fire and the reputed god of fire, so it was a proper test. Note that the odds were rather uneven as men see it. There were four-hundred and fifty prophets of Baal against the one prophet of the Lord. That sounds like Elijah was out numbered, but he really was not. God was with Elijah, and God plus one (or God plus none for that matter) is always a majority. The people agreed to Elijah's proposed test.

I point out to you the sin and folly of serving an idol god. Man must, does, and will worship and serve some god. All men, wherever they might be, whatever they profess to the contrary - all men have some god or gods that they serve and worship. Man by nature realizes his dependence upon someone or some thing. It is natural for a man to have some form of religion and to worship some god or other. Man, by nature, knows that there is some one or some thing that is higher than he is, that has more power than he does, and with whom he needs to come into a proper relationship.

I understand that in heathen lands, when missionaries go into them, whatever differences they might find; they find that all of the heathen have some god or gods that they worship and serve. We can illustrate this truth by heathen lands. We can also illustrate it by civilized lands, even by America. Though a man does not worship the God of the Bible, though he does not attend religious services in any church of any kind; still every man has something that he puts on a pedestal, something that he worships, something that he serves as an idol god to him. There is stamped on the very nature of man the necessity of having some god. Oh, the gods that people in America serve: sex, money, fame, others, and even and mostly, self. Call it what you will, men do worship some god or many gods.

Man cannot serve some idol god and serve the true God at the same time. Elijah tells them to decide who will be your God? Then follow that one faithfully; quit trying to serve two Gods. Dear friend, we must have the true God of the Bible as the One we will adore, worship, obey and serve; or we will serve some other god. We cannot have two Gods; we cannot serve two masters.

Now I want you to notice how men serve their idol gods as illustrated by these prophets of Baal. Notice the time they spent in the service of their god. They prayed from morning until noon. I would think that morning meant six am, but most com-

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STUDIES IN THE LIFE OF ELIJAH -9 THE DEFEAT OF BAAL

When I began this series of sermons, I thought I would be through by now. I have enjoyed them so much myself. I have learned so much more about Elijah. I feel almost as if I know him. In this sermon, we are going to get on Mount Carmel and study a part of what happened there.

"And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under" (I Ki.18:25). I do not know, and the Bible does not say; but I have read somewhere that these prophets of Baal would often slip in secret fire under offerings, then ignite them in some way, and the people would think that the prophets had called down fire from their god of fire, Baal. So Elijah insisted that they "put no fire under."

"And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made" (I Ki.18:26). I know it is mean of me, but every time I read this, I think of meetings in so-called holiness churches, especially like they used to have down South. Well, that is just what I think of.

"And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they

prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded" (I Ki.18:27-29).

I want to speak to you on, "The Failure and Defeat of Baal". In the next sermon, I plan to speak on "The Victory of God." This is what we see on Mount Carmel: The defeat of Baal and the victory of God. Another subject I could use for this message would be. "The Sin and Folly of Serving an Idol-god." You can remember a few words and a few things, and have in mind the life of Elijah to this point. Gilead is where he was brought up. Ahab is the one before whom he appeared and announced the continuance of the drought. Cherith is where he drank of the brook and was fed by the ravens with bread and flesh twice daily. Zarephath is where he stayed with the widow woman and her son, they were sustained by God, and Elijah raised her son from death. Mount Carmel is where the event of this study takes place. Remember these words: 1. Gilead, 2. Ahab, 3. Cherith, 4. Zarephath, and 5. Mount Carmel. With just those five words, you will have a good knowledge of the life of Elijah so far.

This is one of the most dramatic events in the Bible. Before they begin this, Elijah rebukes the people for halting between two opinions (v.21). The word "halt" does not mean to stand still while trying to decide. It carries with it the meaning of trying to go one way and then the other way, of limping along trying to follow both. They were trying to serve God and Baal. Elijah rebukes them for this, saying much the same as Jesus did in Matthew 6:24. "No man can serve two masters...." Elijah told the people to quit trying to serve both God and Baal, to decide which one was the true God, and then follow Him. The people did not answer him;

INTERCOMMUNION: INCONSISTENT & UNSCRIPTURAL

Part II, Chapter 6a by J. R. Graves

Christian Baptism

1. Its Importance; 2. Its Acts; 3. Its Designs; 4. Its Effect; 5. Its Administrator; Miscellaneous Matters.

I. The Importance of Baptism.

Christian baptism is a positive duty enjoined upon each child of God by all the authority with which any law of God is enforced. Christ, when He commanded it, declared that He was clothed with all power in heaven and earth. In addition to His most emphatic command, He affectionately urges obedience to it upon His regenerated disciples by all the motives drawn from His love and death for their salvation—in fact, He makes it a test of the sincerity of their profession of friendship for Him: "If ye love me, keep my commandments." "Ye are my friends, if ye do whatsoever I command you." "...why call ye me, Lord, Lord, and do not the things I which I say?" Of the "all things whatsoever" Christ singles out, He mentions but one act as representative of all, and that act is baptism. It was the first act of Christ's public ministry. He has made it the initial act of our Christian life and service. He has constituted it the act in which we confess to the world, in forceful symbolism, what Christ has done for us—saved us; and the act in which we profess before angels and men our supreme allegiance to Him with the Father and Holy Spirit, and obligate ourselves to cordially obey all things whatsoever He commands us.

Christ has also appointed baptism to be the one and only rite of initiation into His visible churches, and thereby into His kingdom, a duty He requires and enjoins upon every one who has received the grace of His salvation. Indeed, He implies that the professed disciple who refuses to unite with His people—with whom, and in the midst of whom, He declares He will always be—occupies the attitude of open hostility to Him and His cause. "He that is not with me is against me, and he that gathereth not with me scattereth abroad." As certainly as we love Christ, or God, we will love, and love to be with the children of God. "If we love him that begot, we shall love them also who are begotten of him."

Christ positively requires His children to observe His Supper, in remembrance of Him. "This do" is a command as inviolable as any specific law of the decalogue, and its violation involves us in equal guilt. If we are the recipients of His grace, we cannot, with impunity, refuse or delay to obey the command to observe His Supper. To refuse to observe it is to aggravate the guilt of its violation.

Now the Lord's Supper is a church ordinance, and within the sacred inclosure of His churches, and we cannot partake of it without being introduced into one of them. To attempt to eat the Supper outside, or in an organization not His church, is to eat and drink unworthily.

But no one ever was, is today, or ever can be, a member of an evangelical or Christian church,

or of the kingdom of Christ, unless baptized as Christ was, and as He commands us to be, which will be fully shown in the closing section of this chapter.

All Christians, how widely soever they differ about other things, agree that no one can become a member of Christ's church without baptism. But let it be ever remembered that the act we submit to for baptism must be baptism, i.e., must be the act



which Christ commands, and it must be administered to us by the body He authorizes alone to administer it—one of His local churches; an organization not a church, though all its members were Christians, has no authority to administer the ordinances of Christ's house. Then as we would obey Christ, by observing His Supper, by uniting with His church, by confessing Him as our Savior, by professing our hearty allegiance, it devolves upon us to be baptized as He was and as He commands us to be. It must be true that every true child of God has the mind and spirit of Christ, which was the spirit of exact obedience, and desires to know what that act is: and it is for such I write.

Why there is today the least doubt in the minds of the people about the appointed and primitive act, is—1. Because both the primitive act and design have been changed by the Romish church and the change adopted by Protestants to suit the tastes, feelings and convenience of the people; 2. Because the word Christ used to designate the act is not translated in our commonly received version; 3. Because other words used to describe the act are untranslated; and 4. Because there are large and influential denominations that teach that the word Christ selected is a word of generic signification, and denotes several different and even opposite acts; as to pour upon, to sprinkle upon a part of the body, and to immerse the whole body in water, and that we are at liberty to use any one of these. The flesh of course selects the one most convenient and popular, and for these reasons the primitive act is practically rejected.

