

WHY I LEFT
The
NAZARENE CHURCH

By WAYMON D. MILLER

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WAYMON D. MILLER

DEDICATION

To all who have so kindly and generously helped me attain a fuller knowledge of the truth, and especially to my loyal and faithful companion, these efforts are sincerely and affectionately dedicated.

THE AUTHOR

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Printed in United States of America

INTRODUCTION

DEAR READERS:

It gives me pleasure beyond words of expression to introduce to you the author of this book. I have intimately known Brother Waymon D. Miller for many years, and am happy that today he is one of the best young preachers in the church.

I believe that Brother Miller has had the proper experience to enable him to write this book exposing the errors of the Church of the Nazarene, and similar sects of "holiness" doctrine. It is with love in his heart that he presents this book to his friends of the Church of the Nazarene, hoping to point out their errors and lead them to the truth of Christ that they may be saved in the day of judgment.

Since coming into the church of our Lord, Brother Miller has attended Harding College, Ouachita College, and has done extension work with the University of Arkansas. At present he is located with Walnut Street church in Lubbock, Texas. During his first year with the church the work has continued to make progress, and a number of new records have been established.

In addition to his preparation above, Brother Miller has served as local preacher at Petersburg, Texas; Batesville, Arkansas; Camden, Arkansas; and Hope, Arkansas. He has also engaged in meetings in numerous states, and has spoken frequently on the radio. His work in these other states speaks well of him, since Arkansas is his native state, being born at the little town of Mayflower, twenty-two miles north of Little Rock.

Brother Miller is an able defender of the truth. He

has met in a five day public discussion Mr. Alan McCurry, a Baptist, at Nimrod, Arkansas. Our brethren were satisfied beyond expression in this victory for the truth. He also met Marshall Conner, a very talented young man of the church who went wrong on the "judgment question," and the brethren around Hope, Arkansas, where this discussion was held, felt that another victory for the truth was won. He has not only demonstrated his love, interest and ability as a gospel preacher and defender of the truth, but has contributed many helpful articles to *The Gospel Light* published at Delight, Arkansas.

Brother Miller has worked hard, and has overcome many trying obstacles. The influences that might have weakened some have not turned him from his love of the truth. Through all of these trials he has come forth a sound gospel preacher. He feels that Brother Clem Z. Pool, who baptized him into Christ, association with Brother D. H. Perkins, who encouraged him to preach the gospel, and my feeble efforts have contributed much to his faith never failing, and his devotion to the truth not wavering.

May you read this book diligently, earnestly and prayerfully. If you do this, I feel assured that it will lead you from error to truth, from sin to righteousness, from the kingdom of Satan into the kingdom of Christ, from spiritual blindness to the glorious light of the gospel, and finally will lead you to live eternally in that blissful Land Beyond.

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PREFACE

It is no reflection upon the personal character or integrity of any person to be involved in religious error. It is, however, a serious reflection upon one's sincerity not to freely and gladly accept the truth when it is revealed to him. Truth is vital and eternal, and it should be desired with all the powers of our being.

While a presidential candidate, the illustrious Henry Clay was confronted with the problem of prohibition. He was told that should he favor prohibition that such a stand might result in his defeat. To this Clay replied with immortal words: "I had rather be right than president!" It is possible that his convictions for prohibition resulted in his defeat, but it is eminently more honorable to be defeated in truth than to gain victory in error.

But more is involved in religious truth than the highest honors man can confer. The eternal destiny of the soul is suspended upon this issue. Regardless of personal loss, injury or embarrassment, truth must be preferred and maintained if the soul is eternally secure in God, and all the magnificent blessings of the home of the soul is obtained.

It is to the end that the truth of God's Word may be proclaimed and elicited that our efforts here are earnestly dedicated. And it is in prayerful hope that these efforts may lead each reader to a clearer conception and deeper appreciation of the beautiful and eternal truths of God, that these efforts are dispatched to achieve whatever mission for good they may.

THE AUTHOR

FOREWORD

Ten years of my earlier life were spent in the Church of The Nazarene. Many times since leaving that institution I have been asked why I left it to become a member of the church of Christ. It is my firm conviction that all should know why he worships as he does, and should be both willing and able to present a Scriptural answer for doing so. This principle is enjoined upon all by inspiration. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Peter 3:15) Thus I propose to answer in a Scriptural manner to all who have asked, and to all into whose hands this book chances to fall, reasons for my departure from the Church of The Nazarene.

I do not desire to create the impression that my experiences in the Nazarene Church were altogether unpleasant. It can be truthfully said that some of my most cherished experiences occurred during those years. Neither do I in this writing express animosity for that institution, nor for any who may be members of it today. To the best of our ability, we are striving to "speak the truth in love." Some of the warmest and most faithful friends I have had were Nazarenes, and I yet have many true friends in that church. Their friendship remains a treasure and an inspiration to me, and I am not disposed to fracture our pleasant relations. But rather, I commit these efforts prayerfully to them, and to all who read this book, in earnest hope that my experiences and acceptance of what

I now believe with all my heart to be the truth may prove enlightening and helpful to them.

As I reflect upon my experiences in the Nazarene Church my heart is filled with mingled emotions of both appreciation and regret. In my honest estimation I have never known a more sincere and ardently zealous people than the Nazarenes. They are also good people, having as high moral standards as any people I have known. Yet I regret that so many good people are mistaken in following Nazarene doctrine, and are not complying with God's revealed truths. I likewise regret that I have not been instrumental in converting more of them from these errors, which I feel is largely due to a limited association with them since my departure from their teachings.

It appears appropriate to relate this ironical experience in both my becoming a Nazarene and leaving them. When I was six years old my older brother and I were playing in the front yard of our home. W. H. Buckner, pastor of the Nazarene Church was driving by, stopped and asked if we were enrolled in a Sunday school. We answered that we were not. He then asked our mother if she would permit us to attend the next Sunday if he would come for us. To this she consented, and we were in this manner enrolled in the Nazarene Sunday school. In due process of time we became members of that church. Soon some of the Nazarene ladies came to conduct "cottage prayer meetings" with my invalid grandfather, which were a source of great joy to him. Very soon my mother was attending, and became a member of, the Church of The Nazarene. These personal efforts led us to that faith. We were then members of the Nazarene Church, which

met at Sixth and Olive streets in North Little Rock, Arkansas.

About nine years later that building became inadequate and a new building was erected in another section of town. At that time a few members of the church of Christ were meeting in a rented lodge hall in effort to establish a congregation, and they purchased from the Nazarenes their old building at Sixth and Olive, which today still houses the church of Christ of that city. In the year of 1935 I was induced to attend services there, and on September 12 of that year was baptized into Christ by Brother Clem Z. Pool, the minister at that time. Hence, I both joined the Church of the Nazarene, and later obeyed the gospel of Christ, in the same building. My membership in the North Little Rock church continued until September of 1937, at which time I entered Harding College to better prepare myself to preach "the unsearchable riches of Christ."

The attitude of Paul, in his prayer for Israel, seems also expressive of mine. "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:1-3) Paul's attitude toward Israel corresponds with my attitude toward the Nazarene people. They have a zeal of God, but not according to a knowledge of His truth. It is my earnest and prayerful hope that they may carefully consider the truths set forth herein, and accept them unto eternal salvation.

WAYMON D. MILLER

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CHAPTER I

WHAT DIFFERENCE DOES IT MAKE?

The reader may now be inclined to ask, "Well, what difference does it make that you were once a Nazarene, but now belong to a different denomination? Why do you now write these things to censure Nazarenes, and vindicate your present views? Why don't you preach what you believe, and allow Nazarenes to do likewise, since you do not now believe as they? Why must you now intimidate them by disproving their teachings? Why not spend your energies preaching the gospel to the lost and dying souls, instead of discussing differences of belief? Why do you not devote your efforts to a more constructive work, and write a book more inspirational in nature?" These are very natural, and we grant sincere, questions. The demand for information on these points deserves consideration. With the same sincerity that prompts them, I propose to give the most satisfactory answers possible.

If the points of the above questions were all that is involved in these efforts, then I would readily concede them to be worthless and wasted. To change from one denomination to another would make but little difference, but to satisfy the personal fancies of the individual. But this is not as I have done. I have not left one denomination in preference of another, but have simply renounced a human institution to become a member of the divine institution. The church of our Lord is not a denomination, but rather antedates all human institutions, and is pre-eminently superior to all of them. The Lord alone is the

Founder of the divine church (Matt. 16:18), it was purchased with His precious blood (Acts 20:28), and over it He reigns as the supreme Head (Eph. 1:22-23). This is the only church of which I now claim to be a member.

True it is that the world is clamoring for a positive, inoffensive gospel. We are continually urged to preach what we believe, and leave others alone. We hear much, too, about charity and liberality in religion. But the true gospel of Christ has never been positive or inoffensive alone in its nature, nor has liberality beyond the confines of truth ever been permissible. The gospel of Christ in Paul's day was "unto the Jews a stumblingblock, and unto the Greeks foolishness." (I Cor. 1:23) The preaching of the simple gospel then excited the wrath of many hearers, incurred to the inspired preachers every conceivable sort of punishment and persecution, and very often resulted in their death. Yet these strong, God-fearing characters were not preaching Christ for worldly acclaim or popularity. It is rare that one can preach that which is popular with men and please God. Paul asked and stated, "For do I persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10)

Nor is the true gospel to be proclaimed alone with charity and liberality, and without rebuke or condemnation. When men will not adhere to the truth, reproof and rebuke become necessary. Paul commanded Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Jesus could not preach to the insidious Jews without administering stinging rebukes, "Woe unto you, scribes and Pharisees, hypocrites!" (Matt. 23:23) Peter could not preach to the murderous Jews on Pente-

cost without charging that the innocent blood of Christ was dripping from their sinful hands. (Acts 2:36) Paul could not declare the true and living God, the Creator of man and the universe, unto the heathen and idolaters of Athens without pointing out their ignorance of Him. (Acts 17:22-31) Nor can we today persuade belief in God without condemning the atheist, preach Jesus as the Christ and Messiah without offending the Jew, declare worship on the first day of the week without censuring the Adventist and Sabbatarian, defend the inspiration of the Bible without assailing infidelity, contend for the integrity of the Scriptures without opposing modernists, teach that man is a free moral agent without condemning Calvinists, condemn sin without condemning the worldly minded, advocate temperance without opposing the drunkard, and so on endlessly! Yes, the pure gospel of Christ is both positive and negative in its character. I am therefore obligated to oppose error, and "contend earnestly for the faith." (Jude 3) These reasons are why I am impelled to expose and oppose the errors of the Nazarene Church, and plead with those good people, and all others, to yield their hearts to the radiant and gleaming truths of the priceless gospel of Christ.

