

Shadows



LOYD COCHRAN JAM. 21.11.46

Shadows

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by W. CARL KETCHERSIDE

Sponsored by
CHURCHES OF CHRIST

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December 16, 1945

Church of Christ
St. Louis, 5, Missouri

Attention: W. Carl Ketcherside

Gentlemen:

During this third year of your regular Sunday broadcast over WT.M.V., I feel that I would be most remiss if I failed to compliment you on the excellence of your program.

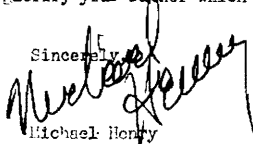
I have long felt that a program spreading the gospel would have the greatest impact if it were handled with what, for lack of a better term, we in radio call "showmanship". By that I mean, if the program contained good music, well done, and contained, also, a message which was forceful, earthy and authoritative.

The Church of Christ Hour, in my opinion, has these two elements combined, artfully and with effect. The music has been maintained on a high standard, both in selection and rendition, and the weekly message as handled by W. Carl Ketcherside, in every instance has been directed toward Christian phases and solutions of the everyday problems of life.

For those reasons, it is no wonder to me that your program is accepted as a Sunday listening "must". Hardly a day goes by but I hear favorable comment on your broadcast.

And in the future - "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Matthew 5:16.

Sincerely,


Michael Henry
Manager

MR:lh

"NEWS EVERY HOUR ON THE HOUR"

SHADOWS

In the series of discussions herewith inaugurated, I want to set forth our position as to the law of the Old Testament, in contrast with the law of the gospel. The position taken by the Churches of Christ is often misunderstood, and sometimes willfully misrepresented. A clear and candid investigation of the actual belief upon this matter will do us all good.

We believe that the entire Bible is inspired of God. It represents the gradual unfolding of His plan to man. God did not send His Son to die for man immediately upon his fall from favor, but began a process of education leading to a climax in the death of Jesus and the establishment of His Church. That plan is contained in the Bible, and it is revealed unto us by the Lord. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (1 Peter 1:21). A part of the design was given to Abraham in the promises, part to Noah, a part to the prophets, and it was further portrayed in some of the acts and observances of ancient Israel, who therefore were types of the church today.

Therefore, we do not believe that the Old Testament constitutes a rule of faith and practice for us in these days at all. For instance, the instructions given to Noah were just as much from God as anything which is commanded us. But they applied to Noah and not to us at all. You would think it strange to see a man jump up from reading his Bible and grab a hammer and saw and start in forthwith to build an ark. To such a one you would point out that the information relative to the ark was given to Noah and his family, and applied to no one else.

Isn't it strange, therefore, that a great many misguided souls today will base their hope of heaven upon the keeping of the Ten Commandments, and the fulfillment of those laws which were given to Israel at the foot of Mount Sinai, revealed unto them through the mediatorship of Moses? We are sure that if you

study the Word of God carefully you will note the sublime difference between the Old and New Testaments. Perhaps it is summed up better by John than any other, when he declares, "The law came by Moses but grace and truth came by Jesus Christ."

Someone may insist that if we are not under the Old Testament law, it would not or should not be preserved. That is foolish. We can understand the gospel better by reading of those events which led up to its giving. The mere fact that we are not governed by the former law is no indication we should not read or study it. Before Missouri became a state, it was a territory. At the time it had a territorial constitution. Later, that law was declared null and void, and it was superseded by the State Constitution. Should we then deliberately burn every copy of the former constitution simply because it is not valid today? Certainly not, for by study of its contents, we will be led to appreciate the more perfect law, which is in effect at this time.

I want to notice with you some of the reasons why God has carefully preserved for us intact the Old Testament. His first object was to bring comfort to those of us who love Him in this age. When we read of the faithfulness of the Lord in dealing with Abraham, Isaac, Jacob and all of His people, it makes us know that He will never leave us nor forsake us. Let us read Romans 15:4, "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope."

But while the faithfulness of God's promises to those who trusted Him is very encouraging, there is another side to His dealings with men. He is just as faithful in His punishment of wickedness as He is in the rewarding of righteousness. And we can thus be warned by the cases set forth in the previous law. Speaking of the deviations from God's law and the consequent severity of the judgment meted out for the same, Paul says, "Now these things were our examples, to the intent (that is, for the purpose of teaching us) that we should not lust after evil things as they

also lusted" (1 Corinthians 10:6). He thereupon cites what happened for their idolatry, fornication, murmuring and trying of God, and concludes with the statement, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11).

This indicates unto us that at the very time when God gave the law specifically to Israel, He was laying down principles which would be included in the gospel dispensation, and which we could better understand by comparison with his former revelation. A good example of this is in the fact that under the Old Testament God legislated that "thou shalt not muzzle the ox that treadeth out the corn." In those days the grain was spread upon the threshing floor and oxen were driven around over it that they might trample out the grain from the husks. Of course, those who heard this original law thought that it applied only literally. They did not know that by it, God was enunciating the great principle that the laborer is worthy of his hire, and that He would use this many years afterward to show that preachers of the gospel should be supported.

I quote now, from the words of Paul in 1 Corinthians 9:9-11, "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen alone, or saith He it for our sakes as well? For our sakes, no doubt, this is written: that he that ploweth should plow in hope: and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things?"

It is quite obvious, then, that although the Old Testament does not apply to us as a valid law today, the principles given therein are applicable, under the regulatory power of the New Testament. We shall endeavor in the days that lie ahead to search out some of these lessons and give them to you in such a way as to explain God's Word, admonish you to be faithful, and aid you in serving the Master more fully.

In Hebrews 10:1, the apostle says that the law had a shadow of good things to come, and not the very image (or substance) of those things. In order to have a shadow, three things are required: a substance, light and reflection. The light shines upon the substance or object, and the reflection is away from the light or backwards. Thus when Israel observed the Passover, they did not recognize it as a shadow of something to come. To them, it was the substance or reality. But when the gospel light revealed it unto us, we learned that the Passover was a type of Christ who is our Passover today.

A shadow must always bear a resemblance to the object, in relation to the angle at which the light strikes that object or substance. So we will be able to see many things about the Old Testament characters and events which have a similitude to New Testament characters and events. I know of no greater proof of the divinity of God and the inspiration of the Holy Scriptures than the fact that He painted for us pictures of events before they transpired. Man can paint a picture of that which is and has been, but beyond that he cannot go. The types of the Old Testament show beyond doubt the foreknowledge of the God of Heaven.

However, it should be remarked here that we are not to desire the shadow above the substance. We should recognize that we are not obligated today to keep the old law, nor are we justified by the works thereof. I'm sure that if you set a loaf of bread before a hungry man, so that the sun shone upon it and cast a shadow, that the man would not reach for the shadow but for the bread. Let us, then, feed our souls upon the gospel, which is the bread of life, rather than upon the shadow which is cast by it, and finds its reflection mirrored in the Old Testament. A reflection is only an empty something! The real substance is that which will do us good. A picture of a loved one is appreciated, but not as much as the person himself.

THE ARK AND THE CHURCH

All of us who are studying together this day, even the boys and girls, are familiar with the story of the flood, and the ark which safely carried Noah and his family from an old world of sin, to a new world which was cleansed from iniquity. The Bible does not tell us specifically that the ark was intended to be a type of the church, but, nevertheless, there are a great many points of similitude in the two, and I want to enumerate a few of them for your solemn and serious consideration.

The ark was the only means of salvation provided for the sinful world in Noah's day. It would have been foolish to argue to anyone that people could have been saved outside that ark. The Bible plainly declares that all who were outside of it perished. Today the church is God's only means of salvation. Those who desire to be eternally saved must come into the church as certainly as Noah and his family went into the ark. All who are outside are doomed to perish, and that eternally. Let us read Acts 2:47, "And the Lord added to the church daily such as should be saved." God located salvation in the church. Next, let us remember that there was just one ark provided. God did not confuse the antediluvians by preparing more than one means of salvation. He is not the author of confusion, but of peace. If some other person had attempted to build an ark, even though it looked just like the one which Noah built, it would not have provided safety for its occupants, because it was not the one which the Lord authorized. Likewise, Jesus died for just one church. Men may build others, but there is no salvation in them. They may try to pattern them very carefully after the one which the Lord built, but they are still counterfeit, and you will be lost if you put your trust in them.

In proof of our statements, let us notice Ephesians 4:4, which says, "There is *one* body." In Colossians 1:18, we learn of Christ, that He is "The head of the body, the church." If, then, the body is the church, and there is but one body, we definitely know that there is but one church established by the authority of heaven. Jesus said, "Upon this rock I will build My church (not churches)

and the gates of hell shall not prevail against it (not them)."

The ark was built by divine instruction and according to a divine pattern. God told Noah how to build it. The church also was built by divine instruction. God drew the blueprint and had it ready long before the time came to set up this saving institution. Here's what the inspired apostle says on the matter: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, *according to the eternal purpose which He purposed in Christ Jesus our Lord*" (Ephesians 3:10,11).

The ark had just one window, and that was above, or in the top of the ark. All the light received into it came directly from above. The church also has just one source of light, and that, too, comes down from above. All the spiritual light we have this day is contained in the gospel of the Son of God. This is called "the light of the glorious gospel of Christ, who is the image of God" (2 Corinthians 4:4). And we also read, that "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When men become dissatisfied with that light and attempt to cut windows of their own by making human creeds, they only mar the perfect light from above and permit the darkness to encroach upon the liberty which Christ hath given unto us.