It has been less than three hundred years past that there has been any serious doubt raised as to the act Christ commanded; and, indeed, among the best scholars of all denominations, there is no doubt entertained now, because, for thirteen hundred years, the primitive act was generally observed by all professed Christians. The real question among scholars and theologians since the days of Calvin has been, if a modified form of baptism, one more convenient and better suited to the refined feelings of the people will not answer just as well, and if the church has not the authority to

change rites and ceremonies, so that the substance is retained? The thoughtful and reverent Christian cannot believe that Christ empowered His churches to contravene His positive laws, or modify in the least His appointments. Moreover, the form is the substance of a ceremony, and the design of a rite determines its form, and one cannot be changed without affecting the other, and the change vitiates the ordinance.

I again emphasize the fact that since Christ has not authorized His churches to modify in the least any one of His appointments. Moreover, the form is the substance of a ceremony, and the design of a rite determines its form, and one cannot be changed without affecting the other, and the change vitiates the ordinance.

I again emphasize the fact that since Christ has not authorized His churches to modify in the least any one of His appointments, that unless we are baptized as Christ our great exemplar was, and commands us to be; we are not baptized at all, and we cannot partake of His Supper without profaning the feast, and bring upon ourselves His condemnation.

Let it not, then, be said or thought that Christian baptism is a matter of little or no importance—that it is "a mere form" and "a non-essential." While not essential to our salvation, since we must be conscious of this before we are baptized, still it is essential to our obedience to Christ; it is essential to our acceptable worship of Him; for He tells us this, "...in vain do they worship me, teaching for doctrines the commandments of men," i.e., the modified form, design, and subjects of baptism; it of the real state of our deceitful hearts and spiritual relation to Him.

The importance of Scriptural baptism is thus set forth by one of our most forcible writers in his tract on the "Position of Baptism in the Christian System."

1. It is a fact, that baptism was the initial of the ministry of Jesus Christ.

2. It is a fact, that He closed His ministry as He began it, -- with baptism.

3. It is a fact, that the record of His last conversation on earth shows specific mention of this duty and of no other.

4. It is a fact, that this is the only duty which we are required to perform in the name of the Trinity.

5. It is a fact, that once only was Godhead displayed to earth in triune character, and that this was done on the occasion of baptism.

6. It is a fact, that baptism is classed in the Scriptures with things of most tremendous import and of infinite dignity.

7. It is a fact, that the baptism of Christ was essential to the fulfillment of all righteousness.

8. It is a fact, that baptism is the only duty of which one single moment in the life of an immortal being has a monopoly" (Dr. H. H. Tucker).

II. The Act of Baptism.

1. It is admitted by all that Christ commanded John the Baptist, His seventy disciples and His apostles, to baptize all who professed to repent and believed

on Him as their Savior--Messiah.

2. That he requires His churches, through their officers, now to baptize all who believe on Him.

3. That this command will be in force until He comes again.

4. That it is our personal duty, who believe on Him, to obey this command of Christ; therefore,

5. It must be evident to every intelligent mind, and is admitted by all jurists, that unless He used a word, when He commanded us to be baptized, the exact meaning of which we can undoubtedly understand, we are free from all obligation to obey the command, since we would not know what to do.

"A law that is hopelessly obscure, has no binding force, and no person can be held responsible for obedience" (Pothier, "Smith's Law of Contracts", page 421).

If Christ used a term of generic signification to indicate the rite of baptism, He did what He has nowhere else done, in either the Old or New Testament, when instituting a rite, civil or divine.

It is the form which constitutes, and is the essence of a rite, human or divine. We must conclude, therefore, that Christ did select a word of specific signification when he instituted the rite of baptism. It is agreed by scholars that the English word "baptize" in our version, is not a definition of the Greek term "baptizo," which Christ selected to indicate the act He wished performed.

Our present English Bible was translated--the Old Testament out of the Hebrew and the New Testament out of the Greek--by order of King James, over three hundred years ago, by a company of Episcopalian scholars. They did not translate "baptizo," but transferred it with a change of the last vowel. This is what Dr. Edward Beecher, an acknowledged Pedobaptist scholar, says: "At the time of the translation of the Bible, a controversy had arisen as regards the import of the word, so that although it was conceded to have an import in the original, yet it was impossible to assign it in English any meaning without seeming to take sides in the controversy then pending. Accordingly, in order to take neither side, they did not attempt to give the sense of the term in a significant English word, but merely transferred the word, 'baptizo,' with a slight alteration of termination to our language. The consequence was that it does not exhibit its original significance to the mind of the English reader, or, indeed, any significance, except what was derived from its application to designate an external, visible rite" (Import of Baptism, p.5).

The reader can see the ignorance manifested by those who refer to Webster for a correct definition of baptizo by looking under this word "baptize," which is not the English synonym of the Greek word. Webster gives every act which the people call baptism. How, then, are we to ascertain, without a doubt, the literal, real, or true meaning of the word Christ used? Authorities on interpretation tell us that we have five sources of information. The first and highest is the 1. Usage of standard writers in the age the author lived. The definitions we find in the lexicons are derived from this source; 2. The definitions given in standard lexicons; 3. The testimony of historians as to how the term

was understood, and the rite performed at the time it was instituted; and, 4. The testimony of acknowledged scholars; 5. Internal evidence--i.e., the manifest sense in which the term is used by the author.

Now let us briefly appeal to these sources of information, and inquire: 1. How did the ancient Greeks use it in the time of Christ and His apostles? Dr. T. J. Conant, of New York, acknowledged to be one of the best Greek scholars in this continent, spent many years, with the assistance of eminent scholars on both continents, in collating and translating every instance of the use of baptizo in every Greek author whose work is extant. That every one can see the correctness of his translations he gives in his book the text of the authors. His work has been for years before the scholars of the world, and no one has objected to his translations. What is the result?

Every Greek author uses the term in every instance in the sense of to dip, to immerse, plunge, submerge; and in no instance in the sense of to sprinkle.

What must we conclude from this fact? That if Christ used baptizo in the sense the Greeks of His day used and understood it; He used it to signify to dip or immerse in water--this, and no other, meaning.

Editor's note: I certainly do strongly disagree with Graves position that the kingdom of God or of Christ consists of the totality of true churches. I would like for this disagreement be applied by the reader to all those places where Graves teaches this. There is a kingdom of God's sovereignty over all things. There is the spiritual kingdom of God which consists of all those born again. There is the coming kingdom of the millennial reign of Christ over all the earth. Graves is in great error when he applies Daniel 2:44 to any kingdom set up by Christ at His first coming. The falling stone refers to the second coming of Christ when He will destroy Gentile world power and set up His millennial kingdom. It becomes serious error when Graves makes baptism the means of entering the kingdom of God. We agree that baptism is the door into one of the Lord's true churches. I believe this book we are reprinting is a great book. Reprinting a book does not mean that we agree with everything in it. I think the book well worth our reprinting and your reading, but do know that I am in total disagreement with Graves as to his position that true churches constitute the kingdom of God on earth today.

DEATH

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hand, stained with the foul murder of King Duncan. See her as she strolls thru the halls and corridors of her palatial home, rubbing her hands and crying, "Out spot! Out, I say! Will these hands never be clean?" Then turning to the representatives of the other religions, he said, "Can any of you who are so anxious to propagate your religion offer any cleansing efficacy for the sin and guilt of Lady Macbeth's crime?"

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ELIJAH

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mentaries I have read say 9 a.m. I don't know what they base this upon. Anyway, they spent three or six hours vehemently, zealously calling on their god. Friend, how long has it been since you or I prayed to our God for three hours at one time? These people served their god with great diligence. We find also that they continued in prayer from noon until the time of the evening sacrifice, which was at three p.m. From six or nine in the morning until three in the afternoon, these false prophets of Baal were engaged in the worship of and prayer unto their god.

If I would go to twelve noon some day in preaching (we start our morning service at 10:30) you would think it awful. I would too. We would not think of having a service from six in the morning until three in the afternoon, would we? But these people were more diligent in the worship of their false god than many of us are in worshipping the true God. Notice the fervor of their prayers. They were not just going through the motions. They cried out to their god. They leaped upon the altar. They cut themselves until the blood flowed. They were fervent, zealous, and sacrificial in serving their god. Thinking that it might influence their god, or help in some way in their religious fervor, they cut themselves until the blood flowed.