The difference between being right and wrong in religion is the same difference of being saved or lost. The careful Bible student is impressed with the great significance attached to the truth by Inspiration. To be in error is to reject God's commandments, since His commandments are truth. "Thou art near, O Lord; and all thy commandments are truth." (Psalms 119:151) God's Word is truth, and to follow truth is to follow His holy Word; to reject the truth is to reject His Word; to be in error is to be at variance with the Word of God. "Sanctify

them through thy truth: thy word is truth.” (John 17:17) Any doctrine, therefore, contrary to the Bible cannot be true. Truth is also eternal, and will ultimately triumph over all error, “for we can do nothing against the truth . . .” (II Cor. 13:8) The simple truths of the Bible, untarnished with human errors, should alone have our most devout affections.

How Vital Is The Truth?

A great number of Scriptures attest the vital nature of the truth of God. Truth is the fundamental principle upon which is based acceptable worship of God. “God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:24) This statement declares that we can worship God only in truth, and suggests that we cannot worship him in error. Without the truth one cannot be made free from sin, nor become a true disciple of the Lord. Jesus said, “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” (John 8:31-32) We then logically conclude that if one is not following the truth he is not a true disciple of the Lord. True and acceptable discipleship is then contingent upon following the truth. Obedience to the truth purifies the soul, and without the truth the soul cannot be purified from sin. “Seeing ye have purified your souls in obeying the truth . . .” (I Peter 1:22) The Bible also plainly teaches that one cannot be saved without love for the truth, and without which such persons shall perish. “And then shall that Wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and

signs and lying wonders, and with all deceivableness of the unrighteous in *them that perish; because they received not the love of the truth, that they might be saved.*" (II Thess. 2:8-10) Paul likewise states that a failure to believe the truth will damn the soul. "That they all might be damned who believe not the truth, but had pleasure in unrighteousness." (II Thess. 2:12) My friend, these Scriptures are too plain to be misunderstood, and we pray that you may not place your soul in eternal jeopardy by rejecting the truth of God.

The Wrong Foundation

No structure can be more substantial than its foundation. The wise builder, according to the Lord, will erect his house upon a proper foundation, and when the elements beat in rage and fury upon it, it shall stand. The foolish person who builds his house upon a faulty foundation shall see all his diligent efforts and fond hopes swept away! Great indeed is the fall of any house constructed upon a wrong foundation. (Matt. 7:24-27) But Jesus meant far more in this illustration than simply to advise how to build a material structure. He was illustrating the vast difference between anchoring the soul securely in the proper foundation of truth, and the grave danger of reposing the soul upon a foundation of error.

Centuries ago Isaiah prophesied that God would establish Jesus Christ as the one true foundation. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isaiah 28:16) Peter later quoted this same prophecy, and applied it to Christ. "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that be-

lieveth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." (I Peter 2:6-8) Other New Testament references corroborate Peter's claim that Christ is this true foundation, and that there is no other acceptable foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11) Our eternal habitation with God is dependent upon our being built upon this true foundation. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." (Ephesians 2:19-22) One cannot sensibly ignore the emphasis given by these Scriptures to our being built upon the only true foundation of Christ, and how our eternal destiny is dependent upon this.

The Church of The Nazarene is built upon the wrong foundation, and consequently the whole structure is faulty. It cannot withstand the fury of truth, and all who build upon that foundation shall be grievously disappointed at the judgment bar of God. In its very inception the Nazarene Church was based upon the wrong person and principles. "Near the close of the nineteenth century" the present "holiness" movement began and spread to many sections of the United States. This movement was

begun "on May 12, 1886," by "a number of brethren in providence, Rhode Island" who were "interested in promoting the Wesleyan doctrine and experience of entire sanctification." (*Manual, Church of the Nazarene, Page 15*) The Church of the Nazarene is an outgrowth of that "holiness" movement. "In October, 1895, a number of persons, under the leadership of Rev. Phineas F. Bresee, D.D., and Rev. J. P. Widney, LL.D., formed the First Church of the Nazarene, at Los Angeles, California." (*Manual, Church of the Nazarene, Page 17*) The Church of the Nazarene is therefore of human origin, established without the approval of God's Word, and is a by-product of a fanciful and unscriptural "holiness" movement. Being erected upon this movement, and to promote "Wesleyan doctrine," it is not only built upon the wrong foundation, but also was established for the wrong purpose. It is not merely our opinion that the Nazarene church is an unscriptural and unacceptable institution, but such is also the pronouncement of God's Word. "Except the Lord build the house, they labour in vain that built it..." (Psalms 127:1) In that "a number of persons, under the leadership of Rev. Phineas F. Bresee, D.D., and Rev. J. P. Widney, LL.D., formed the First Church of the Nazraene," then according to the testimony of God's Word it is a vain institution, and they who are in it "labour in vain." Concerning such human institutions, Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15: 13) In that men planted the Nazarene church, it does not meet the divine approval of God, and shall eventually be "rooted up." My friend, these strong words are not mine, but come to us from God. It is not I that declares the Nazarene church a vain institution of man, but this

is the pronouncement and judgment of the holy Word of God! We therefore beg that you give His Word on these points proper consideration.

The Wrong Church

It is wrong to belong to the Church of the Nazarene because it is not the New Testament church. The church revealed in the New Testament began on the first Pentecost after the resurrection of Christ, in the year A. D. 33. (Acts 2) The Church of the Nazarene was not begun until 1895, hence it is 1862 years too young to be the divine church of the Lord. The church of the New Testament was established in the city of Jerusalem. (Acts 1:4; Acts 2) The Church of the Nazarene was established in Los Angeles, California, hence was begun at the wrong place to be the New Testament Church. The divine institution was founded upon Christ and by Him. (Matt. 16:18; I Cor. 3:11) The Nazarene church was founded upon John Wesley and by Phineas F. Bresee and J. P. Widney, and was therefore founded upon the wrong person and by the wrong persons to be the divine institution of which we read in the New Testament. The church of Christ was established to proclaim the gospel of Christ. (Acts 1:8; Eph. 3:10) The Nazarene church was founded by persons "interested in promoting the Wesleyan doctrine," hence exists for the wrong purpose.

But one may ask, "Is it not acceptable to use the term 'The Church of the Nazarene' since Jesus was called 'a Nazarene?'" (Matt. 2:23) It is true that Jesus was called "a Nazarene," but He was also called "a Galilean" (Luke 23:5-6), "Rabbi" (John 3:2), "a prophet" (John 4:19), "the Son of Man" (Luke 9:56), "Master" (Mark 13:1), and other such titles. But none of these titles were

ever used with reference to the New Testament church. It would be just as appropriate to speak of the church as "The Church of the Galilean" as to call it "The Church of the Nazarene." But neither can be used with Scriptural authority or sanction. No definite and proper name was given the New Testament church, but several terms are applied to it by Inspiration. Many times it is called simply "the church" (Eph. 5:23-27), it is called "the body" of Christ (Eph. 1:22-23), the "kingdom" (Matt. 16:18-19) the "house of God" (I Tim. 3:14-15), "churches of Christ" (Romans 16:16), "the church of the Lord" (Acts 20:27 R. V.), the "church of the living God" (I Tim. 3:15), the "household of God" (Eph. 2:19), and eight times it is referred to as "the church of God." (I Cor. 1:2) It is certainly proper to speak of the church in any of these Scriptural terms, but improper to apply to the church any term not so used in the New Testament.

The Wrong Doctrine

We have shown that the Church of the Nazarene developed from a movement given impetus by "a number of brethren in Providence, Rhode Island, interested in promoting the Wesleyan doctrine." John Wesley, the founder of Methodism, was reared in the Church of England. As a young man he entered Oxford University, and became an ardent student of theology. In his earlier years as a preacher, Wesley was greatly influenced in his thinking by two Arminian preachers, Spangenberg and Peter Boehler, and a liberal portion of Arminian mysticism was instilled in him. "The Wesleyan faith was Arminianism on fire." (*History of the Christian Church*, George P. Fisher, Page 5-9) Wesley preached "his doctrine of Christian perfection, which he held to be at-

tainable, and that instantaneously, by the believer in this life." His preaching was of a highly emotional type, and he advocated a system of instantaneous conversion by faith only, and a direct operation of God. "His preaching frequently excited ungovernable emotion in the heart of many of his hearers. There were screams, paroxysms of agony, and out-cries and contortions of the body, sometimes not unlike the phenomena recorded of demoniacs in the gospels." (*History of the Christian Church*, Fisher, Page 521) The preaching and practices of the modern "holiness" groups had their origin in the preaching of John Wesley. These are the religious beliefs, according to their own church manual, that the Church of the Nazarene espouses, and for which it was established to promulgate.

Any institution founded to promote doctrines of men instead of the unadulterated gospel of Christ stands condemned before God. Nothing is more strongly emphasized in the New Testament than is God's contempt for human doctrines, digressions, and innovations. Jesus classified human doctrines as vain, and they who so worship do so vainly. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:8-9) The Apostle Paul emphatically warned the Galatian church not to accept a perverted gospel. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be

accursed.” (Gal. 1:6-8) Paul also instructed Timothy that, “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness . . . from such withdraw thyself.” (I Tim. 6:3, 5) The Apostle John further warned against digression from the true doctrine of Christ, or the reception and encouragement of one who taught things opposed to the truth. “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.” (II John 9-10) One cannot in any manner alter God’s Word without becoming the subject of His fearful wrath. “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (Rev. 22:18-19).

Since the Church of the Nazarene is admittedly based upon “Wesleyan doctrine,” it consequently falls under the condemnation of these passages. It is then with great earnestness that we appeal to all who have subscribed to these human doctrines to repudiate them, and subscribe only to the pure doctrines of Christ that are plainly revealed in His Word.