There was just one door in the ark. You could not enter any other way. If you refused to come through that door, you were doomed to be destroyed. Salvation was inside, death was outside, of the ark. And to escape death it was necessary that you enter that door. So, there is but one means of access to God this day. Jesus says, "I am the door, by Me if any man enter in he shall be saved." Then, if any man enter not in by Him, he shall not be saved. He is bound to be lost. A great many people talk foolishly in these days about the *ways* by which we can come to God. They assert that it doesn't make any difference what way a man chooses, that one is as good as another. With the exception of

ONE way, that statement is true. I read once more the words of Christ, "I am the way, the truth and the life. No man cometh unto the Father but by Me" (John 14:6). He did not say He was one of the ways, part of the ways, or some of the ways. He said, "I am THE way!" As there was only one means of entering the ark, so there is but one door to the church, and that is by obedience to the teachings of Christ.

There was just one family saved in the ark. And that family represented all of those on earth at that time who were united in faith, effort, work and hope. Just one family will be saved in the church, and that is God's family. It represents all upon earth this day who are united in the one faith, in effort, work and hope. Just as there was no one outside the family of Noah in the ark, so there will be no one outside the family of God in the church. To enter that institution you must be born again, born of the water and of the Spirit. If you have not been born into God's family, you are not in the church, and salvation is not yours.

That family had to enter the ark while the door was still open. If one of them had hesitated and fooled around until after the door was shut, he would have been lost. I want you to listen to this solemn statement concerning the door of the ark, "And they that went in, went in as God had commanded him: and the Lord shut him in" (Genesis 7:16). It was not Noah who closed the door. It was not Shem, or Ham, or Japheth. It was God who shut that door. And when God shuts a door, no man can open it. Jesus says, "I am He that shutteth and no man openeth" (Revelation 3:7). You can recall the parable of the ten virgins. You remember that five of them had not made proper preparation. But when the bridegroom came, they that were ready went in with him to the feast, *and the door was shut*. Afterward the ones who were outside came, and knocked and cried for admittance. But they were refused. They had waited too long. You who hear this day, can wait until the age of mercy has passed and you stand at the gates of judgment. You will plead, and cry, and beseech, but you will have waited too long.

I point you to the sad fact that in the days of Noah, the great majority of people were interested only in the routine affairs of life. They were concerned with having a good time and following their own lusts. They mocked the efforts of those who were trying to save them. And that is the condition confronting us today. Jesus declares, "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matthew 24:37-39). Notice the expression "until the day that Noah entered into the ark." The world continued its ungodly life to the very brink of disaster. All of the teaching, the warning, the pleading, went unheeded. And then the great catastrophe came!

In spite of the callous indifference, the monumental unconcern, the tragic ignorance which exists this day, it is still my duty, as it was the duty of Noah, to sound a warning until the door is closed. To that end, we plead with you who listen this day to find the One Body, the ark of safety and enter therein. Save yourselves and your families. Here is the great invitation as given by God. Listen to it! "And the Lord said, Come thou and all thy house into the ark" (Genesis 7:1). Thus we too plead with you this day, "Come thou and all thy house." Do not postpone the matter. Do not delay! Procrastination is the thief of time. Almost is but to fail! Sad, sad that bitter wail—"Almost, but lost." If you have a desire to live a better life, if you want to serve the God of salvation, come into the ark of God before it is eternally too late.

MOSES AND CHRIST

When he was standing at the threshold of his departure from this life, Moses, the great leader of Ancient Israel, spoke these prophetic words, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken. . . . And it shall come to pass, that whoever will not hearken unto My words which He shall speak in My name, I will require it of him" (Deuteronomy 18:15, 19).

Whoever this personage was to be, we definitely know that he would be a prophet, he would be raised up from the Jewish people, he would speak only the words which God put in his mouth, and he was to address the people with such authority, that whosoever refused to hearken unto him, it would be required of that one before God. Only one person in history can meet all of those qualifications in an absolute sense, and that is Jesus Christ. It is true that Jesus spoke of things yet to come; therefore, He was a prophet. It is also true that He was raised up from the Jewish nation. He declared that He spoke the words of God, "For I have not spoken of Myself; but the Father which sent Me, He gave Me a Commandment, what I should say, and what I should speak" (John 12:49). Therefore, we must conclude that the Prophet who was to be like Moses was our blessed Lord, and to this the apostle Peter gives assurance by his statement to that effect in Acts 3:21, 22.

I am interested today in discussing Moses as a type of Christ. What are some of the things found in the life of one of those great figures, characteristic also of the life of the other? When Moses was born, the decree went forth from the king that all of the male children should be destroyed. When Jesus was born, King Herod decreed the death of all the children at Bethlehem. Moses was preserved by the providence of God in the land of Egypt. An angel appeared unto Joseph, and told him, "Arise, take the young child and His mother and flee into Egypt." There, Jesus was also preserved by the protecting hand of divine providence.

Moses was destined to be a savior of his people, to rescue them

from the bondage of Egypt. Christ was born into this world to save His people from the bondage of sin. When Moses appeared upon the scene as a savior for Israel, the hope of that people was at its lowest ebb. They were weak and helpless, and unable to assist themselves. When Jesus came to this world of sin and death, we were without hope. The apostle says, "For when we were yet without strength, in due time, Christ died for the ungodly" (Romans 5:6). Again, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (verse 8).

In order to make his people believe in him, it was necessary for Moses to perform miracles in their presence. "And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people, and the people believed" (Exodus 4:30, 31). The same was true with reference to Christ, for we read, "And many other signs truly, did Jesus in the presence of His disciples, which are not written in this book, but these are written *that ye might believe* that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:30, 31).

Moses was a deliverer to bring his people into liberty and freedom. I read in Exodus 15:22, concerning that deliverance, "So Moses brought Israel from the Red Sea." And just so, Jesus Christ was a deliverer to bring us into the liberty and freedom of children of God. He declared, "Ye shall know the truth, and the truth shall make you free." And the apostle admonishes us to "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again within the yoke of bondage" (Galatians 5:1).

Moses was the first great lawgiver. At Mount Sinai, he brought the two tables of stone, which contained the covenant of God, to those who had been released from Egypt, and bound the precepts thereof upon the people. The Bible says, "Moses commanded us a law, even the inheritance of the congregation of Jacob" (Deuteronomy 33:4). Once more, we are told, "The law came by Moses, but grace and truth came by Jesus Christ" (John 1:17).

Jesus was the second great lawgiver. Moses gave us the first testament, Christ gave us the last testament. "And for this cause He is the mediator of the new testament, that by means of death for the redemption of the sins that were under the first testament, they which are called might receive the promise of eternal inheritance" (Hebrews 9:15).

Moses dedicated the first testament with blood. "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" (Hebrews 9:18-20). On the night of His betrayal, Jesus took the cup and in institution of the memorial service, said, "This cup is the new testament in my blood" (1 Corinthians 11:25). So we read again, "Neither by the blood of bulls and goats, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

Moses made for his people a tabernacle in which they were to worship. There was just one tabernacle constructed, and to worship anywhere else brought the penalty of death. This tabernacle was a shadow of heavenly things, "as Moses was admonished when he was about to make the tabernacle: for, See, saith He (God), that thou make all things according to the pattern showed thee in the mount" (Hebrews 8:5). Jesus is a minister of "the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Hebrews 8:2). That tabernacle is the church. Just as Moses established one tabernacle, so the God of Heaven established one church. To worship any other way or any other place will bring the condemnation of heaven upon us. Men may found religious institutions, but they do not have the sanction of heaven, and Jesus is not at their head. Let me read again, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building" (Hebrews 9:11). Any church established by men is of "this building" or of earthly origin, and it is not the true tabernacle over which the Son of God is minister. There is

but one true tabernacle, and that is the one which the Lord established.

But the query may be raised, as to whether or not we are still under the jurisdiction of Moses and his law. In the beginning of this little talk, I read to you the words of Moses, to the effect that when Christ came, we were to hear Him, and refusal to hear Him would mean that we should be cut off from God's people. Christ superseded Moses in authority. He killed the law of Moses that He might institute the new covenant. The Bible states it in these words, "Then said He, Lo, I came to do Thy will, O God. He taketh away the first, that he May establish the second."

At the mount of transfiguration, Moses and Elijah appeared talking to Christ. The impetuous Peter, knowing not what else to say, cried out, "It is good for us to be here. Let us here make three tabernacles, Lord, one for Thee, one for Moses and one for Elijah." He did not realize that the time had come when the law as represented by Moses, and the prophets as represented by Elijah, were to be done away. He did not know that the time was now approaching when the true tabernacle (the church) was to be built, and in it Moses and the prophets would have no authority. But God soon set him right, for a voice spoke from the clouds, saying, "This is My beloved Son, HEAR YE HIM!" Moses had declared that we were to hear Him when He came. Now God tells us to do that.

We cannot be justified by the law of Moses. We cannot be saved by the terms of the commandments given to those who were freed from an earthly servitude and promised an earthly Canaan. God speaks to us today through His Son (Hebrews 1:1). Hear Him! Moses was a shadow of the real Savior of men. The apostle, speaking of the feasts and sabbaths of the old law, affirms "These things are a shadow of things to come; but the body is of Christ" (Colossians 2:17). Do not live in the shadows of the Old Testament, but hide yourself today in the "shadow of the Cross." There salvation awaits you!

SIN'S COMPROMISES

In our previous lessons, we have determined that the bondage of God's people, Israel, in the land of Egypt was a type of our bondage in sin. Moses, as a deliverer of his people, was a picture of Jesus as a deliverer of those who accept Him, and leave the realm of disobedience. Thus, Pharaoh, the king of Egypt who enslaved God's people, is an apt portrayal of Satan, who held us subject to bondage through fear of death.

Pharaoh did not want to let God's people go. Neither did Satan. And it is interesting to note that the same compromises which were offered to keep the people in ancient Egypt are today offered to keep them in sin. When Moses called down one plague after another upon Egypt, Pharaoh relented only temporarily. At first, in his haughty arrogance, he asked, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Then the rivers turned to blood, frogs swarmed over the land, the dust turned to lice, and the flies became unbearable.