You might say, well, no one does that nowadays. Men do not serve their idol gods to the point of physical suffering in themselves. I beg to differ with you. How many people serve the god of illicit sex until it destroys their health and even takes their lives? Far more damage is done to the bodies of men and women in serving this idol god than would be if they cut themselves. How about the physical harm that is done to the bodies of those who worship the god of the liquor bottle. And that is what it is - worshipping an idol god. When men give themselves to strong drink until it empties their pockets, destroys their homes, destroys their sanity, destroys everything they touch; it is the fervent, sacrificial worshipping of an idol god. What about the physical harm that comes from spending hours worshipping the god of pleasure? How many are there who stay out all hours of the night serving this god. How about the god of wealth? How many people wreck their homes, wreck their lives, ruin their health, trying to amass a fortune; worshipping the gods of silver and gold. Many of them spend all they got trying to get back the health they would not have lost had they not been serving this idol god. And any of it they keep through life, they leave behind and go out into eternity with no more than they came into this world. Men are very fervent and sacrificial when worshipping idol gods.

Oh, that the worshippers of the true God would be as fervent and sacrificial in serving Him as the servants of Satan are in doing his pleasure. Oh, beloved friends, if I could have a church of twenty-

five people, including the pastor (God help me) who would spend the time and money, and put forth the same effort in serving God that people put forth in serving the devil, there is no telling what we might accomplish in the service of our God.

People will stay in the beer joints and the discos, and dance till it is two or later in the morning. Where can you find any of God's people who will put that amount of time and that kind of money into serving God Almighty? Beloved friends, the servants of the devil, the worshippers of idol gods, put us to shame in the point of faithful, diligent, sacrificial service to their gods. They are better servants of their god than we are of our God. What a terrible thing to say, but who will deny it?

Now, I speak to you of the sin of worshipping an idol god. My secondary subject was, "The Sin and Folly of Serving an Idol God." It is a breaking of the first commandment. I believe that the first commandment is first: because it is first. I believe that idolatry is the greatest sin one can commit. To put something ahead of God, to put someone or something in the place in our heart and life that God should have - this is a most terrible sin. Jesus said that the first and great commandment is, "...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). I suggest to you the proposition that if that is the most important commandment, then breaking it is the greatest sin. The worst sin must be to break the most important commandment. What is the most important commandment? It is to love God with everything that is in you. To put anything or anyone in the place that belongs to God is to commit idolatry, and that is the greatest sin man can commit.

Not only is it a sin to worship an idol god, it is also a great folly. Notice how Elijah makes fun of their god, Baal, and of their worship of him. He derided them. He mocked them. He belittled their false religion. Read verse 27 again. Note the irony and the mockery of Elijah. Here is a good question. Should we make fun of another man's religion? Most people will say no emphatically. They will say that a man's religion is sacred to him. It is his business. You, they will say, should never criticize or ridicule another man's religion. Well, Elijah never went to "Spit and Polish" school. He never attended a school of proper etiquette. He was woefully lacking in good and proper manners. He did not know any better than, under the inspiration of God (These words are part of God's inspired Bible), to ridicule and criticize heathen religions. Now, I would suggest that we should be careful in matters such as this. We should be sure that we have God's love in our heart: a love for God's truth, and a love for those who are entangled in false religions. We should seek to be led of the Spirit before imitating Elijah in this. But if making fun of a man's religion can cause him to see the folly thereof, and move him to turn to the true God, it will be worthwhile to engage in such.

The folly of their serving this idol god is seen in Elijah's mockery. It is also seen in that an idol god does not have any

love for those who worship him. We saw that there was no voice, no answer, nor any that regarded the cry of these false prophets. Friend, the devil does not care anything about you. You may serve the devil with all you have, work your fingers to the bone, destroy your health, break up your home, spend all you have, destroy your life, destroy your soul in eternal hell fire; and the devil does not care at all about any of this. He may deceive you, he may cause you to think he is concerned about your welfare but remember that he is a liar and the father of it. He began his career among men by telling Eve that God did not care about her, that God was trying to keep something good from her, that he, Satan, did care, and that if she and her husband would eat of the forbidden fruit, they would be as gods. But, oh, Satan did not care for man; he only wanted to wreck, ruin, and destroy them, and to get at God through them. "The thief cometh not, but for to steal, and to kill, and to destroy...." (John 10:10). Oh, I wish God would help me to get this truth on and into the heart of every man, woman, boy, and girl in this world. The devil doesn't love you. The devil wants to destroy you. Sin is deceitful. Sin is not the way to have joy and real pleasure. Sin is the way to eternal misery and torment. How often has a man given his all in the service of sin and the devil, and then gone into the misery of eternal hell? He does not gain one thing. The devil is a cheat, a thief, a liar; he will take all you have and give you nothing at all. What a poor paymaster is the devil! But, oh, to serve God is a far different matter. Our God pays well. He pays an over-abundance. He pays in blessings now and in rewards hereafter. It pays to serve Jesus, but it does not pay to serve the devil. It is total folly to serve the devil.

Some years ago I read in a paper an article on the best place to work. Well, they missed it. I know the best place to work. It is working in and through a true church in the service of the Lord. They did not mention the worst place to work. I know what that is too. It is in the factory of sin, in the service of the devil. That is a part of the folly of serving idol gods. It does not pay.

Further, it is foolish to serve an idol god, because that god cannot do anything for you. They prayed, they leaped on the altar, they cut themselves; but there was no answer, there was none that regarded. Be not afraid of them; they can't hurt you. Do not serve them; they can't help you.

Friends, God can help us when we are sick, when we are perplexed, when we are weak, when we fail, when we are lonely, when we are weary - yes, God can and will help us. How sweet it is to go to Him and to receive comfort, wisdom, help, strength, leadership; yea, even whatever we need. He is the Father of mercies and the God of all comfort. For the last few years, in praying for the sick, about the first thing that has come from my lips has been something like this, "God, we thank you that we who are thy children have One to come to who will help us. We have a source of help that the world does not have. We have someone who cares, who hears, and who will answer our prayers as it pleases Him." Praise the Lord!

How foolish to serve a god

who cannot help himself, much less any others. The Bible speaks frequently of this folly. They cannot see. They cannot hear. They cannot move, but have to be carried about. They cannot act in any way. How foolish to worship such a god. These prophets of Baal had given several hours of fervent, sacrificial service to Baal; and what had they received in return - nothing at all. Serving an idol god is serving a god that cannot save.

I want you to see a type here. There is a type about a sacrifice on an altar, and the fire from God burning that sacrifice. Do you know what that type is. Travel with me through the centuries. We come to a hill outside of Jerusalem called Calvary. There is an altar there; it is the old rugged cross. There is a sacrifice on that altar; it is Jesus Christ, the Lamb of God. There is a fire there; it is the fire of the Father's wrath against the sins borne by the Lamb of God. He cries out from the flames of God's wrath, "...My God, my God, why hast thou forsaken me?" (Matt. 27:46). Jesus Christ took our sins upon Himself suffered the wrath of God in our stead, and thereby purchased and guaranteed the eternal salvation for all for whom He died. Idol gods cannot save, but the true God can. Oh, the folly of serving an idol god!

"And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there" (1 Ki. 18:40). See these worshippers of an idol god. For years they had faithfully fervently, and sacrificially served their god. See the blood stained Kishon. See the dead bodies floating, out into the Mediterranean sea. Hear the cries and screams of these men as they die. That is the end of idol worshippers in time - and then there is eternal torment in hell fire. There is no advantage in life from serving an idol god - no advantage in the hour of death - and no advantage in eternity. It is total folly. Isn't it pitiful that a vast multitude (some of them our friends and loved ones) are serving an idol god from which they will obtain, no advantages in life, in death, or in eternity?

Oh, how different is the service of the true God; multiplied advantages here, sweet comfort of the presence of the Lord in the hour of death, and the eternity of glory and bliss with the Lord forever. Why, you would think that all men would run quickly to the service of the true God. But man is so totally depraved that it is only by the effectual work of the Holy Spirit that any man will be brought to worship and serve the true God.