Misplaced Affections And Loyalty

The Church of the Nazarene not only exists primarily to promote “the Wesleyan doctrine,” but its members are

required to pledge loyalty to these human doctrines. "We believe doctrines to be fundamental, and these should be understood, loved and promoted. We believe that the principles contained therein should master our affections and be a foundation for our conduct. We urge loyalty to our principles, interests and institutions." (*Manual, Church of the Nazarene*, Page 4) None can become a member of the Church of the Nazarene without "having declared their experience of salvation, *and their belief in the doctrines of the Church of the Nazarene.*" (*Manual*, Page 49) It is by no means permissible with them to preach anything other than this "Wesleyan doctrine." If a Nazarene preacher should be found "promulgating doctrines out of harmony with the doctrinal statement of the Church of the Nazarene" he would be sternly dealt with. (*Manual*, Pages 187-189).

I cannot again become a Nazarene because I cannot pledge fidelity to "Wesleyan doctrine." Nor can I avow faithfulness to the doctrines of any fallible man! I claim faithfulness and devotion to the doctrines of Christ only! I could not preach for the Nazarene Church, and preach "Wesleyan doctrine," as I can only preach the doctrines of Christ! The Bible reveals what I am to preach (Mark 16:15), and forbids that I preach any other doctrine. (II John 9-10) That which I preach is contained in God's Holy and inspired Word, and I care not what John Wesley or any other man taught. Since one must pledge faithfulness to "Wesleyan doctrine," he could not be licensed as a Nazarene preacher if he contended to preach the Bible only. If Nazarene preachers proclaimed the Bible alone, they would be found "promulgating doctrines out of harmony with the doctrinal statement of the Church of the Nazarene," since this "doctrinal state-

ment" declares they are to "promote the Wesleyan doctrine."

Jesus plainly stated, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." (Matt. 6: 24) God is a jealous God, and will not accept divided affections. (Exodus 20:5) I cannot, therefore, see how man can pledge faithfulness to Wesley and his doctrines, and to God and his doctrines at the same time. My friends, own allegiance to none but God! Cast away your pledges to man, and pledge your whole heart to God alone. Free yourselves from the bondage of human traditions and errors, and receive the simple truths of the New Testament. Away with loyalty to man and his fallible notions, and stand in faith and faithfulness upon the doctrines of God! This is the only position that will gain for you favor and acceptance with God, and finally an eternal home with Him.

CHAPTER II

THE BIBLE PLAN OF SALVATION

There is no study of such paramount importance, or involving such serious consequences, as the Bible plan of salvation. If there is anything on earth about which one should be undoubtably sure, it should be the matter of his salvation. This life is but the dressing room in which we attire ourselves for eternity, and in the same condition that we pass from the scenes of this life shall we spend an ageless eternity! Indeed one should consider the matter of his salvation with fear and trembling.

There exist in the United States around two hundred sixty different denominations. Nearly all of these sects preach a different plan of salvation. So many different things have been preached as plans of salvation that the masses have been lulled into believing that it makes no difference; that one can be saved in just any manner he desires. But this is not true. God has never left the terms of pardon to the whimsical fancies of man. None should entrust the eternal security of his soul in mere theories of man, but should accept only the God-given plan of salvation that is revealed in His Word. God's way alone will save you from sin, and enable you to escape everlasting and unsufferable torment.

The Mourner's Bench

The Church of the Nazarene advocates a plan of salvation that is nowhere taught in the Bible. Their plan, like all socalled "holiness" groups, is the mourner's bench system of "salvation." Without any intent to appear

irreverent to God, or disrespectful to any person, we submit the following imaginary scene, which typically illustrates the idea that man receives pardon by "praying through" at a mourner's bench.

"Now Christian folks, get around the altar quickly. The Lord blesses those that will come to him, and may He bless this one now. Let us gather 'round, and help this sister through. Come, help her pray that God will give her the victory.

"That's right, sister, pour out all your heart to the Lord. Now, Lord, help us to pray while she pours out her heart. Amen. You just keep on praying sister, asking God to do it. Lord, save her soul. He will help you tonight, sister. Amen!

"Lord, help her! Lord, help her just now! God help her now. Touch her heart. Oh Lord, help her to see Jesus. Amen! Thank the Lord. Lord God help her. Lord, just save her here just as she is. He will, sister, praise the Lord! He will do it! Let her pour out her sins to the Lord, and tell God what is in her heart. Amen! Oh God! Oh Jesus, save her tonight. Oh my God. Amen! Praise the Lord. Blessed Jesus, help her; help her tonight. Tell everything to the Lord, sister. Oh Lord, save her!

"The Lord has said, 'If we confess our sins, He is faithful to forgive us.' Lord Jesus, help her to confess. Help her to know thee tonight, Jesus. Let her trust fully in Thee as her personal Saviour. Oh Jesus, help her. God help her. Don't turn her away, Lord! Oh God, let her be saved. Sister, confess; just confess it all. Say, 'I confess it all.' Oh blessed Savior, I confess. I surrender all to Thee, Lord. Lord, help her that she may be saved tonight!

"May she be born into the family of God just now, and let her name be written in heaven tonight. Let her sins be loosed. Lord, speak peace to her soul. Ask the Lord to make you his child tonight, sister. He will do it. Let's all sing praise to the Lord. (All sing: "Just as I am, without one plea; but that thy blood was shed for me. . . .")

(The mourner arises).

"Sister, has the burden of sin been lifted? Tell everyone how the Lord has gloriously saved you! Tell them what the Lord has done for you! Tell them that you are now a child of the King! (All sing: "A Child of the King.") We all

bless Thee, Jesus. God said, 'A broken spirit and contrite heart, I will not despise.' Thank thee, Jesus. We thank Thee, Lord, for thy marvelous saving power! Hallelujah! A-a-a-men!"

Such an emotional expression and delusion of God's plan of salvation is really pathetic. No scene like this can be found anywhere in the Bible. It is an unscriptural procedure, conceived in the hysterical preaching of John Wesley. It cannot therefore be the Bible plan of salvation. That this system may be carefully examined, we offer the following objections to the mourner's bench system of salvation. (1) God has nowhere in His Word required an alien sinner to pray for forgiveness of his sins. (2) The Bible does not make prayer a condition of salvation to the alien sinner. Prayer is a blessed privilege of the Christian, and not a command to the sinner. (3) No inspired preacher of the New Testament ever commanded a convert to pray for forgiveness of sins. (4) Such a system places all the responsibility of salvation with God, and man cannot be held accountable or responsible if he is not saved. (5) This system would make God a respecter of persons, since some are "saved" at the mourner's bench, and others are not. (6) This system infers that God is not willing to save, but that one must beg Him frantically to be saved. But, God is "not willing that any should perish, but that all should come to repentance." (II Peter 3:9) God is ready and willing to save all who will penitently accept His will, and does not have to be begged "into the notion" of saving. (7) This system practiced by Nazarenes contradicts Nazarene doctrine! Nazarene doctrine asserts that one is born "*depraved so that he cannot now turn and prepare himself by his own strength and works to faith and calling upon God...*"

(*Manual*, Pages 27-28) Their doctrine and practice is contradictory! (8) Saul of Tarsus, the only New Testament example that would anywhere resemble the Nazarene “seeker,” was commanded to arise, be baptized, and wash away his sins. (Acts 22:16) Paul was penitently prayerful, but was commanded to arise and obey God! Had God intended to teach that salvation could be obtained in that manner, this would have been a good occasion to have demonstrated it. But through Saul He rather demonstrated that He *does not save* sinners in such a manner! (9) It is useless to call upon the Lord without obeying Him. Jesus asked, “Why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46) (10) Cornelius, before his conversion, “prayed to God alway” (Acts 10:2), yet God sent Peter to command him to believe (Acts 10:43) and be baptized (Acts 10:48). Why did not God save Cornelius through prayer, if that is the manner in which He saves sinners? (11) The mourner’s bench system contradicts Paul’s statement that “now is the accepted time; behold, now is the day of salvation.” (II Cor. 6:2) At the mourner’s bench *now* is not always the accepted time, as some “seekers” have to prolong their seeking, and some never “pray through!” The mourner’s bench does not make God available to the sinner: *now!* (12) The mourner’s bench does not properly represent God’s love and mercy to the sinner, in that some are unable to “find God” at the mourner’s bench! (13) The mourner’s bench cannot admit one into the kingdom of God, in that it disregards the new birth of water and of the Spirit. (John 3:5) (14) In the mourner’s bench system there is no representation of the gospel of Christ, which is “the power of God unto salvation.” (Romans 1:16; I Cor. 15:1-4; Romans 6:3-6) (15) The mourner’s

bench does not represent a putting off "the body of sin," a death, burial and resurrection, from which one arises "to walk in newness of life." (Romans 6:3-6) (16) The mourner's bench does not require an "obedience of faith" (Romans 16:26), or an obedient faith, hence favors a dead faith that will not save. (James 2:17, 24) (17) The mourner's bench changes God's plan of salvation of faith, repentance and baptism. (Mark 16:16; Luke 13:3) To ask God to save any other way would be to ask Him to change His divine plan of salvation.

The mourner's bench system has arisen out of a misconception of conversion. Conversion, simply speaking, is reconciliation with God. The mourner's bench reserves the idea, and insists that God should be reconciled to man. But Paul commands, "... Be ye reconciled to God!" (II Cor. 5:20) There are other strange contradictions in the mourner's bench system. The preacher exhorts for an hour, telling folk that God is willing to save them, and persuading them to be willing to be saved. But, when he has finally succeeded in persuading them, and they are now willing to be saved, they come to the mourner's bench only to find that God has changed His mind! He is not now willing when the sinner is willing. At first God was willing to save, but the sinner unwilling to be saved; now the sinner is willing to be saved, but God is unwilling to save him! Hence the sinner has to plead, beg and prevail upon God to become again willing to save him! Apparently this insensible contradiction has never occurred to ones who believe in the mourner's bench system. Such a system that is not only so contradictory to itself and all reason, and more especially to the Scriptures, cannot be the Bible plan of salvation, and is unworthy of acceptance.