The king called unto Moses and Aaron, and said, "Go ye, sacrifice to your God in the land" (Exodus 8:25). That's the first proposition that the devil makes today to those who are thinking about freedom from sin. He tells you that you need not become a member of the church, you can go on and be a good moral man right where you are. Why leave behind all of the friends you have made? Why think that it is necessary to enter a place of worship in order to serve the Master? Don't you know that Jesus loved the great outdoors? You can be just as good a Christian, and sit down on the banks of a quiet fishing stream, or take your gun and wander through the fields on the first day of the week. That's the way Satan speaks today! If Israel had hearkened unto Pharaoh's suggestion, they might have carried out the formal rites of service, but they would still have been in Egypt, and they would still have been in bondage.

I thank God for a man like Moses who stood up before this monarch and said, "We will go into the wilderness and sacrifice

to the Lord our God, as *He shall command us.*" He refused to serve God as Pharaoh commanded, and declared he would sacrifice as God commanded. But think how many of you are listening in who never even went to the House of God today. You say you can stay home, read your Bible, listen to the radio and be just as well off. Now you are worshipping as the devil commands unless it is impossible for physical reasons for you to attend the worship. God says, "Not forsaking the assembling of yourselves together as the manner of some is" (Hebrews 10:25).

Of all the damnable, diabolical, hell-inspired lies ever foisted on the human family, none is worse than the one which convinces you that you can be just as good outside the church which Jesus paid for with his own blood. If that contemptible, demon-originated idea were true, then the Son of God shed His blood in vain, and bought a worthless institution. I want to say to all who listen in this day, that if the devil has convinced you that you can "worship God in the land," you are merely pulling the wool over your own eyes, for you are still in the bondage of sin, and under the jurisdiction of hell. Why not rise up like Moses of old, and declare that you will worship God as He commanded you?

What was the result, when Moses refused to compromise with Pharaoh? We learn by reading Exodus 9:28, "And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God . . . only ye shall not go very far away." When the devil sees that men are in earnest today, and that he will not be able to keep them out of the church, or in sin, he then comes up with that next proposition. "It's all right for you to go into the church," says his Satanic majesty, "but just don't go too far."

The devil whispers to you that if you go into the work of the Lord with all you have, that people will call you a fanatic. They will think that you are beside yourself, and losing your mind on religious matters. He points out that if you go on Sunday morning, Sunday night and again on prayer meeting night, you will lose so much sleep that you'll not be fit for anything on the job. He wants you to remember that you owe an obligation to your

family and if you go to church all of the time, you'll be robbing them of your time and presence.

Satan never forgets to point out a lot of people who are members of the church but who can still have a good time with the world. They take a little drink when the bottle is passed, they sit down and indulge in a friendly game of poker, they swear a little and use profanity now and then, and the world respects them. They are good fellows. And the devil points out that you can be that kind of a person. You can belong to the church for any social prestige or business standing that it gives you, but you mustn't go very far away from the world. The devil doesn't mind you going into the church if you act like the average person who is already in it. And there are some of you who don't have any more sense than to fall for that propaganda. You look at some of the pretending hypocrites who use religion today as a cloak of maliciousness, and you think that you can become a member of the Body of Christ and still live the same old condemnable life that you lived before. You went into the wilderness to sacrifice, all right, but you didn't go very far away.

Once, when I lived in another city, I decided to help replenish the larder by working in a meat market on Saturday afternoons. My principal job was to wrap bacon (that was back when they still sold it), and to dish up peanut butter, etc., but I had very little actual meat cutting to do. I shall never forget when I attempted to cut my first steak. I butchered that one up in real fashion. The meatcutter came in about then, and took the knife from my hand. He showed me that I was cutting it against the grain. If you want to do a smooth job, if you want to make it easy, you've got to go with the grain.

When we lived on a small farm up in Pike County, Illinois, it was my job to split the wood for the old kitchen stove, which turned out so many good coffee cakes, at the command of that wonderful mother of mine. When I first started splitting wood, I had a hard time. I blistered my hands and affected my temper, but got a very little pile of it ready for use. Then my father

demonstrated to me, how to place the chunk of wood, and slab it off with glancing blows. It was pretty easy to "box" it off when you went with the grain.

But Christians are on earth today to go *against the grain* of the world. Too many are looking for a soft, easy way to get to heaven. They want everything smooth and rosy. They want to drink, smoke, gamble, swear, chase around to places of questionable amusement and then come straggling in on Sunday morning to church services just after the Bible Study and just about the time the preacher gets up and starts his entertaining discourse. If you think you can pull that kind of life and get by with God, you've got another think coming.

The devil wants you to stay close to sin. He tells you not to go very far away. How silly to think that you can flirt with fire and not get singed! How absurd to think that the closer you walk to the precipice, the better off you are. Jesus says to either make the tree good and His fruit good, or else make the tree bad and His fruit corrupt. Don't try to walk with one foot on the devil's territory and the other foot in paradise. Line up or line out! Go all the way or don't go at all. There's no place in heaven reserved for almost Christians! There's no twilight zone between good and evil in which you can walk and still please God.

Christians must walk against the current, not with it. There is never a time in this world when it is easy to live a Christian life as the world looks at it. Generally those who live an easy Christian life are merely living an easy life—the Christian isn't there! The Christian existence is a fight, a challenging, hard-hitting, straight-from-the-shoulder fight. God did not give us a gun. He gave us a sword, and swords are used for close-in fighting. You must conquer sin or be conquered by it. If you stay around and play with it, it will eventually get you. Don't let the devil persuade you not to go very far away. The closer you are to him, the easier it is to get back to him. Go all the way! And start today!

PHARAOH AND THE DEVIL

When Pharaoh, king of Egypt, suggested to Moses and Aaron that it was all right for them to go and worship God, provided they did not go too far, he only suffered temporary respite from the plagues. His hardened heart was responsible for bringing other disasters upon his land. Then we read about the next proposal which he submitted. "And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?" (Exodus 10:8).

Now I want you to listen to the words of Moses in reply. Here's the true way to leave bondage. "And Moses declared, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord" (Exodus 10:9). But that didn't satisfy the king. He knew that if these people went as their leader said, they would never be brought back under his power again. They were leaving nothing behind as an attraction to draw them once more to that land of bondage.

Thus Pharaoh makes a suggestion of further compromise. He said unto them, "Not so: go now ye that are men, and serve the Lord." He pointed out that it would be too hard on the little ones, for he said evil was before them. In other words, Pharaoh wanted the fathers and mothers to go, but they could leave their children behind with him. Well did he know that those parents would soon return into bondage with their children.

And that's the way that Satan talks in these days. How many parents there are who make apologies for the wrongs of their children. Instead of correcting them for their evils, they seek to justify them. You've heard people in the church say, "Oh well, they're only young once, and you cannot put an old head on young shoulders!" And many times, there are those who are so foolish as to plead, "We all have to sow our wild oats sometime!" Even those who are in the church will thus try to smooth over the wrongs of their offspring. I've known parents in the church to stand up for their children when the congregation was attempt-

ing to chastise those children and discipline them for the good of their souls.

Right now, I know of parents whose children, mere boys and girls, have been running off at night and going on parties and to dances without the consent of the parents. When it was called to the attention of the church, and faithful brethren tried to save the young people, the parents took up for them and began to condemn the church. Anyone who does that is not a Christian and has no right in the church. And the sooner the church will get rid of a bunch of these pussyfooting, half-converted, world-worshipping hypocrites, the better off it will be! The idea of trying to serve God and at the same time justifying our children in a life of sin!

My boy and girl are worth no more in God's sight than yours. And they are just as guilty when they do wrong as your children are. And when they do that which is evil, and the brethren try to get them to do right, I'm going to throw my influence with the church, and not with the evil. Do you want to damn your boy to hell? Do you want to lose the soul of your girl? If you do, the quickest, easiest and best way is merely to uphold them in their sensual life of sin. But don't forget, dad and mother, when you come before God in the last day, you'll be held responsible for the loss of that dear one in the flames of eternal torment, if you have not rebuked their sin and consistently tried to get them to live right.

Take your children with you when you leave the bondage of sin. Take them by teaching them God's Word! Take them along by the example you set in the home! Take them with you when you go to church! Children cannot be turned loose to forage for themselves. Know where your children are. Why be so careful to lock your chickens up at night, and then turn your children loose to go to hell? You're playing into the hands of Satan if you go to the House of God and let your children go to the house of sin. Moses said, "We will go with our young and our old, with our sons and our daughters." That's the way to go! Take the whole family with you.

There wasn't an ounce of compromise about Moses! So the Bible tells us once more, "And Pharaoh called unto Moses, and said, Go ye, serve the Lord; *only let your flocks and your herds be stayed: let your little ones also go with you*" (Exodus 10:24). The shrewd, wily, treacherous and tricky king well knew that if the people left their herds behind, they would return to them, for that's where their money and their substance lay.

Today, Satan often persuades people to take their stand for the Lord, but leave their substance still with him. How many there are who dedicate everything to the Lord but their business! How many give the Lord their hearts but not their earthly substance! They are baptized all over except for their pocketbooks. I know of a man who isn't getting a lot of real joy out of life. He is making a hundred dollars a week, has a fine home, attends church, but he thinks that he can fulfill his duty by dropping in a dollar on the first day of the week. What a sad mistake! How foolish it is to think that we are fooling God! That fellow had better become converted to Christ. He never was. Just thought he was. His body is in the wilderness but his flocks and herds are still back in Egypt.

Sometimes, men and women want to come to Christ but still have their business in the world. Maybe a man is running a restaurant and selling beer. He decides that he would like to save his soul, but he cannot afford to give up what he's doing. He takes his stand with the church and on Sunday he attends regularly. But the rest of the time he continues at the same old stand, doing business for the devil. You can't get by with that! It will not work.

A man must give Christ first place in his heart, or Christ will not take any place. He refuses to be relegated to second place in the life of any person. And to give Christ first place means to give it to him in everything that you are and everything that you have. He must be given first place in your talent! I know those who have the talent to sing. They will use that talent everywhere but the church. They use it in singing for the entertainment of the world, but they cannot devote it to the service of God.