Well, it may seem that I have forgotten my subject, "The Failure of Baal." However, I think that, that message has come through the total of this message. Baal did not answer by fire. The sun god failed. Well, this failure and defeat of Baal sets the stage for my next message on Elijah which will be, "The Victory of God." So will end all battles between Satan and God. Satan will be defeated. God will get the victory.

Are you a faithful and devoted servant of the true God, or are you the worshipper and servant of one or more false gods? My, that is a solemn and searching question. May you answer it aright.

DEATH

(Continued from Page 7)

There was an oppressive silence, for there was nothing in these religions to redeem sinners from the guilt of sin. Other religions teach ethics and morals but they have no redemption for the unethical and immoral, and therefore no salvation for anybody, for all are immoral, having sinned and come short of the glory of God.

The Purpose of the Death of Christ:

1. He died as a substitute for sinners - that is, in their place. The just for the unjust (II Cor. 5:21). As sinners we deserved to die the second death, which is eternal existence in the lake of fire. What He suffered on the cross was equal to eternal suffering for us. The divine law was as much satisfied with the punishment inflicted upon Him for a few hours as it would have been if inflicted upon us in the lake of fire forever.

2. Looking at His death from another angle, we think and speak of it as a redemptive death. As sinners we were under the moral law of God and cursed by it. Gal. 3:10. Now to get us out from under the curse, Christ became a curse for us, and therefore redeemed us from its curse. Since the law cursed Him for my sins, it cannot curse me for them. There is a redemption department in the Treasury Building at Washington. There are always huge piles of greenbacks or paper money to be found here. When paper money thru use has become torn and ragged or soiled it is sent to this department and new money is given in exchange. I heard of a pile of bills that went thru a fire and was almost reduced to ashes. There was enough of each bill left to determine the exact amount. The merchant left the redemption department with a bundle of new money. Our lives have become soiled with sinful thoughts and deeds-useless in the wonderful business of glorifying God. And failing in this business we are cursed by God and apart from redemption would have that curse executed in the day of judgment. That we might escape God's wrath in the day of judgment, Christ bore it on the cross (Eph. 1:7). It is not a change of character but a change of position before the law.

II Corinthians 5:21, Here is an exchange: Christ made sin for us that we might be made the righteousness of God in Him. Our sin was made over to Him; His righteousness made over to us. He took our sin; we get His righteousness. Not an exchange of character or nature. He did not take our sinful nature; neither do we have His holy nature. It was not an exchange by importation, but by imputation. He was not given our sinful nature, but charged with our sinful debt. We do not have His sinless nature but we do have His righteous standing before the law - justified from all our sins, though not yet delivered from all our sinful passions.

In my imagination I sometimes fancy that I could make a perfect preacher. I would take eloquence, knowledge, zeal, meekness, piety, and faith; then, putting them all together in one man, I would say to myself, "Here is a perfect minister." But the One who, if He chose, could do this never did! He divided these gifts to every man severally as He wills.

--John Newton

STUDIES IN FIRST PETER 2:11-25

by C.T. Everman

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (Verse 11).

The Holy Spirit, through the Apostle Peter, turns from what God has done for us and what He has made us, to what kind of lives we, as His children, should live. As God's own children with all the benefits which have been listed, what kind of behaviour is expected of us? What is to be said is said in love, "Dearly beloved, I beseech you." It is someone who comes to us in love, as a friend, who is urging us to "abstain from fleshly lusts, which war against your soul;" The "fleshly lusts" include all the sins of which the natural man is guilty. In I John 2:16 it is all summed up in, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." All strife, all malice, all envying, all bitterness and evil speaking are works of the flesh, from which we are to abstain. To abstain is to leave off doing them; not only doing them, but even the thought of them. "As strangers and pilgrims" carries the thought that as citizens of heaven, while here on earth we are as strangers passing through a land that is not our own. This being true we are not to live as the world lives, to seek the things of the world, "the fleshly lusts which war against the soul." The Apostle Paul wrote in Romans 7:25 that the war between the natural man and the spiritual man can only be won through "Jesus Christ our Lord." It is only as we draw close to Him that we abstain from these. Verse 2 tells us that as we "desire the sincere milk of the word" that we grow spiritually.

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (verse 12).

In verse 11 we were given two reasons why we are to live lives that would be acceptable unto God. First, we are reminded that our citizenship is in heaven and we are only strangers and pilgrims on earth. Secondly, the fleshly lusts are enemies of the soul, and as such war against it. In verse 12 another reason is given. It is the influence for God which our lives might have on others. Our desire and our prayers should be that even those who "speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

"Your conversation" means your conduct, your behaviour, your way of life. What you are and how you live says as much to your neighbors as any thing you say (sometimes more). The thought is that our conduct as Christians should be such, that under even the closest examination, it can be seen, even by our enemies, that we are upright and honest and are truly children of God. How sad and harmful for the

cause of Christ for Christians to live lives that are dishonest and live as the world.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (Verses 13-15).

We are to obey every law as instituted by the government. For "the Lord's sake," every thing we do should be for His honor and for His glory. Peter is pointing out that we as Christians have a responsibility to show that we are children of God. One way we can do this is by obeying the laws of the land. We may think some laws are wrong and unjust, and for that reason can be broken. But God's command is "Submit yourselves to every ordinance of man." "Every ordinance," not just the ones we like, "whether it be to the king, as supreme; Or unto governors,---". Whether it is the national law, state law, or just the local law, it is the will of God that we as Christians are to obey them. This is one way we can silence our enemies.

"As free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (Verse 16). Those whose faith is in the shed blood of Christ are free from the penalty of sin, but they are not free from the laws of God, and neither are they free from the laws of man (the government), for even that law is ordained of God. While one may claim that by being in Christ he is free to do as he pleases, but this is far from the truth. While we are free from sin's penalty, yet we must remember we are the "bondslaves" of Christ, our Master, and we are bound to do His will. As servants of God we are to serve Him and we serve Him by obeying Him. As servants of God, we are to serve Him, and we serve Him by obeying Him. His command is that we abstain from the fleshly lusts. For one to use his liberty in Christ as a cloak to do as he pleases is not showing himself the servant of God.

"Honor all men, Love the brotherhood, Fear God, Honor the king" (verse 17). "Honor all men," that is, show them the respect that is due them according to their rank and office which they hold. "Love the brotherhood." While we are to respect all men and give honor to them, there is a special relationship to all who are in the family of God. Over and over in the New Testament we are commanded to love one another. Christ said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). What does our bickerings, our jealousies, our evil speaking of one another show to the world? In I John 3:14 we find it said, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in

death."

"Fear God." All through the Bible man is commanded to fear God. Solomon said, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man" (Ecc. 12:13). To fear God means to reverence and honor Him. For the Christian to fear God is not to fear that He will cast one off as to be lost, but it is the fear of dishonoring Him and bringing shame upon His name, "Honor the king" implies that we are to respect those who have the rule over us. What is taught in verses 13-17 is that we have a duty to live lives that honor God. We do this by the right conduct toward God, country, our fellow man, and the brethren. If we fail in any of these, we fail the God of all grace who has done so much for us.

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (Verse 18).

The Greek word for "servant" used here is not the same Greek word for "slave". Here it includes the freeman as well as the slaves. It would include anyone who is under the control or authority of another. It applies to anyone who works for another. The Christian who works for another is to be subject to that person "with all fear" that is out of respect for that one's authority, to do what is required. Regardless of whether the one in authority, the master, is "good and gentle" or the other kind, "froward," the Christian is to be subject to either kind. "For this is thankworthy," if one patiently endures suffering for things of which he is not guilty. But on the other hand what is the glory, that is what is the honor, what is the credit, if one suffers patiently for wrongs for which he is guilty? It is the suffering that you endure for that which you are not guilty that is "acceptable with God."

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (Verse 21). The "hereunto" means "unto this," that is the wrongful sufferings. With the effective call of God to a sinner unto salvation, comes the privilege of suffering for Christ, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). The Apostle Peter, in order to encourage the suffering believer, gives three things concerning Jesus Christ. First, He is presented as a perfect example for us to follow. He is an example in the way He endured suffering. Although He never committed a sin in word, thought, or deed, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is bought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth"

(Isa. 53:7). Christ's humility and submission to the authorities was not a sign of weakness, but of power. He could have called all the forces of heaven to His defense, yet He "opened not his mouth."