Christ Alone Can Save

In pointing any yearning soul to salvation, we can but point him to Christ. God alone can save, and He saves all through His blessed Son. Jesus is "the lamb of God, which taketh away the sins of the world." (John 1:29) The angelic chorus heralded the birth of Christ as the appearance of the "Saviour, which is Christ the Lord." (Luke 2:11) It was for the redemption of lost man that, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) The death of Jesus was the consummation of God's eternal scheme of redemption for lost mankind. Under the Old Law, every animal offered was symbolical of the offering of Christ, and every lamb slain was but a type of the "lamb of God" who is now slain for the sins of the world. It is the blood of Christ alone that can cleanse the heart from sin. (I John 1:7) In contemplating the efficacy of His blood, the prophet wrote, "... Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18) The preaching of Christ became the very heart of every gospel sermon after Pentecost. What a matchless Redeemer Jesus became to perishing humanity! Man was helplessly lost without Christ, "having no hope, and without God in the world." (Eph. 2:12) And aside from Christ, man is yet helpless to save himself. All that he can do is to fling himself before Jesus in penitent submission, and comply with the scheme of his redemption provided by the Savior. In grateful appreciation for all that Christ has done for us, we should surrender ourselves to Him, and avail ourselves of the pardon and precious promises made

possible by Him. These are made available to all by compliance with the simple terms of salvation required by the Lord.

Faith A Condition of Salvation

That the Bible requires implicit faith in Christ is evident to every Bible student. Jesus said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Jesus also said, "... For if ye believe not that I am he, ye shall die in your sins." (John 8:24) Paul taught, "But 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." (Heb. 11:6) The Lord further stated that a lack of faith would result in damnation, saying, "... He that believeth not shall be damned." (Mark 16:16) Peter declared that belief in Christ is necessary to receive the remission of sins. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43) When the Philippian jailor asked what he must do to be saved, Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31) Faith is likewise a means of our justification, and our having peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1) It is by faith in Christ that one becomes a child of God. "For ye are the children of God by faith in Christ Jesus." (Gal. 3:26) By these plain Scriptures we have seen that faith in Christ is definitely a condition of salvation.

“Not By Faith Only”

Nazarenes, like many other denominations, assert that faith in Christ is the only condition of salvation. “. . . The grace of God through Jesus Christ is freely bestowed upon all men, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.” (*Manual*, Page 28) But in this their profession again contradicts their practice! They profess that faith is the only condition of pardon, yet they insist that the sinner must: (1) come to the mourner’s bench, (2) pray for pardon, (3) have faith in Christ, and (4) repent of his sins.

God’s Word provides a number of examples of persons who had faith, but were not converted. The Bible not only denies that faith alone will save (James 2:24), but furnishes examples to amply illustrate this divine truth. In preaching to the multitude of Jews on Pentecost, Peter called upon them to believe in the crucified, risen and exalted Lord. “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” (Acts 2: 36) That they did believe in Christ, being deeply convicted of their lost condition, is evidenced in the next verse. “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Acts 2: 37) Had Peter been a modern “faith only” preacher of our day, he would have replied that they didn’t have to do anything, or would have told them that they were already saved, seeing that they had expressed their faith in Christ. But in addition to commanding them to be-

lieve in Christ (Acts 2:36), he commanded them to repent and be baptized for the remission of their sins. (Acts 2:38) So, faith alone did not save the three thousand who were converted on Pentecost, nor did Peter, the inspired preacher, lead them to believe that faith alone was sufficient. In preaching to Agrippa, Paul submitted proof from the prophets that Jesus was the Messiah and Christ. (Acts 26:22-26) He then called upon Agrippa to believe what the prophets had spoken concerning Christ, hence to believe in Christ. Paul then concluded, "King Agrippa, believest thou the prophets? I know that thou believest." (Acts 26:27) Paul here stated that he *knew* Agrippa believed the testimony of the prophets concerning Christ, hence *knew* that Agrippa had faith in Christ! But was Agrippa saved, though Paul knew he had faith in Christ? No, he was only *almost persuaded* to be a Christian! (Acts 26:28) If belief in Christ alone would save, then even the devils could be saved! "Thou believest that there is one God; thou doest well: the devils also believe and tremble." (James 2:19) Faith alone, then, is not sufficient to make one a child of God. The Bible nowhere creates such an impression. Rather, the Bible denies this erroneous and anti-scriptural doctrine, and these examples amply illustrate the truth of this matter.

The faith that saves is a living, active and obedient faith. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21) The Lord further asked, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46) It is not enough to simply call upon the Lord for salvation. We must do the things He has com-

manded. Jesus has never offered salvation to any who would not obey Him, but has only offered salvation to "all them that obey him." "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:9) Faith without works of obedience is a dead faith, and will not save. "Even so faith, if it hath not works, is dead, being alone." (James 2:17) James further asks, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (James 2:14) The implication of this last statement is, can faith alone save him? The same inspired writer also gave an inspired answer to his question, which should forever settle the matter. "Ye see then how that by works a man is justified, *and not by faith only.*" (James 2:24) All who preach that faith only saves contradict this plain and inspired statement from the Word of God! Many passages teach that one is saved by faith, all of which we readily accept, but not one verse in the entire Bible teaches that one is saved *by faith only!* On the contrary, the Bible plainly states that salvation is "*not by faith only.*"

It is well to let the Bible define just what faith does for the sinner, and what position the unconverted person is in when he does exercise faith in Christ. Again the Bible can settle the matter for us, if we are willing for it to do so. In speaking of Christ, John wrote, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:11-12) It is evident here that they who received Christ, and believed on Him, were not *then* the sons of God. But after receiving Christ, and believing on Him, they were given power "*to become*" the sons of God! The

word "power" is translated "right" in the Revised Version. The verse simply teaches then that all who receive Christ, and believe on him, are given the *right to become the sons of God*. The believer is not already a child of God, but is qualified or entitled *to become* a child of God. It is impossible to explain away such simple statements, and contend that belief alone makes one a child of God.

Repentance A Condition of Salvation

The Bible further teaches that repentance is also a condition of salvation. Jesus taught that all who would not repent would perish. "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3) This also shows that salvation is not by faith only. A person can have faith, but Jesus said unless he repents he shall perish! If repentance is required in addition to faith, then salvation is not by faith *only*; it is by faith and repentance. That repentance is related to "remission of sins" is seen in that Jesus commanded that repentance be preached for that purpose. (Luke 13:3) Peter taught that one must repent that his sins may be blotted out. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19) That repentance is required of "all men every where" is seen in Paul's sermon to the Athenians. "And the time of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:30) Peter also suggests that all will perish who do not repent. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (II Peter 3:9).

There prevails many mistaken ideas as to what constitutes repentance. Possibly we can understand what repentance is by also seeing what it is not. Repentance is not merely godly sorrow; it is the fruit or result of godly sorrow. "For godly sorrow worketh repentance to salvation. . . ." (II Cor. 7:10) Repentance is not faith alone, though faith leads to repentance. Jonah preached to the people of Ninevah that they should repent, and they believed in God and repented. (Matt. 12:41) Nor is repentance conversion, though repentance leads to conversion. "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19) Repentance is not conversion, then, but conversion follows repentance. Neither is repentance a reformation of life, but reformation is a fruit of repentance. John the Baptist commanded the Jews to "bring forth therefore fruits meet for repentance." (Matt. 3:8) They were to bring to him reformed lives, which would be evidence of their repentance. Nor is turning to God repentance, for this also follows repentance. Paul preached to persons in Damascus, Jerusalem, in the coasts of Judea, and to the Gentiles, "that they should repent and turn to God, and do works meet for repentance." (Acts 26:20) In summation of these points, it might be stated that repentance embraces a change of affections from the love of sin by godly sorrow, a recognition of the guilt of sin and sorrow for sin, which results in the reformation of our life by turning to God.

Baptism A Condition Of Salvation

We shall now consider another condition of salvation over which there has been much needless confusion and dispute. Modern theologians have virtually excluded

baptism from the inspired Scriptures. They have preached it to be non-essential, and have misled people into believing that baptism is of little or no value. But the Bible does not teach that baptism is an immaterial matter.

Baptism is as plainly taught in the Bible to be a condition of remission of sins as is faith and repentance. Jesus, in stating His terms of pardon, said, "He that believeth and is baptized shall be saved..." (Mark 16:16) If one argues that the Lord did not here mean that baptism is essential to salvation, how does he know that the Lord meant here that belief is essential to salvation? Both belief and baptism are here stated as conditions upon which salvation is predicated. Hence, baptism sustains the same relation to salvation as does belief. The same rule that would permit a person to eliminate baptism from this plain passage would also allow another to remove faith from it! How could anyone reasonably misunderstand such a plain passage? May I ask, if Jesus *had* intended to teach that both belief and baptism are necessary to salvation, in what way could He have stated this proposition more simply than He did here? It does not take either a scholar or a logician to understand such simple truths.

Just as the Lord connected belief with baptism as conditions of salvation, Peter connected repentance and baptism as conditions of salvation. He commanded, "Repent, and be baptized every one 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) These were commanded of unconverted persons, who were "pricked in their heart," and had asked, "What must we do?" (Acts 2:37) Peter enjoined two commands upon such persons; these commands were repentance and baptism. Peter

had just received the baptism of the Holy Spirit (Acts 2: 1-4), which was to guide him and the apostles "into all truth." (John 14:13) The Spirit therefore guided Peter to command "every one" of his hearers to "repent, and be baptized." Some preachers today claim to have received the baptism of the Holy Spirit, but they commanded sinners to "pray through" at a "mourner's bench." We charge that any man who commands sinners to do other than what Peter commanded here is a false teacher, and does not have the Spirit as Peter. If such a preacher has the Holy Spirit as Peter, why does he not command sinners to do what Peter commanded them?

The Lord called Ananias, a disciple of Damascus, to assist in the conversion of Saul of Tarsus, who became the Apostle Paul. (Acts 9:10-16) When he found that Paul was a penitent believer, he asked and commanded Paul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) It cannot be denied that baptism is here connected with the washing away, or forgiveness, of sins. It is not baptism itself, however, that washes away sins. The blood of Christ alone cleanses from sin. (I John 1:7) But baptism, like faith and repentance, is a condition to the sinner, and after he has complied with these acts the Lord saves the sinner with His blood. Again we charge that if a preacher today does not command the penitent believer to "arise, and be baptized, and wash away" his sins, then that preacher is not led of the Lord as was Ananias. Too many preachers of today, had they appeared to Saul, would have told him to "arise, and testify that the Lord has gloriously saved you!" Many argue that baptism does not save, that is, that it does not pertain to salvation. But Peter positively stated

that *baptism does save*. “The like figure whereunto even *baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.” (I Peter 3:21) Modern preachers say, “Baptism does not save.” Peter, the inspired apostle, said, “Baptism does also now save us.” Here is the conflicting testimony of two preachers. Which will you accept?