A short time ago, I knew of a girl who was "between two fires." She had a beautiful voice and was singing on one of the radio programs for the church. The music teacher at school gave her a prominent place in the operetta. Then she asked her if she sang anywhere else, and she told her that she sang on the air for the church. The teacher told her she would have to drop that for the two months they were practicing. Without flickering an eyelash, the girl said, "No! You'll have to get someone else to sing in the operetta, for God has first claim on my voice!" That's what I call taking your substance with you, and that high school girl took the devil for a cleaning right there.

You must take *your time* with you for God when you go out of bondage. It belongs to Him, and He tells you to redeem it, for the days are evil. Do you give first place to school activities, to social functions, to events of this life? Or do you give first place to Christ? I know of many people who become so involved with basketball, athletic programs in general, that they have no time left for God. I know many who get so wrapped up in parties, social good times, and that kind of thing, that they have no time left for the church. I do not say that it is wrong to engage in athletic events, or to enjoy the pleasure of each other socially, but I do say, and you will not deny it, that when people get so wrapped up in that kind of thing that it takes first place in their lives, they must put Jesus in second place, and thus they are no longer Christians.

Let's face the facts! There are some who go to church and spend more in a week for cigarettes than they give to the Lord in a month! There are some who drop in a quarter to support the Lord's program of work and spend a dollar to attend a show! That's the truth, and you may not like it. It may make you squirm because it's too hot for you. But you'd better do your squirming here than to have to do it in hell, where it's really hot! Has the devil persuaded you to be just an "average Christian"? Are you trying to serve God and hold on to the world at the same time? Then get alive! You are still dead in sin! Take your substance with you, and leave the bondage of sin!

THE PASSOVER

On the night before their deliverance from Egypt, the children of Israel ate the feast of the Passover. This was a memorial service in honor of the fact that the death angel passed over their houses, at the same time he was smiting the first-born in every Egyptian home. And the Passover was a shadow of the death of Christ, and the Lord's Supper which was set up as a memorial of that great event. Inasmuch as every shadow bears a resemblance to the substance, or thing shadowed, I want to point out some of those likenesses. We are sure that the Passover was a type of Christ, for we read in 1 Corinthians 5:7, "For even Christ, our Passover, is sacrificed for us."

The reference to the Passover in the Old Testament is in Exodus 12, and I shall quote from it consistently, this day. In verse 5, we learn that the principal figure of the feast was to be "a lamb without blemish." When John the Baptist pointed out Christ, he said, "Behold the lamb of God that taketh away the sin of the world" (John 1:29). Was Jesus without spiritual blemish, even as the literal lamb was without physical blemish? I read 1 Peter 1:19, which declares that we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot."

The Passover lamb had to be a male of the first year. Jesus Christ was put to death when He was in the very prime of life. The lamb was caught up on the first month, and tenth day. It was on that very day of that very month that Jesus entered into the city of Jerusalem, and was hailed by the people as the Son of David. The lamb was killed between the Jewish evenings; that is, at 3 p.m. on the fourteenth day of the month. Jesus Christ died on that same day and at that exact hour for the sins of the people, and that the Lord might pass over those who trust in His blood.

The blood of the lamb had to be applied. I read, "And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it" (Exodus 12:7). I ask you to note that none of the blood was sprinkled on the threshold, for the blood of Jesus was not to be

trodden underfoot, even in shadow. We, too, must apply the blood of the Son of God unto our hearts. If the lamb had been killed and the blood had not been applied in the days of old, the people would have been killed, for the Lord said, "When I see the blood, I will pass over you" (verse 13). The mere fact that Jesus died will not save us, unless we apply the blood to the door of our hearts. The apostle says, "Let us draw near with a true heart in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:22).

The lamb had to be slain in a very particular way, for the Lord said, "Neither shall ye break a bone thereof." When Jesus died on the Cross, the Roman law specified that the legs and arms of those who were crucified were to be broken. But God had long ago painted a picture of the death of the Savior, in the Passover lamb; thus we read, "But one of the soldiers with a spear pierced His side . . . for these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken" (John 19:34-36).

The Passover feast was to be kept until Christ came the first time; that is, through the Jewish age. "And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations, ye shall keep it a feast by an ordinance forever" (verse 14). The word "forever" is from the Hebrew "OLAM" and it means "age-lasting." Since this was spoken during the Jewish age, it was to be kept through that age, or until Jesus Christ, "our Passover," was slain. Now, the Lord's Supper is our memorial feast and it is to be kept until Jesus comes the second time. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death until He come" (1 Corinthians 11:26).

The whole congregation of Israel had to keep the Passover feast. The entire congregation of God's people today must keep the Lord's Supper. The communion service is for the whole church, not for just a few. It does not, nor does any part of it, pertain to the clergy alone. Paul did not say that, "As often as ye eat this bread and the minister drinks the cup"; because the Lord Jesus did not distinguish between the clergy and the laity as a

corrupt apostate church does in these latter days. Just as anyone who refused to remember the deliverance of God's people by partaking of the Passover was to be cut off from among the people, so the Lord today will cut off those who stay away from His House and refuse to participate in the Lord's Supper.

The Passover lamb was to be eaten in one house. Let us read again, "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house" (Exodus 12:46). So the blood of Jesus Christ was shed for the protection of one house, and His communion service must be observed in that one house, or by that one body. In confirmation of this, I read, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one body and one bread; for we are all partakers of that one bread" (1 Corinthians 10:16, 17). Here we learn that we are one body in communion. Let us find what house the blood of Jesus protects this day. Paul says, "These things write I unto thee, hoping to come unto thee shortly, but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Timothy 3:15).

The children of Israel had to remain in the house where they observed the feast until the morning. If they had gone out, they would have been destroyed. God said, "Ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and *none of you shall go out* at the door of his house *until morning*" (Exodus 12:22). They had to stay behind the blood in order to obtain protection. Just so, those of us who are in the church today are behind the protecting blood of Jesus, and we must remain there if we expect to be saved. We must stay in God's House until the morning of death causes the sun of eternity to dawn upon us. If we leave the church before that morning, we will perish in our sins.

The Passover was for God's people, Israel, and for them exclusively. It was not for those who were aliens or foreigners. "And

the Lord said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof, but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. . . . And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land, for no uncircumcised person shall eat thereof" (Exodus 12:43, 44, 48).

It is obvious that only those who submitted to the rite which initiated them into the chosen of God were permitted to partake of the feast. But today, physical circumcision is no longer binding upon us. Paul says, "Neither is that circumcision, which is outward in the flesh, but circumcision is of the heart, in the spirit" (Romans 2:28, 29). So we no longer cut off a portion of the fleshly body, in order to be joined unto God, but rather, we cut off the sins of the flesh. What rite is it, then, which enables us to obtain remission of sins? What is the act of spiritual circumcision today? Whatever it is, you must submit thereto, in order to have the privileges of children of God, and in order to partake of the emblems which represent the broken body and shed blood of Jesus Christ.

Happily, this is explained in Colossians 2:11, 12. Listen! "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with Him in baptism, wherein also ye are risen with Him." There you have it. The initiatory rite to admit us into fellowship with God today is baptism. Here is something all of us can obey. If you are an alien from the commonwealth of God, if you have not observed the memorial feast which the Son of God has enjoined upon us, we plead with you to obey His Word this day and place yourself in position where you may remember Him who died that you might live. "Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

THE WAY OF SALVATION

When ancient Israel was in the bondage of Egypt, they cried aloud unto the Lord for salvation. God sent Moses to lead them out into the wilderness, where safety was to be found, and from which they could go on to the Canaan land of rest. I have no doubt that Moses could have saved these people by miraculous transportation from Egypt. He could have spoken the word, and they would have been taken to a place of absolute freedom and peace. But God does not do for a man what that man can do for himself so he arranged for the people to exert enough effort to march forth from that land themselves. And their going forth is an apt illustration of our leaving the bondage of sin in this day.

I have no doubt that God could miraculously and immediately save us without the exertion of a single bit of effort upon our part. But He has not chosen to do it that way as I shall plainly prove by the shadow or type of Israel. When Israel got ready to leave bondage they were at a city called Rameses. We read in Exodus 12:37, "And the children of Israel journeyed from *Rameses* to *Succoth*, about six hundred thousand on foot that were men, beside children." Then we read in Exodus 13:20, "And they took their journey from *Succoth*, and encamped in *Etham*, in the edge of the wilderness." Again, I find this in chapter 14:1, 2, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before *Pi-hahiroth* . . . before it shall ye encamp by the sea."

Please observe that four places are mentioned thus far. They are the starting point, Rameses; and the other encampments at Succoth, Etham and Pi-hahiroth. Yet these people are still in Egypt. They are not saved yet. They are upon the soil of Pharaoh, and not yet out of his realm. What is it going to require before they can be saved? You will recall that Pharaoh made ready his chariots and pursued after them. Israel looked up and saw the chariots coming and they were afraid. On one side was the Red Sea, and on the other was a mountain range. They were hemmed in and helpless. The people murmured against Moses. Now Israel could not overthrow Pharaoh. That was God's job.

“And Moses said unto the people, Fear ye not, stand firm and see the salvation of the Lord, which He will shew you this day” (Exodus 14:13). This proves that the people were not yet saved.

You recall that Moses then lifted up the rod over the Red Sea, and the waters divided, so that the people could pass over on dry land. Here was something they had to do in working out their own salvation. “And the Lord said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward” (verse 15). Pharaoh attempted to pass through the waters with his host, but all of them were drowned. Now let us read once more. “But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on the left. Thus the Lord saved Israel *that day* out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore” (verses 29 and 30). Israel was saved when they crossed through the Red Sea and not before. If they had never crossed that sea they would still have been in the land of bondage.