But we are not saved by following Christ's example, Verse 22 would exclude us, "Who did no sin, neither was guile found in his mouth." Sinners need a Saviour not an example. After one is saved it is then "ye should follow his steps." In verse 24 we have the second thing concerning Christ, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." He died in our place. Christ did not die as a martyr; He died to save His people from their sins. The word "bare" means "to carry as a sacrifice." The Jews did not crucify criminals, they stoned them to death, but sometimes they hung the dead body on a tree as a mark of shame (Deut. 21:23). Jesus died on a tree, a cross, and bore the curse of the law for us, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:" Christ was wounded that we might be healed, He died that we might live. We died with Him; therefore, we are "dead to sin" (Rom. 6). "In order that we might" live unto righteousness." The healing is the healing of the soul. Jesus Christ the Example, Jesus Christ the Teacher, is not who saves us but it is Jesus Christ the spotless Lamb of God that taketh away the sins of the world, (John 1:29).

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (Verse 25). Here we have the third thing about our Saviour, He is the Shepherd and Bishop of the sheep. In John 10:11 Christ said, "I am the good shepherd: the good shepherd giveth his life for the sheep." "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isa. 53:6). We are told that a sheep lost from the shepherd is the most helpless creature of all. The lost sinner is in the same condition; lost, helpless, ignorant, wandering, in danger, unable to help himself. In Luke 15:1-7 we have the parable of the shepherd that went out seeking the lost sheep, and when finding it carried it home. This is a picture of Jesus Christ going out to find His lost sheep. Yes, He died for the sheep. After finding the sheep He watches over them, cares for them lest they stray and get into danger. This is what the word "bishop" means, "one who watches over, one who oversees". The bishops, the elders, the pastors, of churches have the responsibility of overseeing the flocks over which the Holy Spirit has placed them (Acts 20:28). Christ our Saviour now in heaven, is watching over His sheep, protecting and perfecting them. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep,... Make you perfect in every

good work to do his will,..." (Heb. 13:20, 21).

What Peter has told us is that as we live godly lives and submit to suffering if necessary, we are following Christ's example and in doing so become more like Him. We submit and obey, for the sake of lost men as well as for the Lord's sake, also we grow spiritually thereby. The world is watching us. The Shepherd, the Bishop of our souls, in glory, is watching over us. There is nothing to fear. There is none more safe than the sheep whose Shepherd is the Lord Jesus Christ. "They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever" (Psa. 125:1, 2).

"The soul that on Jesus hath leaned for repose,

I will not, I will not desert to its foes;

That soul, though all hell should endeavor to shake,

I'll never, no, never, no, never forsake!"

OPEN LETTER

(Continued from Page 1)

head, and the fat, in order upon the wood that is on the fire which is upon the altar." The writer of Hebrews agrees with this in chapter 5 verse 1, "For every high priest taken from among men is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins," and again in chapter 10 verse 11 speaking of the Levitical priest, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins..."

In the Old Testament the Levitical priest was a mediator between men and God to offer up sacrifices upon an altar. The altar was the place whereupon the sacrifice was offered. But we see from Hebrews 7:11 that the Levitical priesthood did not make anything perfect.

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedek, and not be called after the order of Aaron?"

Hebrews 10:11-12, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Paul, speaking about the Levitical priesthood, said in Hebrews 8:13, "Now that which decayeth and waxeth (groweth) old is ready to vanish away."

Jesus Christ is our great high priest. Hebrews 3:1, "Wherefore, holy brethren, partakers of the heavenly

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OPEN LETTER

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calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Now, concerning Christ's priesthood, Paul declares that Jesus Christ was a priest forever after the order of Melchisedek, and not of the order of Melchisedek. Melchisedek had no predecessors or successors to his priesthood and therefore Christ is said to be a priest forever after his order and not of it. Christ, therefore, having a priesthood after the order of Melchisedek, has no predecessors or successors to His priesthood.

CONCERNING SACRIFICES: For what purpose then were the sacrifices of the Old Testament offered, if they cannot actually take away sin? Hebrews 9:9 declares them to be a figure for the time then present. Hebrews 9:9-10, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." They were to point to Christ and the sacrifice that He would offer. Hebrews 9:23-24 declares that the Old Testament tabernacle with all its furnishings and ordinances of worship were nothing more than the patterns of things in the heavens, and that they were but figures of the true. Hebrews 10:1 states that the ordinances of worship given under the law were but a shadow of good things to come. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

Hebrews 9:12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Notice this sacrifice was not to be repeated but was done once (one time), and it did not merely make salvation possible, but His sacrifice obtained eternal redemption for all His elect.

CONCERNING THE MASS: The Catholic church teaches the mass to be a true reenactment of Calvary in which Jesus Christ is re-offered on an altar. This is the reason it is called the sacrifice of the mass. Hence her ministers are called priests, and the place whereupon the mass is offered is called the altar. This is why the Catholic church must teach the doctrine of transubstantiation. If Christ is to be literally re-offered, and there is to be an actual renewal of Calvary; then they are forced to teach that the bread and wine become the literal body and blood of Jesus Christ. How can the Catholic church teach such a thing in the light of God's Word? Jesus commanded His disciples to eat the Lord's Supper in remembrance of Him, not to re-sacrifice

Him on an altar. When David said, in the 119th Psalm verse 103, that God's words were sweet to his taste, and that they were sweeter than honey to his mouth; no one would suggest that he cut the pages from Holy Writ and placed them in his mouth. No, he ate them with the spiritual faculty and not the carnal. It is plain to see in the Scriptures that Christ was offered once (one time only), and that we, as God's elect, are to take of that sacrifice with the faculty of faith.

The Roman Catholic church in the Council of Trent states, "The mass is, as the Council of Trent assures us, a true and proper sacrifice. In the first mass, celebrated at the Last Supper, Christ pronounced the words of consecration over the bread and wine and made His body and blood present, but sacramentally separated from each other. The mystical separation of Christ's body and blood points clearly to the sacrificial character of the mass. The Council of Trent teaches us that the Mass of Christ left to His church is a visible sacrifice, in which that bloody sacrifice which was once offered on the cross should be made present, its memory preserved until the end of the world, and its salvation-bringing power applied to the forgiveness of sins which are daily committed by us."

In Catholic literature under the title of "Renewal of Calvary," they declare the mass to be a visible sacrifice. This is the Catholic Church's title not mine, which they give to the explanation of the mass. The question is, should Christ's sacrifice, which He offered at Calvary, be repeated, and is there any need for the repetition of it? The writer of Hebrews declares over and over that the offering of Jesus Christ was a one time sacrifice, not to be repeated. He uses the word "once" or "one," seven times, in referring to the offering and sacrifice of Christ, while suggesting it in other places. These are some of the Scriptures which teach beyond a shadow of doubt that Jesus Christ's sacrifice was a one time occurrence and that it was efficacious for the salvation of His elect.

Hebrews 7:27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Hebrews 9:12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place having obtained eternal redemption for us." Hebrews 9:24-28, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him

shall he appear the second time without sin unto salvation." Hebrews 10:10-14, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." Hebrews 10:18, "Now where remission of these is, there is no more offering for sin."

The Apostle Peter agrees with the writer of Hebrews, for he states in I Peter 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Now the epistle to the Hebrews declares that anyone who crucifies to themselves the Son of God afresh, puts Him to open shame. Hebrews 6:4-6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

To participate in the mass is to put Christ to open shame and deny His effectual work on Calvary. "Now where remission of these is, there is no more offering for sin."

CONCERNING THE CORONATION: The Catholic church states, concerning the coronation, "Crowned Queen of Heaven by her Son, our Blessed Lady will reign there eternally. By her motherly intercession with Christ the King, she will plead for us always that we may gain eternal life, purchased for us by the Fruit of her womb."

Pleading and intercession suggest her to be a mediatrix. The American Heritage dictionary says to "plead" in the legal sense means "to address a court as a lawyer or advocate."