To understand the purpose of baptism, as revealed in the Bible, is to see its importance. Jesus stated, as we have seen, that one who believes and is baptized shall be saved. (Mark 16:16) Jesus also said, “Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5) Without baptism, therefore, one cannot enter into the kingdom of God. That one has penitently believed and has been baptized is evidence that he is a child of God “by faith.” “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.” (Gal. 3:26-27) One is a child of God “by faith” because he has been “baptized into Christ,” and has “put on Christ.” This is not our argument; it is Paul’s! Paul also taught that baptism represents the death, burial and resurrection of Christ, in baptism we bury the old man, crucify the body of sin, and arise to walk in newness of life. “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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our

old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:3-6; Cf. Col. 2:12) Baptism is then the final and consummating condition of salvation, preceded by implicit faith and genuine repentance, by which one receives remission of his sins, and enters into Christ.

Illustrated By Cases of Conversion

The various cases of conversion under the gospel further shows that in apostolic time converts believed in Christ, repented of their sins, and were baptized. (1) The Pentecostians believed, repented and were baptized. (Acts 2:36-38) (2) The Samaritans believed and were baptized. (Acts 8:12) (3) Simon believed and was baptized. (Acts 8:13) (4) The Ethiopian eunuch believed and was baptized. (Actss 8:36-39) (5) Saul of Tarsus evidenced his belief and repentance, and was baptized to "wash away" his sins. (Acts 22:16) (6) Cornelius and his household believed, repented and were baptized. (Acts 10:43, 48 cf. Acts 11:18) (7) Lydia believed Paul's preaching, and was baptized. (Acts 16:14-15) (8) The Philippian jailor believed, evidenced repentance, and was baptized. (Acts 16:31-33) (9) Many of the Corinthians "believed, and were baptized." (Acts 8:18) (10) The Ephesians, whom Paul said were saved by grace through faith (Eph. 2:8), believed in Christ, and were baptized. (Acts 19:4-5) (11) The Romans were justified by faith (Rom. 5:1) by being baptized into Christ. (Rom. 6:3-6) (12) The Galatians were the children of God by faith, for they had been baptized into Christ. (Gal. 3:26-27) Thus we have seen both what God requires of persons to be saved, and what the converts did in apostolic time. What God required, and what these persons did,

were in harmony. These are unmistakably the commands God requires of sinners, and what one must do today to be saved.

The Great Commission Considered

Before His ascension again into the glories of heaven, the Lord instructed the apostles in what is called the great commission. This commission instructed them as to what they were to preach to and command of persons they would convert to Christ. This commission is recorded by three of the four inspired authors of the Gospels. Matthew records it as follows: "And Jesus came and spake to them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:18-19) The only command mentioned here for the sinner to obey was baptism. Mark records the commission as follows: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16) Here both faith and baptism are included in the commission, and were required of persons in obeying the gospel. Luke adds repentance to these commands in his record of the commission. "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-47) Thus we can see that in preaching the gospel the apostles were to command faith, repentance and baptism. None can preach the great commission as given by Christ without requiring these three commands

of sinners, and none has obeyed the true gospel of Christ who has not complied with these three commands.

We have plainly shown from the Bible that Jesus made salvation conditional to ones who believed in Him, repent of their sins, and are baptized for the remission of sins. These three conditions were plainly seen in the commands of Christ, the various cases of conversion under the gospel, and by the great commission of the Lord. They are then, without a possible doubt, the things Jesus requires of all who would be saved. If you have not done these simple things, friend, we beg of you in the name of the crucified, risen and exalted Redeemer, that you do so immediately. These are the things Jesus has plainly required of you. Why not hasten your obedience to His will, be washed in His precious blood, made free from every guilty stain of sin, and make heaven the eternal home of your soul?

CHAPTER III

SANCTIFICATION

The subject of sanctification is one that has been treated with great carelessness and misunderstanding. The doctrine of sanctification is most certainly Scriptural, and should be zealously taught by every gospel preacher. We are not challenging the Scripturalness of the doctrine, but rather affirm it in its true import. We are, however, denying the doctrine as taught by Nazarenes, and other "holiness" groups, particularly the means of becoming sanctified and the result of sanctification as taught by them.

The Nazarene doctrine of sanctification is expressed in this manner: "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. It is wrought by the baptism of the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding and indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness. This experience is also known by various terms representing its different phases, such as 'Christian Perfection,' 'Perfect Love,' 'Heart Purity,' 'The Baptism with the Holy Spirit,' 'The Fulness of the Blessing,' and 'Christian Holiness.'" (*Manual*, Page 29)

The idea of sanctification, as developed in the above paragraph, is wholly foreign to the Bible. It is contrary to anything taught by inspiration on the subject. Furthermore, in the light of the following contradictions, the doctrine stands self-condemned. (1) The responsibility of one's being sanctified rests entirely with God, since "it is an act of God." God would then be held accountable for all who are not sanctified. (2) According to this theory, man is "regenerated" before he obtains remission of sins, since sanctification involves "the cleansing of the heart from sin." (3) The theory places regeneration before faith, and makes regeneration possible with an imperfect love, since sanctification is "the obedience of love made perfect." (4) The theory has one entirely consecrated without "entire devotement to God," without "love made perfect," without remission of sins, or without "life and service." (5) Since in this theory sanctification follows conversion, then it argues that one can be saved without a cleansing of the heart from sin, entire devotement to God, perfect love, the blood of Christ, or faith! The theory is not even reasonable, much less Scriptural.

According to the Nazarene theory, a person is to "pray through" to salvation, then later repeat the process to "get the second blessing," or "entire sanctification." They claim that sanctification is wrought by a baptism of the Holy Spirit, it irradicates the carnal or sinful nature, and so removes every trace or desire for sin that one can live sinlessly perfect. We again state that not one principle of sanctification as taught by Nazarenes is confirmed by the Bible! This we shall adequately prove in this discussion of the subject.

What Does Sanctification Mean?

The subject of sanctification is mentioned one hundred thirty-seven times in the entire Bible, and thirty-one times in the New Testament. The frequency with which it is mentioned seems to suggest the emphasis God placed upon the subject. In considering the subject as taught in the Bible, it is impossible to conclude that sanctification involves a mysterious work, or baptism of the Holy Spirit, as claimed by Nazarenes. The word sanctify in the English comes from two Latin words, *sanctus*, which means *holy*, and *facio*, which means *to make*. Literally then, sanctification means "to make holy." Sanctification in both the Old and New Testaments has precisely the same meaning. The Hebrew word of the Old Testament (*qadesh*), and the Greek word of the New Testament (*hagiazō*), have identical meanings. According to the most reliable Greek authorities, the Greek verb "sanctify" means: "To render or declare sacred or holy, consecrate; to render or acknowledge to be venerable, to hallow; to separate from things profane and dedicate to God; to purify by expiration; to purify internally by reformation of the soul." (*Thayer's Greek-English Lexicon*, Joseph H. Thayer, Page 6) In substance, then, the term sanctify simply means to make holy, to consecrate, to separate from profane things and dedicate to God.

The people of God are truly those who have been sanctified; ones set apart from the world unto God. Though the term sanctify is not here used, the idea of separateness is suggested by Peter in declaring, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the

praises of him who hath called you out of darkness into his marvelous light.” (I Peter 2:9) Indeed, God’s people must be a people separate from the world. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.” (II Cor. 6:17) It is likewise God’s will that His people be sanctified; set apart from sin. “For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour.” (I Thess. 4:3-6) Paul argues that the unbelieving husband is sanctified (persuaded to turn from the world, purified, turned to God) by the wife, and the unbelieving wife is sanctified by the believing husband, and their children that were unclean are thus made holy. (I Cor. 7:14) Paul further states that the sanctified person is one who has been purged from his sins, and is worthy to serve God. “If any man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work.” (II Tim. 2:21) The negative of this passage will suggest the importance of sanctification; that, if one is not purged from his sins, he is not sanctified, and is not worthy to serve God.

What Does Sanctification Involve?

There are numerous principles involved in sanctification. As seen already, sanctification involves separation or freedom from sin. (II Tim. 2:21) It should be remembered that Paul here affirms that when one is sanctified he is purged from his sins. This will help us later to see *when* one is sanctified, and how this is accomplished. Paul wrote that fornicators, idolaters,

adulterers, thieves, the covetous, drunkards, extortioners and the like "shall not inherit the kingdom of God." (I Cor. 6:9-10) In the next verse he states, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6:11) Here again is suggested that the people of God were once sinful, but now are washed, sanctified, and justified. The sanctified, then, are ones who have been made free from sin, washed and justified. We are washed, or purged, from sin by the blood of Christ. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." (Heb. 9:14) John stated that Jesus has "washed us from our sins in his own blood." (Rev. 1:5; Cf. 7:14) The blood of Christ also sanctifies. "For by one offering he hath perfected for ever them that are sanctified." (Heb. 10:14) "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12) It is therefore conclusive that sanctification involves a separation from sin, living a separated life, and the freedom from the guilt of past sins by the blood of Christ.

Closely related to living separate lives, sanctification requires a reformation of life. This reformation by sanctification, leads one to keep himself from the evils of the world. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through

the truth.” (John 17:15-19) The sanctified are commanded to abstain from sin. “Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” (I Thess. 5:22-23) The Corinthians were sanctified (I Cor. 1:2), and Paul exhorted them to glorify God in their bodies (I Cor. 6:20); they were new creatures (II Cor. 5:17); and they were to do no evil (II Cor. 13:7). Sanctified persons alone have the promise of an eternal inheritance. “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” (Acts 20:32) By these Scriptures we have seen that sanctification involves: (1) Being washed from past sins by the blood of Christ; (2) set apart from sin into the service of God; (3) a reformation of life by abstaining from sin; (4) being justified before God; and (5) assurance of an eternal inheritance.

It is well to observe that in the Old Testament dispensation material objects, as well as persons, were sanctified; that is, “set aside for holy service.” The following objects were sanctified of God: The tabernacle (Exodus 29:43; Numbers 7:1; Hebrews 9:21), gold in the temple (Matt. 23:17), the priests (Ezek. 48:11), other persons of holy service (Exodus 29:44; 30:13; I Cor. 1:2), the shew-bread (I Sam. 21:5), the Sabbath (Genesis 2:3; Deut. 5:12), the first born (Exodus 13:2), the people of God under Moses (Exodus 19:14), the people of God under Joshua (Joshua 7:13), the altar (Exodus 40:10; Lev. 8:15), the laver (Exodus 40:11),

Aaron and his garments (Lev. 8:30), the fasts (Joel 1:14; 2:15) and the fields (Lev. 27:17).