But you may ask what is significant about this? I'll tell you! We learn from the New Testament that the Red Sea is a type of baptism, and we thus learn when we are saved. Is it before we are baptized? First, let us read 1 Corinthians 10:1, 2, “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.” These people who were saved from bondage were saved by their baptism in the cloud and sea. Had they never passed through the sea, they would have been devoured by Pharaoh's host.

Now there are a great many people today who take the absurd position that we are saved before we are baptized. They say that after we are saved, we can be immersed in water if we desire, but there is nothing about the ordinance of baptism which aids in our salvation. Let us consider this picture in the Old Testament once more and get the likenesses in the obedience of spiritual Israel today.

Just as they started at Rameses in the land of bondage, so we must have a starting point for our obedience. That place in our

lives is when we hear the word of the Lord. "Faith comes by hearing and hearing by the word of God" (Romans 10:17). Now if Israel had never started, they would never have been saved. But they were not saved the minute they started, for they were still in Egypt. Neither are we saved when we hear, for we are still in sin.

Israel went next to Succoth. What is the *Succoth* in our lives? It is the second step, and that is faith. "Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6). But if the children of Israel had stopped at Succoth, they would have been lost, for they were still in the land of bondage. Just so, a man today is not saved by his faith alone. He must continue to march toward the promised land.

Israel went on to Etham. That was their second stopping place after they left the starting point. Our next camp is at "repentance." It is the Etham to which we must go when we leave the first camp. Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). Now if Israel had refused to leave Succoth they would have died in bondage. But merely going on to Etham was not enough. They were not yet saved. They were on their way, that is true, but they were still on Pharaoh's ground. And if you repent of your sins, you are on your way out of sin, but you are still on the devil's territory.

Moses led his people down to their last stop in Egypt at Pi-hahiroth. The next journey would take them out of this land. But here they were at the third stop since leaving Rameses. To us that represents "confession." We are required to confess our faith in Jesus as the Son of God, before men. But if we do that, and stop there, we are still in bondage. There was no way for Israel to escape the land of Egypt except by going through the Red Sea and God has appointed no way for you to escape the bondage of sins, except as you are baptized into Christ. On the day of Pentecost the multitude was told to "Repent and be baptized" every one of you, in the name of Jesus Christ, for the remission of sins" (Acts 2:38). Saul of Tarsus was instructed as follows, "And now,

why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord!"

When was Israel saved? They walked on dry land in the midst of the sea, and the Lord saved Israel that day. That's what the Bible teaches. I believe it!! Do you? Wouldn't it be silly to argue that these people were saved at Rameses, Succoth, Etham or Pi-hahiroth? At this very last stop, Moses spoke to them and said they would see the salvation of the Lord. That's proof they were not yet saved! And they were not saved until they had left the land of bondage behind them.

It is just as absurd to argue today that people are saved without doing what they are commanded to do. Why will not the preachers of this present time tell the truth, and the whole truth? This miserable misrepresentation which goes forth constantly to the effect that you can kneel down by your radio and be saved is nothing but the fabrication of man's ideas. Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men." You cannot be saved anywhere without doing what God tells you to do.

Suppose that when Moses had told Israel to go forward, they had rebelled, and said, "No, we are not going. We can be saved just as well without being baptized in the cloud and in the sea as you can by doing so. We'll just kneel down here and pray God and He will save us." Do you think they would have been saved? You know they would not! Then what makes you think that you can ignore the command of Heaven to arise and be baptized, and still be saved? What makes you think that you can get down where you are and put your hand on the radio, while some religious soothsayer purrs in a soft voice and tells you that you need not do what God said, and you can still be saved? People, get up and do what God tells you to do. If you don't, you are liable to find yourself still on the devil's ground in the last great day. Leave the land of bondage today. Arise and be baptized and wash away thy sins!

FALLING FROM GRACE

There is a doctrine taught and advocated in this day by almost all of the denominational churches to the effect that a man once saved from his past sins, and accepted of the Lord, can never fall away from the grace of God, and be lost. By some it is called the doctrine of saving grace. By others it is designated "the perseverance of the saints." Both refer to the same proposition, and both statements are unscriptural and the doctrines which they purport to teach are anti-scriptural.

I want to read the belief of one of the largest religious bodies in our nation today as set forth in their "Confession of Faith." This is found in chapter 17 of that Confession. "They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved." I want you to get that. It teaches that it is absolutely impossible for one to fall from the grace of God. I'm going to prove by the scriptures today that such a doctrine is absolutely contrary to the teachings of the inspired Word of the Lord.

But I want to go farther. This same "Confession of Faith" also positively states that man shall not have the exercise of his free-will in making decisions, after he has entered salvation. I quote. "This perseverance of the saints depends, not upon their free will, but upon the immutability of the decree of election." However, note the things that these saints can do, and still remain in God's grace to the extent of having salvation. I quote again, "They may, through the temptations of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and for a time continue therein: whereby they incur God's displeasure, and grieve His Holy Spirit: come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their conscience wounded; hurt and scandalize others, and bring temporal judgments upon themselves."

Now listen! According to this doctrine the world and the devil can tempt you, you can fall into grievous sins, continue in them,

incur God's displeasure, grieve His Holy Spirit, have your heart hardened, hurt and scandalize others—but don't worry—you cannot fall from grace and be lost eternally. The word grace means favor. I want to know how a man can incur God's displeasure and still be in His favor? I want to know how he can have a hardened heart and still be a child of God; that is, an heir of God? Does the Bible teach such a doctrine as this? Let us see!

You recall that the last time I spoke to you, we learned that the Lord saved His people Israel when he brought them through the Red Sea and they were baptized unto Moses in the cloud and in the sea. Here were God's chosen people, they were His elect in that day. All of them came safely through from their previous bondage. Not a one of them was lost. Now I want to ask if all of those who were saved from bondage reached the promised land. Did they all arrive at Canaan? If they did, then we would have reason to believe, from the type, that all of us who are redeemed from the bondage of sin, and are baptized into Christ, will reach the promised land of heaven.

Let's examine the record. I read the words of the inspired apostle Paul in 1 Corinthians 10. After telling us that they were ALL saved from the bondage of Egypt, he continues, "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things as they are also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them also committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (verses 5 to 10).

Is it right to use these people and their wickedness as a warning to those who have been saved today? Is it proper to reason that if they were delivered from bondage and fell later, that we may do the same? Let us listen again to the apostle, "Now all these things happened unto them for ensamples: and they are

written for our admonition, upon whom the ends of the world are come" (verse 11). Since these things were examples to us, I would like to enquire what would be the use of admonishing us if we could not fall? But let us listen to Paul's conclusion, "Wherefore let him that thinketh he standeth take heed lest he fall." Why say that if a man cannot fall and be lost? Why reach such a conclusion from Israel's example? "Take heed lest he fall." Did the Holy Spirit say something that was untrue?

Now let us go to the Hebrew letter, where we again find some reasoning with regard to the Jews, and an application made to us. I read first from Hebrews 3:16, 17, "For some, when they heard, did provoke: howbeit not all that came out of Egypt with Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?" Now listen to the conclusion, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it" (Hebrews 4:1). Surely, when we are saved from our past sins, we have a promise of entering heaven, but it is still possible for us to fall short. I read once more, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Hebrews 4:11).

But the question is asked if the Bible ever taught anywhere in so many words that one could fall from grace. Absolutely! Paul writing to the church (or churches) of Galatia says, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel." Notice that these people had been called, they had been called into the grace of Christ, but now they have been removed from that grace. You cannot be removed from a thing that you have never been in. You cannot be removed from a house if you were never in it. These people were called into the grace of Christ, but now they are removed from it. What removed them? Paul tells us that it was the fact they listened to a perverted gospel, and went back into the worship of the old formalities of Judaism.

But you may argue that this still does not say in so many words that they "fell from grace." Hold on, I'm not through with you yet. Let us now turn to Paul's teaching in Galatians 5:4, where

he tells these same people who were called into the grace of Christ, and were removed from it, these words, "Christ is become of no effect unto you, whosoever of you are justified by the law: *ye are fallen from grace.*" There you are! Now don't ever teach again that you cannot fall from grace, after you have been called into it, for if you do, you make God, Christ, the apostle Paul, and the Holy Spirit, all liars. But the book says, "Yea, let God be true but every man a liar" (Romans 3:4).

If a man can fall from grace and be lost, even after he has come out of the bondage of sin, what should be our attitude? Let the Bible answer it. In 2 Peter 1:4, we read that we "have escaped the corruption that is in the world through lust." Then we are told to add to our faith: virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. Of those who will not add these things, it is said, "He that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." Now get the admonition, "Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (verse 10). Suppose that you do not do them? Then it is evident that you will fall. You are blind, spiritually nearsighted and have forgotten that you are purged from your old sins.

The Bible clearly affirms that it is possible for a man to fall from grace and be eternally lost in hell. The false doctrine that he cannot do so originated with man, and has been responsible for much of the ungodliness and sin practiced in the world today. Take away the fear of eternal torment from a man, tell him that he will suffer minor temporal punishment but will eventually be saved, and you are offering comfort to sin. God have mercy upon those who have been led astray, and grant that they may return to the Word of the Lord and the truth as it is in Christ Jesus, before it is too late.

SIGHING FOR ONIONS

Ancient Israel was guilty of many sins. None of these was quite so reprehensible as that of ingratitude. God delivered these people from the cruel bondage of the Pharaohs. He took them out of a life of galling serfdom. He healed the bruises upon their shoulders made by the burden of bricks which they carried. He soothed the pain of the stripes made by the lash of the taskmasters' whips. He led them into the wilderness and gave them the greatest code of jurisprudence in the Decalogue that the world had ever seen. He gave them manna from heaven and, as the Psalmist declared, "He fed them on angels' food." The richest meat of the Orient, the flesh of quails, formed their daily ration: the flavor of honey mingled with oil was found in the portion of bread with which the wilderness was strewn when the dew went up for them in the morning.