An advocate is an intercessor and mediator. First John 2:1 declares that we have an advocate with the Father, and Him to be the Lord Jesus Christ. First Timothy 2:5 states, "For there is one God, and one mediator between God and men, the man Christ Jesus." Mary is not a mediator. The saints in heaven are not mediators. And no man on this earth is a mediator between us and God. Jesus said in Matthew 23:9, "And call no man your father upon the earth: for one is your Father, which is in heaven." Yet Catholics are taught to call their priests "Father."

How can the Catholic church instruct you to worship Mary as the Queen of Heaven in the light of Jeremiah 7:18, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to

the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger."

CONCERNING THE IMMACULATE CONCEPTION: The Catholic doctrine of the immaculate conception teaches that Mary was conceived immaculate and was kept from every sin during her entire life and then was taken body and soul into heaven (issued by Pope Pius IX on Dec. 8th, 1954). But the Bible teaches that all have sinned and come short of the glory of God (Romans 3:23). And why would Mary have called Jesus her Saviour in Luke 1:47 if she was sinless, "And my spirit hath rejoiced in God my Saviour."

CONCERNING PRAYER: How are Catholics taught to pray? They are taught to pray the rosary in which repetitious prayers are prayed mostly to Mary as a mediator. How did Jesus teach us to pray? Matthew 6:7, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." Did you know that in pagan religions men use prayer beads and repeat prayers over and over.

CONCERNING SIN: I was always taught that I could commit certain sins that were only venial sins while others were mortal in nature, and if left unconfessed would damn my soul to hell, while the former would only result in temporal punishment if left unconfessed.

How can this be true in the light of James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." If I would be saved by keeping the law and yet offend it in one point then I am deserving of everlasting punishment. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). I cannot be eternally saved by keeping the law, for by it is the knowledge of sin (Rom. 3:20), but only by trusting that the Lord Jesus Christ made an efficacious and vicarious atonement on my personal behalf. He must be my substitute or else I perish. I do not keep the law in order to be saved, but because He has quickened me to life and has written the law in my heart. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

CONCERNING BAPTISM: The Catholic church states, "Baptism is the sacrament by which the soul is freed from original sin and is reborn through water and the Holy Spirit. The church places this sacrament first since it is a necessary means of salvation and is the gateway to all other sacraments."

When my first child was born to me, I had her baptized by a priest. About the only utterances from her mouth, at that time, was in the form of crying, and she had no ability to understand and consent to what was taking place. And when the priest baptized her he did so by pouring a small amount of water on her head. I put forth the question, is

this Scriptural? In the book of the Acts of the Apostles, chapter 8 verses 36-39, after Philip had preached Jesus Christ to the Ethiopian eunuch and he believed on Him, it is recorded thus, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." And then in John 3:23 it is recorded, concerning John the Baptist, "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized."

Two conclusions can be drawn from these two passages of Scripture. First, that the candidate for baptism must believe on the Lord Jesus Christ with all his heart and then he or she may be baptized. This is an impossible thing for an infant to do. But the Scriptures teach that baptism is to be a believer's baptism. Secondly, that the mode of baptism is to be immersion. It does not take much water to simply pour water on one's head, and one does not need to go down into the water to have water poured on his head. The Greek word from which "baptize" comes means to "cover wholly with a fluid, to dip." Do not these Scriptures indicate that? How can pouring picture the death, burial, and resurrection of Jesus Christ? But true baptism does.

Then, lastly, Peter clarified the manner in which baptism saves in I Peter 3:21. There he states, concerning baptism, "The like figure where unto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Notice baptism does not put away the filth of the flesh, but it is the answer of a good conscience toward God. Baptism will never change the heart. Only the new birth can cause a sinner to see himself as hell-deserving, and his only hope to be the Lord Jesus Christ as his substitute. There upon believing on the Lord, he should submit to be baptized by someone with the God-given authority to baptize.

In conclusion: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Timothy 4:1-3). Why does the Catholic church

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OPEN LETTER

(Continued from Page 10)

forbid its priests and nuns to marry? Why do they teach you to abstain from eating meat on Friday?

Salvation is all of Christ and not in any works or ritual. It is all of grace and not of any works (Eph. 2:7-9).

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him" (II Cor. 11:3-4).

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

In the Revelation, chapter 17, it was revealed to John that a great false church would arise, whose seat would be a city seated upon seven hills. Rome is known as the "city of seven hills" And God says concerning her, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

I do not think that any man should criticize another man's religion just for the sake of criticism, or out of hatred for other men. But the question arises, do we love the Word of God more than the word of men?

LAW

(Continued from Page 1)

there not soon come an end of this reception of the outward means and rejection of the inward grace? Will not your soul soon close in with Christ, for present salvation? Break! Break, O heavenly day, upon the benighted ones, for our hearts are breaking over them.

The reason why many do not come to Christ is not because they are not earnest, after a fashion, and thoughtful and desirous to be saved, but because they cannot brook God's way of salvation. "They have a zeal of God, but not according to knowledge." We do get them by our exhortation so far on the way that they become desirous to obtain eternal life, but "they have not submitted themselves to the righteousness of God." Mark, "submitted themselves," for it needs submission. Proud man wants to save himself, he believes he can do it, and he will not give over the task till he finds out his own helplessness by unhappy failures. Salvation by grace, to be sued for in form a pauper, to be asked for as an undeserved boon from free, unmerited grace, this it is which the carnal mind will not come to as long as it can help it: I beseech the Lord so to work that some of you may not be able

to help it. And oh, I have been praying that, while this morning I am trying to set forth Christ as the end of the law, God may bless it to some hearts, that they may see what Christ did, and may perceive it to be a great deal better than anything they can do; may see what Christ finished, and may become weary of what they themselves have laboured at so long, and have not even well commenced at this day. Perhaps it may please the Lord to enchant them with the perfection of the salvation that is in Christ Jesus. As Bunyan would say, "It may, perhaps, set their mouths a watering after it," and when a sacred appetite begins it will not be long before the feast is enjoyed. It may be that when they see the raiment of wrought gold, which Jesus so freely bestows on naked souls, they will throw away their own filthy rags which now they hug so closely.

I am going to speak about two things, this morning, as the Spirit of God shall help me: and the first is, Christ in connection with the law -- He is "the end of the law for righteousness"; and secondly, ourselves in connection with Christ -- "to everyone that believeth Christ is the end of the law for righteousness."

I. First, then, CHRIST IN CONNECTION WITH THE LAW. The law is that which, as sinners, we have above all things cause to dread; for the sting of death is sin, and the strength of sin is the law. Towards us the law darts forth devouring flames, for it condemns us, and in solemn terms appoints us a place among the accursed, as it is written, "...Cursed is every one that continueth not in all things that are written in the book of the law to do them." Yet, strange infatuation! like the fascination which attracts the gnat to the candle which burns its wings, men by nature fly to the law for salvation, and cannot be driven from it. The law can do nothing else but reveal sin and pronounce condemnation upon the sinner, and yet we cannot get men away from it, even though we show them how sweetly Jesus stands between them and it. They are so enamoured of legal hope that they cling to it when there is nothing to cling to; they prefer Sinai to Calvary, though Sinai has nothing for them but thunders and trumpet warnings of coming judgment. O that for awhile you would listen anxiously while I set forth Jesus my Lord, that you may see the law in Him.

Now, what has our Lord to do with the law? He has everything to do with it, for He is its end for the noblest object, namely, for righteousness. He is the "end of the law." What does this mean? I think it signifies three things: first, that Christ is the purpose and object of the law; secondly, that He is the fulfillment of it; and thirdly, that He is the determination of it.