Does Sanctification Require Sinlessness?

A vital question now presents itself: Does sanctification produce a state of sinless perfection? Nazarenes teach that it does, and that every desire and impulse to sin is removed by sanctification. But contrary to this modern idea of sanctification, the Bible nowhere teaches that a sanctified object cannot become defiled, nor that a sanctified person cannot or does not commit sin. The Bible has never taught that any man has ever been exempt from temptation, or immune to sin. But, on the contrary, the Bible explicitly teaches that all, even the justified or righteous, are subject to sin. Solomon plainly stated, "For there is not a just man upon the earth, that doeth good and sinneth not." (Eccl. 7:20) The direct and positive statement is also made that "there is no man that sinneth not." (I Kings 8:46) "No man" is a generic term, and applies to all men, even the sanctified. To these plain statements John added, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8).

The idea of sinless perfection of the sanctified is amply disproved by numerous Bible examples. These are inspired accounts of sanctified persons, or objects, committing sin or becoming defiled. If only one such example could be provided it would be sufficient to explode the Nazarene notion of sinless perfection of the sanctified, but numerous examples can be furnished. We have already seen that the priests under the old law were sanctified (Ezek. 48:11), and we have inspired record that two priests were destroyed in their sins. "And Nadab and

Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord.” (Lev. 10:1-2) The temple was sanctified (Matt. 23:17), but was defiled by Antiochus Epiphenes, who sacrificed a sow in the temple in B.C. 168, and besmeared the furnishings with its blood. (*Antiquities of the Jews*, Flavius Josephus, Vol. 2, Pages 87-88) Thus the temple and all furnishings were polluted, and were rendered unholy and unfit for God’s service until ceremonially cleansed again, or re-sanctified. The temple was made clean again by Judas Macabees on December 25, B.C. 165.

It cannot be denied that the Apostle Paul was sanctified. Even Nazarenes will grant this according to their teaching, since he received the baptism of the Holy Spirit. Yet Paul stated that he was at times in “captivity to the law of sin.” “For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:22-24) Though Paul was sanctified, it cannot be denied that he was at times subject to sin. No other intelligent explanation can be given of these verses. This corresponds with another statement of the apostle, “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” (I Cor. 9:27) Paul further admitted that there were occasions when he was carnal, under sin, and that sin was in him. “For we know that the law is spiritual: but I

am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that is good. Now then it is no more I that do it, but sin that dwelleth in me.” (Romans 7:14-17) Can it be reasonably denied, therefore, that Paul, though sanctified, was occasionally guilty of sin?

The Corinthian church was sanctified, yet Paul charged them of being guilty of numerous sins. “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all them in every place call upon the name of Jesus Christ our Lord, both theirs and ours.” (I Cor. 1:2) The Corinthian church was, therefore, comprised of sanctified persons. Yet Paul also stated that these brethren were carnal, that is, sinful. “For ye are yet carnal: for whereas there is among you envy, and strife, and divisions, are ye not carnal, and walk as men?” (I Cor. 3:3) The consequence of carnality is also stated by Paul, “For to be carnally minded is death...” (Romans 8:6) These Corinthian brethren, though sanctified, were carnal and therefore the subjects of death. Some in the Corinthian church were immoral to such an extent “as is not so much as named among the Gentiles,” being guilty of fornication. (I Cor. 5:1) The Corinthian church was also rent asunder by sinful divisions (I Cor. 1:10-13; 3:3-4; 11:18), and Paul had reason to believe there were also “heresies among” them. (I Cor. 11:19) Yes, these were sanctified Christians, but does it appear that they were living above sin? It might be argued that if one is truly sanctified he does not sin, and if he does sin it is evident that he is not sanctified. But it must be remembered that Paul testified that these Corinthians were

sanctified (I Cor. 1:2), and likewise charged that they were carnal (I Cor. 3:3)!

There is another strange inconsistency in the Nazarene doctrine of sanctification. As already seen, they assert that when one is sanctified that every desire for sin is thereby swept away. Yet at the same time the Nazarene Church manual demands the expulsion of these sanctified members who are guilty and impenitent of sin! "If the accused be found guilty (by an examining board of sins with which he is charged. W.D.M.), such findings shall have the effect of expelling the person accused from membership in the Church of the Nazarene." (*Manual*, Page 186) Furthermore, to become a Nazarene preacher one must have experienced "entire sanctification." "The minister of the gospel in the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit." (*Manual*, Page 118) Nazarenes contend that such persons cannot sin, for sanctification by baptism of the Spirit erases any desire of sin from the heart. Yet the manual gives instructions as to how to discipline such a preacher who "must know that he" is "sanctified wholly," who is accused of "un-christian or imprudent conduct." (*Manual*, Page 187) Here is prescribed the course of action against a preacher who "must know" that he is "sanctified wholly." He likewise is tried, and if found guilty of the sin or sins accused, such findings "may take the form of expulsion from the membership and the ministry of the Church of the Nazarene!" (*Manual*, Page 189) Hence, the Nazarene doctrine of sanctification is inconsistent with itself, as well as the Bible.

How Does A Person Become Sanctified?

There remains for our consideration one concluding issue of great importance. It is, how is a person sanctified? As previously cited, Nazarenes teach that one is sanctified “by the baptism with the Holy Spirit.” With this assertion we whole-heartedly disagree, and deny that it has any vestige of Scriptural support. We do not deny that we are sanctified by the Holy Spirit (Romans 15:16), but we do fervently deny that it is “by the *baptism* with the Holy Spirit.” The issue is not *what* sanctifies, but *how* we are sanctified.

The Bible states that numerous agencies are involved in sanctification, and not the Spirit alone, much less the baptism of the Holy Spirit. The following are said to be agencies of sanctification: The truth (John 17:17), belief in the truth (II Thess. 2:13-14), faith in Christ (Acts 26:18), “the washing of water”—baptism (Eph. 5:25-26), the death or offering of Christ (Heb. 10:10, 14), the blood of Christ (Heb. 10:29; 13:12), God (I Thess. 5:23), the word of God (Eph. 5:26), Christ (Heb. 2:11), and the Holy Spirit (Romans 15:16). Nowhere does the Bible state, suggest, imply or infer that Holy Spirit baptism sanctifies! If the nine items above are all involved in sanctification, then we ask how it could be by Holy Spirit baptism alone, as Nazarenes teach?

The term *saint* is closely related to the term *sanctify*, and a study of the term will help us see how a person becomes sanctified. The noun *saint* (*hagios*) and the verb *sanctify* (*hagiazō*) are derived from the same root Greek word. We have seen that sanctify means to consecrate, make holy, separate from things profane and dedicate to God. The noun *saint* is applied to persons who have been *sanctified*. A saint, then, is one who has been made holy,

separated from sin, and dedicated to God. Since a saint is one who is sanctified, then to find how to become a saint is to see how one becomes sanctified. The Apostle Paul, with pen of inspiration, provides a solution to this matter. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:9-14) This passage, I firmly believe, sheds considerable light upon the question at hand. The passage affirms that one is a saint, and therefore sanctified, when delivered "from the power of darkness" (sin), and translated into the kingdom of the Lord. Thus it is seen that sanctification comes when one obtains "redemption through his blood" and "the forgiveness of sins." Sanctification then is obtained at conversion, and is not a "second blessing" subsequent to conversion. But Paul again testifies, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." (II Tim. 2:21) Here we see that when a man is purged from sin, that is saved, he is then sanctified, and prepared for every good work. Nazarenes claim that one is saved first, and at some later

time sanctified, which is at variance with Paul's teaching here.

If we can find upon what conditions one is delivered from sin, and is translated into the kingdom of Christ, we shall then see conclusively how he becomes a saint, and therefore how he is sanctified. This is not a difficult problem, and it is considered fully in our second chapter. To become saved one must believe implicitly in Christ, (John 8:32), repent of his sins (Luke 13:3), and be baptized for the remission of sins (Mark 16:16; Acts 2:38). Involved in our compliance with these terms of pardon are all the agencies of sanctification mentioned above. But one may ask how we know assuredly that obedience to these terms saves and sanctifies. The answer is demonstrated in the conversion and sanctification of the Corinthians. After Paul had preached to them, "many of the Corinthians hearing believed, and were baptized." (Acts 18:8) Being thus saved, Paul stated that the Corinthians were also sanctified. (I Cor. 1:2) Hence, we again suggest that the Bible does not teach that sanctification is produced by a baptism of the Spirit. The term simply means, as we have fully seen, to be set apart for God's work, made holy, separated from the world. All of these principles are included in conversion. We beseech you, therefore, to submit to these simple terms of the gospel, by which God has promised to sanctify you, and make you to be "partakers of the inheritance of saints in light."

CHAPTER IV

OPERATION OF THE HOLY SPIRIT

There is likely no Bible subject studied with greater fervor, and understood with so little reason, as is the Holy Spirit and His work. Mysticism, superstition and tradition concerning the Spirit has filled many with near complete ignorance of the work of the Spirit as taught in the Bible. The reason for miraculous measures of the Spirit are not considered, and this leads to a gravely distorted conception of the matter.

Many do not understand that there are different measures of the Spirit, which leads to the false belief that the Holy Spirit can be possessed in a miraculous measure today. Concerning the way in which the Lord possessed the Spirit, John wrote, "For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure to him." (John 3:34) The fact that God did not give the Spirit "by measure" to Christ clearly implies that God did give the Spirit by measure to others. The different measures of the Spirit have been defined as the *baptismal* measure, given only to the apostles and the household of Cornelius; the *secondary* measure, imparted to various Christians by laying on of the apostles' hands, and attended by miraculous demonstrations; and the *ordinary* measure, which is promised to all who become Christians. We shall carefully examine Scriptural teachings of these three measures to determine their purpose, when the miraculous measures ceased, and the measure of the Spirit received by believers of our day.