But the people were not satisfied. They were rebellious. In their anger they even sighed for the days when they had no freedom, and when the babes from their wombs might be cast into the turbulent Nile. They derided the hand of providence and said concerning their heavenly-distributed food, "Our soul loatheth this light bread." In this condition, we read, "And the children of Israel also wept again, and said, "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Numbers 11:4-6).

The "corn from heaven" had become monotonous. They wanted the highly spiced and flavorful foods to which they had become accustomed in their former life. They sighed for those things even though the attainment of them meant the loss of liberty and the indescribable misery of a career of bondage. Instead of keeping their minds focussed upon the promised land before them, they were guilty of the sin of looking back. And in that, they again became examples of many in the church today who have been delivered from the bondage of sin.

A great many people spend their time in wondering about where Cain got his wife. They are intensely interested in her, and where she came from. A little commonsense reasoning plus a proper study of the scriptures will answer that question. How foolish to spend long hours of speculation upon the matter! We are nowhere told to study concerning Cain's wife, but we are very distinctly told to remember the wife of only one man in the Bible. The Lord Jesus said, "Remember Lot's wife." And we are not to remember her due to her obedience, but rather for her disobedience. We are not to recall her life because of the good things she may have done, but only because of one great mistake she made. And what was that? She looked back!

We are instructed not to look back. Jesus said, "He that putteth his hand to the plow and looketh back is not fit for the kingdom of heaven." There is an incidental little something in that statement which proves the authenticity of the Bible. We would say today, "He that putteth his *hands* to the plow." But in those days the plows were made of crooked sticks and they had but one handle. Therefore the term is "hand" in the singular. "He that putteth his *hand* to the plow." This proves that the writer was back there, lived among the people and knew their customs and implements. Now, I have not done a great deal of plowing. I did help a few times to break some newly-cleared ground. And any of you who listen today, and who formerly grew up among the sprout-patches of the Ozarks, know the advisability of keeping your eyes ahead of you when plowing. Many a man has awakened to find himself thrown across the handles of the plow, with the breath knocked out of him, because he did not keep his eyes on his business. You cannot plow a straight furrow and keep your eyes looking over your shoulder.

The Christian life requires alertness. It demands concentration. The apostle Paul said, "See that ye walk circumspectly." That word means "looking around." In other words, it means "watch where you are going!" But there is one direction a Christian should not look, and that is backwards. The apostle is himself an illustration of that fact. He said, "Forgetting those things which are behind, I press toward the mark for the prize."

The man who wins the race is the man who keeps his eyes on

the goal. You cannot keep looking at the place where you used to be and ever get to the place where you ought to be. Here's the divine admonition, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, the race which is set *before us*, looking unto Jesus, the author and finisher of our faith" (Hebrews 12:1, 2).

To a lot of half-converted individuals, the church and the service of God becomes monotonous. They begin to think of their former lives. They tire of the diet which the Lord has provided. They think that the bread of life has become stale and dry, and the water of life is no longer refreshing. They murmur and clamor for the "onions, leeks and garlic": for the spiced-up life which they used to lead. They recall the theaters they once frequented, the dances they used to attend, the drinks which they formerly imbibed, the card parties they used to indulge in. And all of that seems beautiful and rosy. They forget the bad features of that bondage.

Gone from memory are the thoughts of the headaches and the dark brown tastes which always accompanied "the mornings after the nights before." Gone are the visions of remorse and regret, the twingings of conscience and the feelings of shame at some of the things indulged in. Now they mistake, as did Israel, bondage for freedom. They call "evil good, and good evil." Satan appears as a friend and Jesus as an enemy. The church appears as a prison house, and the world as a place of glorious liberty. Ministers who war against evil are looked upon as kill-joys and critics, and those who seduce to sin are considered as friends and advisers. If you'll permit the indulgence of a little friendly pun, may I say to you that sighing for a life of garlic is sighing for a life that stinks!

You have heard of the captain whose army was in danger of sore defeat. The men were tired, weary and listless. In his anxiety, the commander called to the little drummer boy, "Beat out a retreat." The lad answered, "Sir, I never learned to beat a retreat. All I know is a charge!" "Then beat a charge if that's all you know," said the exasperated leader. The stirring roll of the drum pierced the consciousness of the fagged and desperate

soldiers. As the rhythm reached their blood, they aroused, took new courage and pressed forward to win a battle that day. And victory was because one little lad did not know the meaning of the word "retreat." It is your courage when others are desperately looking back that may carry the day. We need men who have renounced their past life of sin, and who will not retreat toward it again.

I like the way that Paul looked upon his past life. He said first, "But what things were gain to me, those I counted loss for Christ" (Philippians 3:7). All of his past fame, his Roman citizenship, his education, his power, his prestige; these were all a total loss, when he considered Christ. He did not discount his past life. That's what a lot of people do. If they once drank two cocktails per day, when they come into the church they discount that old life fifty per cent, and just drink one per day from that time on. But Paul counted it a total loss.

He did not stop there. He further says, "I suffered the loss of all things, and do count them but *dung*, that I may win Christ" (verse 8). You might some day lose something and feel that you would never find it again, but the time may come when you run on to it, and gladly claim it. There are a lot of things which we have counted loss that we would be glad to get. I have loaned money which I counted a loss, but it would be a rather welcome thing to see it come in again. But Paul went further than just counting it a loss. He also counted it as *dung*. And that means that his past life was counted a loss, and composed of such things that Paul would never think about going back and picking that life up again. It was filthy, contaminating, revolting and repulsive. You must hate your past life when you come to Christ. Just as long as it appears pleasant to your memory you will be sighing for it. But when you get to the place where you are made sick by the very aroma of the "garlic" of your past, you will then be in a condition where you will not turn backward to the world and all of its sinful lusts. "Remember Lot's wife!"

THE DIVINE PRIESTHOOD

Under God's old covenant with mankind, He specifically provided for a priesthood, whose duty it was to offer sacrifices and carry on worship as provided by the law. These priests constituted a type of God's priesthood under the heavenly plan set forth in the New Testament, and a consideration of the points of likeness is very much in order and will be beneficial.

Before one could be a priest under the Old Testament, there must be an adherence to a certain ritual. Unless one was willing to submit to these initiatory and introductory commands, he could not qualify for service to God. The first thing required was a blood sacrifice. This consisted of a bullock for a sin offering, and two rams, one for a consecration offering. Then the candidate had to remove his old clothing. After this his body was washed in water. I read, "And Moses said unto the congregation, 'This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water'" (Leviticus 8:5, 6). Then the one who was being ordained donned new garments throughout, which were called "holy garments." The blood of the slain animals was applied to the tip of the right ear, the tip of the right thumb, and the great toe of the right foot. Thus the person belonged to God with his entire body, for it was dedicated unto the Lord from head to foot. The anointing oil was then poured upon the priest, and he was sanctified to the work of the Lord.

This picture may seem rather peculiar to us, but almost the exact counterpart is required to make priests of God today. Before we enter into that, I want to determine just who constitutes the priesthood in this age. Let us read, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever" (Revelation 1:5, 6). This proves that all who are redeemed from their sins by the blood of Jesus Christ are now priests to God. Every believer is a priest, if he has obeyed the initiatory commands to enter the Kingdom of God's dear Son.

In proof of this, I read once again, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Peter 2:9). Everyone who has been called out of the darkness of sin is a priest unto God. Peter shows this when he says, "Unto you therefore which believe" (verse 7). Now listen once more, "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" (1 Peter 2:5).

How do we become priests of God? By the same method men of old became such. First there had to be a blood sacrifice offered. It had to be both a sin offering and a consecration offering. It was necessary both to take away and remit our transgressions, and to make it possible for us to be holy and sanctified in the presence of God. Who was our "sin offering"? The Bible tells us that Jesus appeared to put away sin by the sacrifice of Himself (Hebrews 9:26). It further affirms, "If the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Jesus Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14). Jesus was our sin offering, and He was the consecration or sanctification offering as well. I read, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

The mere death of Jesus will not make us priests unto God as long as we persist in sin. It took more than the death of a bullock or a ram to make a man a priest in ancient Israel. We, too, must divest ourselves of the garments of sin. We cannot wear these and serve the Lord, anymore than the priest could wear the garments of his former life. Not only must we put off the garments of sin, but we must detest our past life. Jude 23, says, "Hating even the garment spotted by the flesh."

We must also pass through the waters of baptism in order to get into Christ. Let us read in Romans 6:3, 4, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism

into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." No man can come into Christ except by this appointed means, just as no man could be a priest under the Mosaic law without having his body washed in water.

The blood must be applied to our hearts. We must be brought to realize that we belong wholly unto God when we are ushered into His Kingdom. Every portion of our body, from head to foot, belongs unto God. The apostle says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God as those that are alive from the dead" (Romans 6:12, 13). Again we are told, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:22).

And just as those priests back there were anointed, so the Spirit of God dwells in the true Christians of today. When the church was established, the apostle Peter gave the instruction, "Repent and be baptized everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Later, we read, "And we are His witnesses of these things, and so also is the Holy Ghost, which God hath given to them that obey Him" (Acts 5:32). Paul says, "And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

The question now arises as to our duty as priests of God. We are told that we must offer up spiritual sacrifices, but what do they consist of? In Romans 12:1, the record says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans, chapter 12, then continues to inform us of some of the things required of us as Christians in maintaining our life before God in an acceptable manner.

The work of the priests of God, all Christians, can be summed up in the simple statement that we are to render service to the

Master according to all of the commands He has laid down in His Word. I regret, though, that there is a tendency in these days to relegate individual service into the hands of someone hired to perform our sacred duties. This is the result of the outworkings of the haughty, arrogant, supercilious priesthood set up in and by an apostate church.