First, then, our Lord Jesus Christ is the purpose and object of the law. It was given to lead us to Him. The law is our schoolmaster to bring us to Christ, or rather our attendant to conduct us to the school of Jesus. The law is the great net in which the fish are enclosed that they may be drawn out of the element of sin. The law is the stormy wind which drives souls into the harbour of refuge. The law is the sheriff's officer to shut men up in

prison for their sin, concluding them all under condemnation in order that they may look to the free grace of God alone for deliverance. This is the object of the law: it empties that grace may fill, and wounds that mercy may heal. It has never been God's intention towards us, as fallen men, that the law should be regarded as a way to salvation to us, for a way of salvation it can never be. Had man never fallen, had his nature remained as God made it, the law would have been most helpful to him to show him the way in which he should walk; and by keeping it he would have lived, for "he that doeth these things shall live in them." But ever since man has fallen the Lord has not proposed to him a way of salvation by works, for He knows it to be impossible to a sinful creature. The law is already broken; and whatever man can do he cannot repair the damage he has already done; therefore he is out of court as to the hope of merit. The law demands perfection, but man has already fallen short of it; and therefore let him do his best he cannot accomplish what is absolutely essential. The law is meant to lead the sinner to faith in Christ, by showing the impossibility of any other way. It is the black dog to fetch the sheep to the shepherd, the burning heat which drives the traveller to the shadow of the great rock in a weary land.

Look how the law is adapted to this; for, first of all, it shows man his sin. Read the ten commandments and tremble as you read them. Who can lay his own character down side by side with the two tablets of divine precept without at once being convinced that he has fallen far short of the standard? When the law comes home to the soul it is like light in a dark room revealing the dust and the dirt which else had been unperceived. It is the test which detects the presence of the poison of sin in the soul. "I was alive without the law once," said the apostle, "but when the commandment came sin revived and I died." Our comeliness utterly fades away when the law blows upon it. Look at the commandments, I say, and remember how sweeping they are, how spiritual, how far-reaching. They do not merely touch the outward act, but dive into the inner motive and deal with the heart, the mind, the soul. There is a deeper meaning in the commands than appears upon their surface. Gaze into their depths and see how terrible is the holiness which they require. As you understand what the law demands you will perceive how far you are from fulfilling it, and how sin abounds where you thought there was little or none of it. You thought yourself rich and increased in goods and in no need of anything, but when the broken law visits you your spiritual bankruptcy and utter penury stare you in the face. A true balance discovers short weight, and such is the first effect of the law upon the conscience of man.

The law also shows the result and mischief of sin. Look at the types of the old Mosaic dispensation, and see how they were intended to lead men to Christ by making them see their unclean condition and their need of such cleansing as only He can give. Every type pointed to our Lord Jesus Christ. If men were put apart because of disease or uncleanness, they were made to

see how sin separated them from God and from His people; and when they were brought back and purified with mystic rites in which were scarlet wool and hyssop and the like, they were made to see how they can only be restored by Jesus Christ, the great High Priest. When the bird was killed that the leper might be clean, the need of purification by the sacrifice of a life was set forth. Every morning and evening a lamb died to tell of daily need of pardon, if God is to dwell with us. We sometimes have fault found with us for speaking too much about blood; yet under the Old Testament the blood seemed to be everything, and was not only spoken of but actually presented to the eye. What does the apostle tell us in the Hebrews? "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission." The blood was on the veil, and on the altar, on the hangings, and on the floor of the tabernacle: no one could avoid seeing it. I resolve to make my ministry of the same character, and more and more sprinkle it with the blood of atonement. Now the abundance of the blood of old was meant to show clearly that sin has so polluted us that without an atonement God is not to be approached: we must come by the way of sacrifice or not at all. We are so unacceptable in ourselves that unless the Lord sees us with the blood of Jesus upon us He must away with us. The old law, with its emblems and figures, set forth many truths as to men's selves and the coming Saviour, intending by every one of them to preach Christ. If any stopped short of Him, they missed the intent and design of the law. Moses leads up to Joshua, and the law ends at Jesus.

Turning our thoughts back again to the moral rather than the ceremonial law, it was intended to teach men their utter helplessness. It shows them how short they fall of what they ought to be, and it also shows them, when they look at it carefully, how utterly impossible it is for them to come up to the standard. Such holiness as the law demands no man can reach of himself. "...thy commandment is exceeding broad." If a man says that he can keep the law, it is because he does not know what the law is. If he fancies that he can ever climb to heaven up the quivering sides of Sinai, surely he can never have seen that burning mount at all. Keep the law! Ah, my brethren, while we are yet talking about it we are breaking it; while we are pretending that we can fulfil its letter, we are violating its spirit, for pride as much breaks the law as lust or murder. "Who can bring a clean thing out of

an unclean? Not one." "...how can he be clean that is born of a woman?" No soul, thou canst not help thyself in this thing, for since only by perfection, thou canst live by the law, and since that perfection is impossible, thou canst not find help in the covenant of works. In grace there is hope, but as a matter of debt there is none, for we do not merit anything but wrath. The law tells us this, and the sooner we know it to be so the better, for the sooner we shall fly to Christ.

The law also shows us our great need -- our need of cleansing, cleansing with the water and with the blood. It discovers to us our filthiness, and this naturally leads us to feel that we must be washed from it if we are ever to draw near to God. So the law drives us to accept of Christ as the one only person who can cleanse us, and make us fit to stand within the veil in the presence of the Most High. The law is the surgeon's knife which cuts out the proud flesh that the wound may heal. The law by itself only sweeps and raises the dust, but the gospel sprinkles clean water upon the dust, and all is well in the chamber of the soul. The law kills, the gospel makes alive; the law strips, and then Jesus Christ comes in and robes the soul in beauty and glory. All the commandments, and all the types direct us to Christ, if we will but heed their evident intent. They wear us from self, they put us off from the false basis of self-righteousness, and bring us to know that only in Christ can our help be found. So, first of all, Christ is the end of the law, in that He is its great purpose.

And now, secondly, He is the law's fulfillment. It is impossible for any of us to be saved without righteousness. The God of heaven and earth by immutable necessity demands righteousness of all His creatures. Now, Christ has come to give to us the righteousness which the law demands, but which it never bestows. In the chapter before us we read of "the righteousness which is of faith," which is also called "God's righteousness"; and we read of those who "shall not be ashamed" because they are righteous by believing, "for with the heart man believeth unto righteousness." What the law could not do Jesus has done. He provides the righteousness which the law asks for but cannot produce. What an amazing righteousness it must be which is as broad and deep and long and high as the law itself. The commandment is exceeding broad, but the righteousness of Christ is as broad as the commandment, and goes to the end of it. Christ did not come to make the law milder, or to render it possible for our cracked and battered obedience to be accepted as a sort of compromise. The law is not compelled to lower its terms, as though it had originally asked too much; it is holy and just and good, and ought not to be altered in one jot or tittle, nor can it be. Our Lord gives the law all it requires, not a part, for that would be an admission that it might justly have been content with less at first. The law claims

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LAW

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complete obedience without one spot or speck, failure, or flaw, and Christ has brought in such a righteousness as that, and gives it to His people. The law demands that the righteousness should be without omission of duty and without commission of sin, and the righteousness which Christ has brought in is just such an one that for its sake the great God accepts His people and counts them to be without spot or wrinkle or any such thing. The law will not be content without spiritual obedience, mere outward compliances will not satisfy. But our Lord's obedience was as deep as it was broad, for His zeal to do the will of Him that sent Him consumed Him. He says Himself, "I delight to do thy will, O my God: yea, thy law is within my heart." Such righteousness He puts upon all believers. "...by the obedience of one shall many be made righteous"; righteous to the full, perfect in Christ. We rejoice to wear the costly robe of fair white linen which Jesus has prepared, and we feel that we may stand arrayed in it before the majesty of heaven without a trembling thought. This is something to dwell upon, dear friends. Only as righteous ones can we be saved, but Jesus Christ makes us righteous, and therefore we are saved. He is righteous who believeth on Him, even as Abraham believed God and it was counted unto him for righteousness. "There is, therefore, now no condemnation to them which are in Christ Jesus,..." because they are made righteous in Christ. Yea, the Holy Spirit by the mouth of Paul challengeth all men, angels and devils, to lay anything to the charge of God's elect, since Christ hath died. O law, when thou demandest of me a perfect righteousness, I, being a believer, present it to thee; for through Christ Jesus faith is accounted unto me for righteousness. The righteousness of Christ is mine, for I am one with Him by faith, and this is the name wherewith He shall be called -- "The Lord our righteousness."