The Baptism of the Holy Spirit

The baptism of the Holy Spirit was the greatest measure of the Spirit given to any man. The term *baptism* is used with this measure to express a complete overwhelming or immersion by the Spirit; the complete submersion of the spirit of man, and all his faculties, into the Holy Spirit. In Holy Spirit baptism complete immersion is suggested, just as in water baptism. (Romans 6:3-6) When the apostles were baptized with the Spirit on Pentecost they were so completely overwhelmed by the Spirit that He took complete possession of their souls. They could not speak of their own accord, but only "as the Spirit gave them utterance." (Acts 2:4)

The first promise of the baptism of the Spirit was given by prophecy of Joel. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel 2:28-29) Now the question is, who is included in this promise by the expression "all flesh?" Is this to be applied universally, to saint and sinner alike? It is reasonable to conclude that none would accept that position. Nazarenes do not apply it even to all *Christians*, for they teach that the Holy Spirit baptism is the "second blessing," which some Christians receive, while others do not. Hence some limitation must necessarily be placed on the prophecy.

Passing down through years of time, the prophecy was restated by John the Baptist *to the Jews*. "I indeed baptize you with water unto repentance: but he that cometh

after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11) It is to be remembered that John was preaching only to Jews of Jerusalem, Judea, and "the region round about Jordan." (Matt. 3:5) We see then a general promise apparently to "all" restricted to the Jews of John's audience. Not even all of the Jews of the world were represented here.

But not all the Jews of John's audience were to receive the baptism of the Spirit, for the Lord further restricts the promise only to the apostles, who of course were Jews. To the apostles, Jesus promised, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:16-17; cf. 16:7-13) Jesus not only applied all previous teaching concerning the baptism of the Spirit to the apostles, and not to all the Jews, but also promised them they would receive this baptism in Jerusalem. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49) Just before His ascension into heaven, Jesus again renewed the promise of the baptism of the Spirit to the apostles. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:4-5) The apostles did remain in Jerusalem, and received the baptism of the Spirit just as the Lord had promised. "And

when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:1-4) It must be remembered that the apostles were the only ones to receive the baptism of the Spirit on Pentecost. If Nazarene, and modern "holiness," contentions are true, then the Spirit would have to have fallen upon everyone present on Pentecost. But this did not occur!

If we can find that this was a fulfillment of Joel's prophecy, we can know without doubt that we are correct in applying it only to the apostles. When the coming of the Spirit, and His effect upon the apostles, was "noised abroad" a great multitude came together. The Jews present, "men out of every nation under heaven," marvelled that the apostles could address each in his own language. (Acts 2:6, 8) "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?" (Acts 2:7) They could not with human reason account for this miraculous demonstration, and some mockingly accused the apostles of being drunken with "new wine." (Acts 2:13) But carefully observe Peter's reply, "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. *But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days,*

saith God, I will pour out my Spirit upon all flesh and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." (Acts 2:14-18) Here Peter very plainly testifies that this is a fulfillment of Joel's prophecy, and quotes from the prophecy to prove it! We ask again, if Holy Spirit baptism was for any except the apostles, why did not any but the apostles receive it on Pentecost? But the promise was only to the apostles (Acts 1:5), the apostles alone received it (Acts 2:1-4), and when the apostles received it Peter declared that Joel's prophecy had been fulfilled! So far as the Jews was concerned, then, the prophecy was completely fulfilled in the apostles, and no other Jew ever received it.

What Did It Enable Them To Do?

To see what powers the apostles possessed through the baptism of the Spirit is to see that no one today has such powers, and consequently has not been baptized with the Spirit like the apostles. If persons today were baptized with the Spirit, they could perform the same miracles as did the apostles. Since no one today has equal powers with the apostles, it is conclusive that none today receive Holy Spirit baptism.

After they were baptized with the Spirit, the apostles could speak with "other tongues." (Acts 2:4) This was not a babble of nonsensical expressions, like "holiness" people of today speak, but was the "own language" of the fourteen different nations addressed by the apostles. (Acts 2:5-6, 8) While Nazarenes claim to receive Holy Spirit baptism, they do not claim the ability to speak with

“other tongues.” But if they receive the baptismal measure of the Spirit, they could also speak with “other tongues” like the apostles. The apostles could also raise the dead, and did so. (Acts 9:36-42; 20:9-12) The Nazarenes, nor anyone else on earth today, cannot raise the dead like the apostles. That they cannot do so is further evidence that they have not the baptism of the Spirit like the apostles. The apostles could likewise instantly heal the sick, and did so. (Acts 9:33-34; 28:8-9) Some today claim to have this ability, but they are either deceived, or deceive their followers. In every case of “divine healing” today the patient has either erroneously diagnosed his own case, the doctor has been mistaken in his diagnosis, or the patient is “healed” in due process of time when God through His natural laws would have healed him anyhow. In no case today is one healed immediately as they were by the apostles, where it is a known fact that the patient possesses any serious ailment. Certainly it is appropriate to pray for the sick, as we pray for anything else, but we should at the same time administer every natural, God-given means for recovery. Jesus said that the sick need a physician (Matt. 9:12), Paul prescribed wine to be used as medicine for Timothy’s stomach ailment (I Tim. 5:23), and oil and wine were used as medicine in New Testament times (Luke 10:34). But the fact that none today can heal the sick *instantly* is evidence that they do not have the baptism of the Spirit like the apostles.

The apostles were able to heal a man “lame from his mother’s womb” who had to be carried about. When healed by the apostles, the man was immediately able to stand up, walk and leap. (Acts 3:1-11) There was no doubt about his being a helpless and hopeless cripple, and there was also no doubt that he was immediately and

completely healed. At Lýstra a man “who had never walked” was healed by Paul, and he too stood up, walked and leaped. (Acts 14:8-10) If any today have the baptism of the Spirit, then why can't they heal the lame as did the apostles? That they cannot do so is sufficient proof that they do not have the baptism of the Spirit. The apostles could also confer miraculous gifts of the Spirit to others. (Acts 8:14-22; 19:1-5) That none today can dispense such miraculous powers is positive proof that none now has the baptismal measure of the Spirit. The apostles could also strike false teachers blind, and did so. (Acts 13:8-11) No one is able to perform such a miracle today, hence no one today has the Spirit like the apostles.

The apostles could also predict future events by the power of prophecy. Paul prophesied that their voyage on sea would imperil their lives. (Acts 27:10) He also prophesied that there would be no loss of life in the storm, but only the ship would be destroyed. (Acts 27:22) No person on earth today can prophesy, and the fact that none can do so is evidence that none has the baptism of the Spirit. The apostles could also recover from the bite of a poisonous snake without ill affects, and without even the bitten member becoming “swollen.” (Acts 28:1-6) A few months ago great publicity was given the “Holiness Faith Healer's” cult of Stone Creek, Virginia. They made great public ceremony of handling poisonous snakes. *But some were bitten by the snakes, and died!* The fact that any of them died, or even became critically ill, is ample proof that they did not possess this miraculous power of the Spirit like the apostles.. It is indeed pathetic that people are so illiterate of God's Word, and cannot see that the baptism of the Spirit is not received today. We again insist that persons who cannot perform miracles

like the apostles have not been baptized with the Holy Spirit.

Why Did The Apostles Receive This Power?

If we can see why the apostles were promised, and received, the baptism of the Spirit, then we can see assuredly that none today either needs or can expect this baptism. Jesus taught the apostles that they would receive the baptism of the Spirit to reveal the truth to them, after Jesus ascended into heaven, and to guide them into all truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 14:13) The apostles did not have God's written word to guide them as we do (II Tim. 3:16-17), hence the Spirit had to reveal it to them directly, and confirm it with miraculous demonstrations. Jesus again taught the apostles, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26) The apostles did not speak in their own wisdom, but what the Spirit revealed to them. "Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (I Cor. 2:13) Peter stated that the apostles preached the gospel "with the Holy Ghost sent from heaven." (I Peter 1:12) To this he added that "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." (II Peter 1:21)

The baptism of the Spirit upon the apostles not only revealed the truth to them, but also confirmed the truth

they preached. These miracles were to verify, vindicate or establish authority of the things spoken by the apostles. The Spirit enabled the apostles to be unimpeachable witnesses of truth for the Lord. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) The hearers could not know if the apostles spoke the truth, except that God confirm their teachings by miracles, as they had no written New Testament then to judge the apostles' teaching. The apostles did, through the power of God, confirm their teachings with miracles. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Mark 16:20) "How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will." (Heb. 2:3-4) Paul wrote the Corinthians that "truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." (II Cor. 12:12) People were made to fear God, and to know He was working through the apostles by these signs. "And fear came upon every soul: and many wonders and signs were done by the apostles." (Acts 2:43) Hence the baptism of the Spirit upon the apostles was not to save them, nor sanctify them, but to reveal and confirm God's truth to the world.

The Baptism of The Spirit Upon Cornelius

We have fully seen that the Jews, the apostles, received the baptism of the Holy Spirit to specially qualify them

in revealing and confirming the truth. The only other example of Holy Spirit baptism in the New Testament is at the household of Cornelius. We conclude that the term "all flesh" as used by Joel (Joel 2:28-30) simply meant all flesh from a religious point of view. The only two nations, or flesh, in this sense were Jews and Gentiles. The prophecy of Joel as applied to Jews was fulfilled in the apostles, and Peter testified that this was true. (Acts 2:14-18) With the baptism of the Spirit upon the Gentiles at the household of Cornelius, the prophecy of Joel was completely fulfilled. We need never expect a recurrence of a fulfilled prophecy, hence we cannot expect to receive the baptism of the Spirit today.