There is no such distinction in the Bible as "clergy" and "laity." There are no such degrees as "Doctor of Divinity" or "Master of Theology." There are no "Reverends" or "Right Reverends." The Bible teaches us that there is one Lord, and "all ye are brethren." One man in the church is no more to be revered than any other who lives for the Lord. All of the service of the church belongs to every person in it with equal right and opportunity. It is not the right of the clergy to appropriate the Lord's Supper or any part thereof to a special group. It is not their prerogative to take a permanent lease on the Bible, or the interpretation of the Bible. It is not their right to administer the ordinance of baptism any more than it is the right of other Christians.

Sad indeed was the day when the "priesthood of all believers" was hurled into oblivion, and a corrupt and domineering clergy fastened upon the rights given to every child of God. Almost all of the division in the religious world, almost all of the abuse of things spiritual can be traced to that dark day. In the midst of the present maze of sectarianism and denominationalism, the Church of Christ lifts up her voice as one crying in the wilderness, and pleads for a return to the Old Paths of safety and scriptural warrant.

It is our belief that the Bible belongs in the pew as well as the pulpit, that one man has no more authority to tell his friends of Jesus than any other. It is our contention that the administration of the ordinances of God belongs not to a small, select and officious group, but to all Christians, who are upon an equality in God's sight. Away then with worldly titles and degrees, and back to the simple teaching of the Word of the Lord. Let us all obey and honor the Master, and prove that we are truly "kings and priests unto God" by giving Him the honor and service which He demands.

THE TABERNACLE

God always accommodates His requirements to the condition of His people. He never demands of them in worship that which they are unable to perform. As long as Abraham, Isaac and Jacob led a nomadic life they were permitted to construct altars at various places and thus worship Jehovah. But when their posterity had become a composite nation, they were given a national law, and the worship as previously conducted was no longer acceptable. It is true that when the law was given, it specifically commanded the individuals not to offer their sacrifices anywhere except at the tabernacle. This arrangement was still suited to the needs of Israel. They were traveling in a wilderness and as yet had no permanent abode. Thus God arranged for them a portable place of worship. It was not until they settled in Canaan and had built cities that He designated Jerusalem as the place of worship and commanded all to bring their offerings to that city. Both the tabernacle in the wilderness and the temple at Jerusalem were types of the church, but we shall limit our remarks to the tabernacle.

Long after the tabernacle made in the wilderness had faded out of existence, Isaiah the prophet predicted, "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from the storm and from the rain" (Isaiah 4:6). Then we turn to the New Testament and read concerning Christ, "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man" (Hebrews 8:1, 2). That tabernacle is the church.

God gave the plan for the first tabernacle. The blueprint by which it was constructed was divine. That pattern had to be followed exactly. Moses was not permitted to add a thing or eliminate a thing. He could not build an extra piece of furniture, or add one thing to the worship which God had not authorized. We read, "Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount" (Hebrews

8:5). I assure you that if it was so important to follow the exact requirements in regard to the temporal structure, it is all the more so with respect to the spiritual.

When the tabernacle was made in the wilderness, it was the first of its kind ever to be built. There was no previous plan by which to go. Therefore, God inspired two men, Aholiab and Bezaleel, who were thus divinely empowered to build the tabernacle and its furniture and set up the structure. After it had been built, and the priests were anointed, the service was carried on according to the written law, without any further inspiration. That same process was followed with regard to the church. The apostles and their contemporaries were given certain spiritual gifts to assist in establishment of the church and its worship. After the New Testament was completed these gifts passed away and the church was to be governed by the written word. Paul declares that when Christ ascended up on high He gave gifts unto men, and he asserts that these were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God" (Ephesians 4:8, 12). That means until God's gospel system was completed. How strange and absurd that there are those who show their ignorance of God's plan by still professing to have those same spiritual gifts which were characteristic of the childhood era of the church.

I call attention to the fact that there were three parts to the tabernacle. These aptly portray the three parts in God's divine arrangement today. The outer court is an apt symbol of the world. The holy place is a type of the church. The most holy place, where God dwelt among Israel, and from which He spoke to them, is an excellent shadow of heaven.

Once each year, on the tenth day of the seventh month, the high priest, having killed an animal, took the blood thereof, and passed through the vail into the most holy place, where he sprinkled the blood as an atonement for the sins of the people. The blood of bulls and goats could not take away sins. It could only point forward to the great and final atoning sacrifice. Thus it had to be repeated every year. But let us read concerning Christ.

The record says, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 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 9:11, 12). Again the apostle says, "For Christ is not entered into the holy place made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us." By His death, Jesus showed us the way through the veil that separates between the church on earth and that home prepared for the faithful. So we read once more, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Hebrews 10:19, 20).

It should always be remembered that there was just one way to get into the most holy place. That was through the veil. In order to reach that place, one had to go through the holy place, which is a type of the church. There was no other door, no other entrance. You couldn't come in from any other direction. And thus God pictures for us the fact that today, the only way by which we can enter heaven is by going through the church. It is useless and silly to talk about being saved outside the church. If one man could be saved there, then all men could be saved outside. That being the case, the church is a useless institution.

To be in the church is to be in Christ, for the church is the body of Christ. No man can be saved outside of Christ. He says, "I am the way, the truth and the life. No man cometh unto the Father but by Me" (John 14:6). He further says, "I am the door, by Me if any man enter in, he shall be saved" (John 10:9). Your hope of entering heaven depends upon your passing through two places—the holy place or church, and the veil which symbolizes death. One must either die or be changed at the coming of the Lord before he can enter that eternal abode, for "flesh and blood cannot inherit the kingdom of God, and neither doth corruption inherit incorruption."

I remind you also that in the outer court stood two items of furniture. As you came in the gate you passed, first of all, the

altar of burnt offering where the blood sacrifices were offered. Next you came to the laver which contained the water for washing the priests. The altar of offering is typical of the blood of Christ shed for the sins of the world. The laver is a type of baptism to which all of us must submit before we can enter into the service of God. No one who refused to be washed thus could officiate as a priest of God.

Please notice that this laver was in the outer court. A man had to be washed therein before he could enter the holy place of service representing the church. Today there are many who ridicule the idea of water baptism. They declare it is not essential. They affirm that they can serve God just as well if they were never immersed. But that theory is false. There are just two quotations of scripture which tell us in so many words how we get into Christ and both of them say it is by baptism.

I read first, from Romans 6:3, "Know ye not, that so many of us as were *baptized into Christ* were baptized into His death?" And next, from Galatians 3:27, "For as many of you as have been *baptized into Christ* have put on Christ." It is evident, then, that those who have not been baptized into Christ have not put on Christ. Baptism is for remission of our sins. Hear the words of the inspired apostle on the day of Pentecost, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). That is why baptism in water is a positive command. Peter again says, at the house of Cornelius, "Can any man forbid water, that these should not be baptized?" Then the account says, "And he commanded them to be baptized in the name of the Lord" (Acts 10:48).

Regardless of what men may think or say, the Bible teaches that baptism is essential to our salvation. Jesus told His apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned" (Mark 16:15, 16). If you desire to enter the service of God, your body must be washed with pure water, for that is the requirement set forth in Hebrews 10:22. We plead with all of you who listen this day to fulfill the word of the Lord. We exhort you, as did the apostle, "Save yourselves from this untoward generation."

ACCEPTABLE WORSHIP

In our last talk, we stressed the necessity of being baptized to enter the church, even as it was necessary for the priests to be washed before they were permitted to take up the service of God in the tabernacle constructed according to the plan given unto Moses upon Mount Sinai. Today we wish to notice the service carried on in the holy place, which you will remember is a type of the church as it exists today.

There were three principal items of furniture in the holy place. They were the table of shewbread, which stood on the north side, or to the right as you entered; the candlestick, with its seven lights, which stood on the south, or left; and the table or altar of incense, which stood directly before the veil. We believe that each of these can convey to us lessons concerning our worship even in this day.

The table of shewbread contained twelve loaves, one for each tribe. This bread was changed every seven days, the old bread being eaten when the new was placed on the table. Only the priests were permitted to eat of the shewbread, and it must be eaten at the specified or appointed place: that is, in the tabernacle. The restrictions on this were very rigid.

This is a true picture of the Lord's Supper, in which we commune with the Savior. Of course, we do not have twelve loaves upon the Lord's table, for His people are no longer divided into tribal units. Instead they constitute one body. To this, Paul refers, when he reasons, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Corinthians 10:16, 17).

The communion service is also to be observed every seven days, upon the first day of the week. Concerning the early Spirit-guided church, we note that "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2:42). Two things are affirmed here concern-

ing the Lord's Supper and other items. One is that they continued to observe this memorial; the other, that they did this "steadfastly." Therefore, we may affirm today, that when a church does not steadfastly continue to observe the "breaking of bread" it is not a faithful church of Christ. But it remains for us to determine when and how often the early church did this. I now read from Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Thus we learn that the early disciples met upon the first day of the week to commemorate the death of the Lord Jesus. They met every seven days.

Next we inquire as to who is eligible to partake of the Lord's Supper. Only the priests were permitted to eat of the shewbread in Old Testament times. And only the "priests of God" are permitted to eat of the Lord's Supper. But remember, that all who are baptized believers are "kings and priests unto God" in this age. Therefore, every Christian has a right to this memorial service, and is expected to participate therein until Christ comes again.

Perhaps you are anxious to know what the golden candlestick represented in the type. In reality it was not a golden candlestick at all, but a "lamp stand." They did not use tallow candles in those days, and the Bible plainly tells us that lamps were made for use in connection with this stand, and we know that those lamps used wicks and olive oil. This golden lamp stand constituted the only source of light in the tabernacle. There was no other way by which those who ministered might see what they were doing and how to do it. Thus it was a symbol of the word of God, which is our only source of light in the church today.

In connection with this, it is interesting to note the words of Paul, "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6). In verse 4, he calls this "the light of the glorious gospel of Christ, who is the image of God." The only way we know what we are to do, or how we are to do it, is as God's Word reveals that unto us. All of our worship must be carried on in the glow of light coming from the sacred scriptures.