Jesus has thus fulfilled the original demands of the law, but you know, brethren, that since we have broken the law there are other demands. For the remission of past sins something more is asked now than present and future obedience. Upon us, on account of our sins, the curse has been pronounced, and a penalty has been incurred. It is written that He "will by no means clear the guilty," but every transgression and iniquity shall have its just punishment and reward. Here, then, let us admire that the Lord Jesus Christ is the end of the law as to penalty. That curse and penalty are awful things to think upon, but Christ has ended all their evil, and thus discharged us from all the consequences of sin. As far as every believer is concerned the law demands no penalty and utters no curse. The believer can point to the Great Surety on the tree of Calvary, and say, "See there, oh law, there is the

vindication of divine justice which I offer to thee. Jesus pouring out His heart's blood from His wounds and dying on my behalf is my answer to thy claims, and I know that I shall be delivered from wrath through Him." The claims of the law both as broken and unbroken Christ has met: both the positive and the penal demands are satisfied in Him. This was a labour worthy of a God, and lo, the incarnate God has achieved it. He has finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness. All glory be to His name.

Moreover, not only has the penalty been paid, but Christ has put great and special honour upon the law in so doing. I venture to say that if the whole human race had kept the law of God and not one of them had violated it, the law would not stand in so splendid a position of honour as it does today when the man Christ Jesus, who is also the Son of God, has paid obeisance to it. God himself, incarnate, has in His life, and yet more in His death, revealed the supremacy of law; he has shown that not even love nor sovereignty can set aside justice. Who shall say a word against the law to which the Lawgiver Himself submits? Who shall now say that it is too severe when He who made it submits Himself to its penalties. Because He was found in fashion as a man, and was our representative, the Lord demanded from his own Son perfect obedience to the law, and the Son voluntarily bowed Himself to it without a single word, taking no exception to His task. "Yea, thy law is my delight," saith he, and he proved it to be so by paying homage to it even to the full. Oh wondrous law under which even Emmanuel serves! Oh matchless law whose yoke even the Son of God does not disdain to bear, but being resolved to save His chosen was made under the law, lived under it and died under it, "obedient to death, even the death of the cross."

The law's stability also has been secured by Christ. That alone can remain which is proved to be just, and Jesus has proved the law to be so, magnifying it and making it honourable. He says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." I shall have to show you how He has made an end of the law in another sense, but as to the settlement of the eternal principles of right and wrong,

Christ's life and death have achieved this for ever. "Yea, we establish the law," said Paul, "we do not make void the law through faith." The law is proved to be holy and just by the very gospel of faith, for the gospel which faith believes in does not alter or lower the law, but teaches us how it was to the uttermost fulfilled. Now shall the law stand fast for ever and ever, since even to save elect man God will not alter it. He had a people, chosen, beloved, and ordained to life, yet He would not save them at the expense of one principle of right. They were sinful, and how could they be justified unless the law was suspended or changed? Was, then, the law changed? It seemed as if it must be so, if man was to be saved, but Jesus Christ came and shows us how the law could stand firm as a rock, and yet the redeemed could be justly saved by infinite mercy. In Christ we see both mercy and justice shining full orb'd, and yet neither of them in any degree eclipsing the other. The law has all it ever asked, as it ought to have, and yet the Father of all mercies sees all His chosen saved as He determined they should be through the death of His Son. Thus I have tried to show you how Christ is the fulfillment of the law to its utmost end. May the Holy Ghost bless the teaching.

And now, thirdly, He is the end of the law in the sense that He is the termination of it. He has terminated it in two senses. First of all, His people are not under it as a covenant of life. "...we are not under the law, but under grace." The old covenant as it stood with father Adam was "This do and thou shalt live": its command he did not keep, and consequently he did not live, nor do we live in him, since in Adam all died. The old covenant was broken, and we became condemned thereby, but now, having suffered death in Christ, we are no more under it, but are dead to it. Brethren, at this present moment, although we rejoice to do good works, we are not seeking life through them, we are not hoping to obtain divine favour by our own goodness, nor even to keep ourselves in the love of God by any merit of our own. Chosen, not for our works, but according to the eternal will and good pleasure of God; called, not of works, but by the Spirit of God, we desire to continue in this grace and return no more to the bondage of the old covenant. Since we have put our trust in an atonement provided and applied by grace through Christ Jesus, we are no longer slaves but children, not working to be saved, but saved already, and working because we are saved.

(To Be Continued)

APPRECIATED LETTERS

Dear Brother Wilson,

Enclosed is a check to help TBE. Also, I am enclosing a check to renew the subscription for I don't know just when I subscribed for her this past year, but I don't want her sub to run out. Shortly after she started receiving TBE I asked her how she liked it. She said, "Very much and I read it twice." She is 92 years old. Thanks, and God bless

every one there,

Mrs. Merle K. Hall,
Knob Noster, MO

Dear Brother Wilson,

Enclosed find \$... Would you please renew my subscription for another year. Maybe the Lord will come soon and take us from this evil world. I love your paper. It has helped me a lot. May God bless all that do God's work. The extra ... may help some. Yours in Christ,

Mrs. Frances Fleck,
Indianapolis, IN

CALVARY BAPTIST CHURCH BIBLE CONFERENCE May 26-28, 1989

Friday Night

7:00 p.m.

WHY WE SHOULD PRAY, AND WHY DON'T WE?

Eldon Joslin, Birmingham, Ala.

TOTAL DEPRAVITY

Medford Caudill, Goshen, Ind.

THE TWO NATURES OF THE BELIEVER

Wendell Furlong, Burnside, Ky.

Saturday Morning

9:30 a.m.

THE NATURE, ORIGIN, IDENTITY, AND PERPETUITY OF THE CHURCH

Don Pennington, Courtland, Va.

HUMANISM; WHAT IS IT? IS IT A REAL DANGER?

WHAT SHOULD WE DO?

Andy Proctor, New Port Richey, Fl.

UNCONDITIONAL ELECTION

W.W. Wilkerson, Tampa, Fl.

THE UNDIVIDED CHRIST OF THE SCRIPTURAL GOSPEL

John Pruitt, Griffin, Ga.

Saturday Afternoon

2:00 p.m.

WHAT DO THE DEMONS BELIEVE?

Ray Brown, Indore, WV

LIMITED ATONEMENT

Doyal Thomas, Seguin, Tx.

HUSBAND AND WIFE

John Lenegar, Delaware, Oh.

Saturday Night

7:00 p.m.

PARENTS AND CHILDREN

Dan Phillips, Bristol, Tenn.

IRRESISTIBLE GRACE

Oscar Mink, Texarkana, Tx.

WHEN PAYDAY COMES TO THE UNSAVED

Sam Wilson, Gladwin, Mi.

Sunday Morning

9:30 a.m.

THE SINLESS LIFE OF CHRIST

Dean Elzy, Windsor, Ill.

ARE WE MISSIONARY BAPTISTS IN PRACTICE, OR IN NAME ONLY?

Kenneth Long, La Place, La.

THE PERSEVERANCE OF THE SAINTS

Jim Walters, Mansfield, Oh.

SOVEREIGN GRACE VERSUS ARMINIANISM

Joe Wilson, Pastor of host church

Sunday Afternoon, Early

2:00 p.m.

WHERE IS JESUS NOW & WHAT IS HE DOING?

Willard Willis, Monroe, Oh.

THE HUMILITY OF PAUL IN VIEW OF HIS GREATNESS

Walter Herin, Orange, Tex.

HE CARETH FOR YOU, I PET. 5:7

David West, Charleston, S.C.

Sunday Afternoon, Late

5:00 p.m.

WHATEVER HAPPENED TO REPENTANCE?

Reggie Moore, Appalachia, Va.

NOT CONFORMED, BUT TRANSFORMED

James Crace, Crescent Springs, Ky.

IF A SAVED PERSON IS NOT A BAPTIST

Doug Newell, So. Shore, Ky.

You may call pastor Joe Wilson at (606) 325-2012 (church phone) or at (606) 329-1758 (home) for information or help in any matter related to this conference.