We will note that there were seven divisions to this stand or candlestick. Three branches came out of each side, and these were all supported or held up by the center stem or shaft. They depended upon that shaft for their ability to stand and to give light. The number "seven" signifies "perfection" in the Bible. So this represented a perfect light. The Bible is also a perfect light. It contains seven branches or divisions. Three of them are on one side and three on the other. All of the Bible written in the Old Testament points forward to Christ. All of that in the New Testament points backward to Christ. The four gospels constitute the center stem, from which all of the sacred writings receive their support. Prove that Jesus Christ is not the Son of God and you destroy the entire Bible.

Jesus says that the Old Testament was divided into the law, the Psalms, and the prophets, and says that all of these pointed toward His coming. Thus the Old Testament has three branches. Since the four gospels, there are the same number of divisions, for the New Testament is divided into history, epistles and prophecy. There is one book of history, Acts of Apostles, and one book of prophecy, Revelation. But all of these taken together constitute the seven-fold perfection of God's Word, and there will never be another branch added. All that we have in the way of revelation is contained in the Bible, and of it, James, speaking in the first chapter of his epistle, says it is "a perfect law of liberty." The word of God, fed by the Holy Spirit and glowing with the flaming wick of God's love, will light us on our way from earth to heaven, if we will but follow its teachings.

It is time now to speak concerning the altar of incense. This was known as "the golden altar" to distinguish it from altar of burnt offerings, which was designated "the brazen altar." Everything in the holy place was overlaid with gold. That was the most precious metal known to the ancients, and this is indicative to us of the value which God places upon the acts of worship in the church.

Upon the golden altar, incense was kept burning throughout the service rendered unto God. This incense was made according to a formula which was specified by the Lord, and it was to be

compounded carefully of the very purest ingredients. No foreign substance was to be mixed therein, and it was to be used for no other purpose than burning upon the altar. In Revelation 5:8, we are informed that the golden censers full of sweet odors represent the prayers of the saints.

I should like to remind you that our prayers must be compounded of the very purest motives and desires. They must be sincere; that is, "free from effect." I have thought the origin of the word "sincere" to be one of the most interesting of the words which which I am familiar. It means "free from wax" and was first applied to honey from which all of the wax had been strained or purged. So "sincere prayers" are those which are offered without malice, envy or other ulterior motive. Paul says, "I will therefore, that men pray everywhere, lifting up holy hands without wrath and doubting."

Our prayers must be regular, as was the burning of incense in the tabernacle. The Word commands us that we should "pray without ceasing." This does not mean that we should go down the street muttering prayers all of the time. Neither does it mean that we should be "always in a prayerful mood" as some interpret it. It is true that we should be always ready to pray, and in a condition to do so, but a "mood" is not a prayer, and this command is to "pray without ceasing." It simply means that we are to pray regularly. David said he prayed "morning, noon and night." Daniel prayed three times daily with his face in the direction of the city of Jerusalem.

When we attend to the public worship of the church, we should do so with prayer and reverence for God. It is a command that we should pray at such times, and we have the example of the early church which continued steadfastly in prayer. The burning of incense was a type. That shadow has passed away. We are no longer to burn incense in our services, but the prayers of the righteous are to ascend unto God, as a sweet-smelling savour in His nostrils. Let us then study the Bible on this subject and do as we have been commanded. Our worship will then be acceptable unto God and we shall receive the blessings which He has promised unto the faithful.

HOLDING BACK THE TRUTH

The apostle Paul, in Romans 1:18, declares that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Strictly speaking, it is impossible, of course, to hold the truth in unrighteousness. If one is unrighteous, he is not holding the truth; if he holds the truth, he cannot be unrighteous. But in this instance a correct rendering of the verse would read that God's wrath is revealed from heaven against all who hold back the truth by their unrighteousness. That is possible. A great many people are doing that very thing today. The cause of Christ would grow and prosper exceedingly above what it does, if it were not for the ungodliness of those who profess to believe it.

I want to go back to the Old Testament for an example of one who held back the progress of an entire nation by reason of what she said. I refer to the case of Miriam, the sister of Moses. In chapter 12 of Numbers, the record tells us that Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married. In all probability this woman mentioned is no other than Zipporah, whom Moses married in the land of Midian, when he had fled from the face of Pharaoh. True, she was not a Jewess, but, nevertheless, they had lived together for a number of years, and never a word had been spoken about the matter. But now, all of a sudden, Miriam and Aaron begin to murmur and accuse Moses.

Now you have seen cases like that. You know of individuals who have lived and worked together for a number of years, and in apparent peace. Then, all of a sudden, one begins to accuse the other, and the first thing you know, he is going way back in history and mentioning things that occurred years before in an effort to "get something on the other man." When I hear of a case like that, I immediately begin to look for jealousy at the bottom of it. And sure enough, that was what motivated Aaron and Miriam, for I read in the next verse, that they asked, "Hath the Lord spoken only by Moses? hath He not spoken also by us?" There you have it. They were jealous of Moses because of his leadership ability, and resentful because they could not do the

things he could do in the eyes of the people. But the record very solemnly announces, "And the Lord heard it." Don't forget that the Lord will hear all of your murmurings and disputings. Nothing is hidden from Him. We read further that "the anger of the Lord was kindled against them."

The Lord punished Miriam by causing her to become leprous. When Aaron looked upon her, and saw that the dread disease had fastened upon her body, he was instantly penitent. He pleaded with Moses to entreat in her behalf and to forgive them for their rash and ill-advised remarks. Moses did so, and cried unto the Lord to heal her at once. But God reminded Moses that this could not be done, because the law specified that when one had the leprosy, he should be shut out of the camp for seven days, and Miriam was no exception to that rule. So the chapter concludes by saying, "And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again."

The point I want you to get is this: There must have been about two million people altogether in the camp of Israel. But that entire mass had to remain right on that spot. They made no progress toward the holy land, and accomplished nothing. Why? Simply because one woman in the congregation did not know enough to keep her mouth shut. Simply because of jealousy, the green-eyed demon which possessed Aaron and Miriam and caused them to covet a part of the honor which accrued to Moses as the leader of God's people. One or two people held back the entire congregation.

Now that can happen today. I have known of churches to be held back for an entire generation because of some long-tongued, gossip-mongering, lally-gagging individual who kept his elastic ear always focussed for the sound of something deleterious to another, and then could not wait until he spewed forth the poison of asps to kill the reputation and hurt the life of another. I'm not talking about justifiable rebuke or testimony that has the basis of fact. That's an altogether different thing. What I have reference to is the jealousy-inspired hatred with which life is so filled today.

We can hold back the truth by immoral living. Deeds as well as words have an influence, and you are familiar with the old adage, "Actions speak louder than words." There are too many who misinterpret "liberty in Christ." They believe it is license to do as they please regardless of the effect that it may have upon others. Such an one was the fornicator in the church at Corinth. The apostle Paul heard about him, probably from the family of Chloe who reported other grievous ills in the church. The apostle wrote the congregation and told them that it was reported that there was such a condition, and that the report was commonly circulated. I know of nothing that can hurt a church more than to tolerate in it such an unworthy character. That one man can undo all the good which a hundred others may do.

You may preach the best sermons, offer the finest prayers, and plead with tears in your eyes for sinners to accept the gospel invitation, but if there is a double-crossing, two-timing fornicator in the church, his life will be so loud that people will not hear the gospel you speak. He holds back the truth by his conduct. So Paul strictly warned the church to "put away from among yourselves that wicked person." He instructed the church to withdraw their fellowship from that man.

We have another case in the Old Testament of one who held back the progress of God's people. His name was Achan. You recall that when the Lord sent Israel into Canaan, he told them that the spoils of Jericho were to be placed in his treasury. No one was to keep a thing for himself. The gold and silver and all of the fine garments were to be holy. The firstfruits always belonged to God. This was true of the firstfruits of conquest as well as the firstfruits of the field at harvest time.

Everything went well. Jericho fell and Israel swarmed over the ruins. But a few days later, Joshua sent the army against Ai. It was just a little city, but they drove the Israelites back in ignominious defeat. A number of them were slain. Joshua and the elders of Israel fell upon their faces before the Lord, but He told them to get up. "There's sin in the camp!" said the Lord. So Joshua summoned all Israel to stand before him. One by one, he examined them by casting lots. At last the lot fell upon Achan,

and he confessed that he had appropriated some gold and silver and a Babylonish garment, which was hidden under his tent floor. The evidence was secured, and Achan and his entire family were stoned to death. Then the army of the Lord was successful. That's why the church is often unsuccessful today. It is because there is sin in the camp. Too many of the members think they can gamble a little, drink an occasional cocktail, swear a little, attend the theaters, gallivant around to night clubs and, in general, do just what the world does. The salt has lost its savor.

A lot of people do not like to have those things condemned. A lady wrote me a letter a few weeks back and took occasion, as she was invited to do, to say what she thought about this program. She said that we were too plain and abrupt in our condemnation of sin, that we ought to take a more helpful and compassionate attitude. There isn't anyone on this earth who has more love for a sinner than do I, but there's no one on earth who hates the damnable treachery, and the deception of sin more than I do. And it is my job to fight sin.

There's so much of this radio palaver about the love of God that people get the idea that God has a sort of mushy, sickly, sentimental, sob-sister tolerance for about everything. There is very little preaching done on the subject of God's hatred. But the passage that I began with today says that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold back the truth by their unrighteousness." You can't whip the devil by throwing cream puffs at him. Neither can you kill sin by snowing it under with compliments. As long as I have anything to do with this program, we are going to take off our gloves and fight the devil and sin barehanded. This is no time, with the world on the skids and bound for hell, to be pleasing, and sweet and sentimental. "Cry aloud and spare not!" was the motto of the prophets of old, and it shall be mine.

If you want to escape the wrath of God, you'd better quit your sinning, and start living according to the standards of decency and scriptural truth. There is no hope for you unless you do that.