Cornelius was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." (Acts 10:2) Cornelius received a vision from God that instructed him to send to Joppa for Peter, who would tell him what he and his house must do to be saved. (Acts 11:14) When Peter arrived in company with several Jewish Christians, and began to preach "the Holy Ghost fell on all them which heard his word." (Acts 10:44) Peter later testified that these Gentiles received the baptism of the Spirit like the Jews, the apostles. (Acts 11:15-17) They were then able to "speak with tongues, and magnify God." (Acts 10:46)

But why did Cornelius and his household receive the baptism of the Spirit? This was the first occasion of Gentile conversion, and the Spirit came upon them to prove that Gentiles as well as Jews could receive the gospel of Christ. Hitherto salvation had been for Jews only, but this was not true under the gospel. (John 4:22; cf. Mark 16:16) Under the gospel "all flesh," both Jew

and Gentile, was to "see the salvation of God." (Luke 3: 6) When Cornelius and his household received the baptism of the Spirit, the Jews present "were astonished" because "that on the Gentiles also was poured out the gift of the Holy Ghost." (Acts 10:45) By this event the Jews were convinced that God had "to the Gentiles granted repentance unto life." (Acts 11:18) When the Spirit came upon Cornelius, Peter asked, "Can any man forbid water, that these (*Gentiles*) should not be baptized, which have received the Holy Ghost as well as we (*Jews*)." (Acts 10:47) In other words Peter asked if any could deny that the Gentiles had equal right to salvation as the Jews. The baptism of the Spirit upon Cornelius was not to save, nor to sanctify, him. He was to be saved by the gospel Peter preached, and not by Holy Spirit baptism. (Acts 11:14) Peter commanded Cornelius and his household to believe (Acts 10:43), their repentance was evident (Acts 11:18), and they were commanded to be baptized (Acts 10:48) Their salvation was not miraculous, but was received upon the same condition as all others. (Mark 16:16; Luke 24:47)

Objections To Holy Spirit Baptism Today

It has been clearly shown that the baptism of the Holy Spirit upon the apostles was to reveal and confirm truth. To insist that we should receive Holy Spirit baptism today is but to argue that God has not completely revealed His truths, or that they have not been confirmed or established. But since God now prohibits any alteration of His Word (Rev. 22:18-19), it then follows that His revelations are complete. (II Tim. 3:16-17) We have seen also that the Spirit baptism upon Cornelius and his household was to confirm to Jews and Gentiles that to

the Gentiles God has "granted repentance unto life." (Acts 11:18) To contend that we need a baptism of the Spirit today is to argue that we do not accept salvation of Gentiles, which would nullify the salvation of possibly every reader! In A.D. 64, at least twenty-three years after the baptism of the Spirit upon Cornelius, Paul wrote that there is "*one baptism.*" (Eph. 4:5) This "one baptism" now prevailing is water baptism, since it is to be preached to "all the world" and "to every creature." (Mark 16:15-16) Nazarenes, and many others, practice five baptisms: Holy Spirit baptism, immersion, sprinkling, pouring and infant baptism. All who accept these baptisms practice *four too* many to be in accord with Paul's inspired teaching on the matter! Since baptism in water is still commanded, then there is no Holy Spirit baptism today, and has not been since the Holy Spirit baptism of Cornelius. When I contend that there is no Spirit baptism today, but only water baptism, I stand with Paul when he contended that *there is but one baptism.*

Secondary Measures of the Spirit

We have seen that the apostles could lay their hands upon others, and impart miraculous measures of the Spirit. (Acts 8:14-22; 19:1-5) Such gifts are termed *secondary* measures of the Spirit, because they were inferior to the baptismal measure received by the apostles. Paul spoke of these miraculous measures as "spiritual gifts." (I Cor. 12:1) These gifts were not received by Holy Spirit baptism, but only by imposition of the apostles' hands. (Acts 8:14-22; 19:1-6; Romans 1:11; II Tim. 1:6) These powers were promised to, and were possessed by, some disciples of the early church. (Mark 16:17-18; I Cor. 12:1, 8-11, 28-30).

Jesus enumerates five different types of these miraculous powers. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:17-18) To this list Paul adds seven other types of miracles, or "spiritual gifts." Though he lists nine, two (healings and tongues) had already been named by the Lord. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." (I Cor. 12:8-10) In all, twelve different types of spiritual gifts are named by the Lord and Paul.

The purpose of these "spiritual gifts" was primarily the same as the baptismal measure of the Spirit. Their purpose was to confirm the truth, and establish the early church in it. Inspiration reveals this truth as the purpose of these gifts. "And he gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; 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, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:11-14) Paul here mentions

five classes of persons endowed with "spiritual gifts": apostles, prophets, evangelists, pastors and teachers. These evangelists, pastors and teachers were not the ordinary, uninspired type who were to continue in the church, but ones possessing the spiritual gifts mentioned with them. The word "till" in verse thirteen is an adverb of time, and indicates that these gifts were only provisional, and would continue only "till" they had fulfilled the purposes mentioned. The church was then in its infancy. These gifts were to continue "till" it became a full grown or "perfect man," and "till" the church attained a "unity of the faith." The "faith" referred to all of God's revealed truths (Jude 3), and when all His truth was revealed then these miracles, and miraculously endowed officers, would cease. When a complete revelation of the doctrines of Christ were made, they would no longer be as children, "tossed to and fro, and carried about with every wind of doctrine."

Paul further taught that these miraculous powers were temporary, and would cease. "Charity never faileth, but whether there be *prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.* For we know in part, and prophesy in part. But *when that which is perfect is come, then that which is in part shall be done away.*" (I Cor. 13:8-10) All the items mentioned here are miraculous powers. These miraculous powers revealed only part of God's will at a time, but when His will was completely revealed, these fragmentary revelations and demonstrations would cease. When "holiness" people of today claim that such miracles are to continue always, then they contradict Paul's teaching in this passage. Since

we now have God's will completely revealed in the Bible, we no longer need special and miraculous revelations.

Why Do We Not Need Miracles Today?

God has always employed miracles to usher in every new dispensation, or spiritual age. The Patriarchal age, which prevailed from creation to the giving of the Law of Moses on Mt. Sinai, was inaugurated with all the miracles of creation. But when creation ended, God set His natural laws into operation. He at first created man, but after that gave a natural law of reproduction. God performed many miracles also at the introduction of the law of Moses, and gave Moses miraculous powers to prove his authority to the people. (Exodus 4) But when the law of Moses was fully revealed, miracles of that age were discontinued, and the Jews worshipped God through His revealed will. God likewise instigated the Christian age "with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will." (Heb. 2:4) Miracles at the beginning of this age were to cause all to believe in and accept God's new will, and these miracles are recorded by inspiration for the same benefit to us. "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) But since God's will has been miraculously revealed and confirmed by the Spirit (I Cor. 2:10), we no longer need such miracles. What men need most today is not miracles, but faith to do His revealed will!

The Ordinary Measure of the Spirit

It is true that all who become children of God are promised the Holy Spirit, but not in a miraculous measure. On Pentecost, Peter commanded and promised, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38-39) Here the Spirit is promised to all who become Christians, but Peter did not here promise that all would receive the *baptism* of the Spirit. God gives the Spirit to all who will obey Him. (Acts 5:32) The Holy Spirit, like God and Christ, dwells in us. (Romans 8:9; I Cor. 3:16; 6:15) We are baptized into the body, the church, by the Spirit, and are "all made to drink into one Spirit." (I Cor. 12:13; Rom. 6:3-6) We are to "walk not after the flesh, but after the Spirit." (Rom. 8:1) If we "through the Spirit do mortify the deeds of the body," we shall live. (Rom. 8:13) If "any man have not the Spirit of Christ, he is none of his." (Rom. 8:9) Also, "as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16) The Spirit makes intercessions for us in our prayers. (Romans 8:26-27) Because we are His sons, God has sent forth His Spirit into our hearts. (Gal. 4:6) The Word of God is to be preached "in demonstration of the Spirit and power." (I Cor. 2:4) It is "through the Spirit" that we "wait for the hope of righteousness by faith." (Gal. 5:5) As Christians "we live in the Spirit," and should "also walk in the Spirit." (Gal. 5:25) He that "soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:8) It is

through Christ and the Spirit that we have access to the Father. (Eph. 2:18) Christians are to be “filled with the Spirit.” (Eph. 5:18) We are to “quench not the Spirit.” (I Thess. 5:19) By the Spirit we are sanctified. (II Thess. 2:13; I Peter 1:2) We must “live according to God in the Spirit.” (I Peter 4:6) Jesus and the Spirit tenderly invite “whosoever will” to come “take of the water of life freely.” (Matt. 11:28-30; Rev. 22:17) These are ways in which Christians have the Holy Spirit, but none of these Scriptures suggest a miraculous measure or demonstration of the Spirit. Neither do any of these passages suggest that the writers were speaking of Holy Spirit baptism. These blessings through the Spirit are to be obtained only by the obedient. (Acts 2:38-39) If you have not complied with the conditions of faith, repentance and baptism to receive the Spirit, do so at once, and through the Spirit you may fondly cherish all the eternal hopes of the righteous.

CHAPTER V

THE NEW TESTAMENT CHURCH

It is extremely difficult today for many to appreciate the simplicity, yet the sublime beauty and grandeur, of the New Testament church. This difficulty, however, is not that the true church is so complex, but that their minds have been filled and confused with unscriptural ideas of the church. There are around two hundred sixty different denominational churches in America alone, and approximately a thousand in the entire world. The existence of these numerous churches makes it difficult to see the true church in its proper light, just as the presence of hundreds of other stars make it difficult for the average person to locate the north star.

Many cannot conceive of a church free and distinct from any sectarian affiliation, and without complicated ecclesiastical organization. Denominations are so prevalent that the masses can only think of the church in denominational terms, and speak of it only in sectarian phraseology. They cannot think of the work of the church without associating it with various denominational functions. They cannot conceive of worship free from sectarian formalism and ritualism. They cannot think of church officers without calling to mind high church dignitaries. And the populace only thinks of the church as a religious, but non-essential, institution. But we must expunge all these modern and erroneous ideas from our minds to view the church of the Lord Jesus Christ as it really is, and as the Bible defines it.

What Is The New Testament Church?

The church of the New Testament is the grandest and most glorious institution in the world, and membership in it is the greatest privilege accorded to man. It is impossible for finite minds to properly define the church; only God through His Word can adequately describe His church. Let us then seek inspired definitions and descriptions of the true church. The New Testament church is the spiritual body of Christ, and over this body the resurrected Lord reigns as the supreme and only Head. "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1: 19-23) Paul stated again, "And he is head of the body, the church . . ." (Col. 1:18)

The church is also the kingdom of God. Many attempt to make the church and kingdom two separate institutions, but the Bible uses the terms interchangeably. Jesus used the terms synonymously in saying to Peter, "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:18-19) If the church and the kingdom are not

the same, then how can we account for the Lord's use of the two terms here as He did? By "keys of the kingdom" is meant Peter's authority to admit persons into the church, which he used on Pentecost when three thousand were added to the church. (Acts 2:41, 47) Paul stated that the Colossians had been "translated into the kingdom of his dear Son." (Col. 1:13) The Hebrews were members of the "church of the firstborn" (Heb. 12:23), and had received "a kingdom which cannot be moved." (Heb. 12:28) To be a member of the church then is to be a citizen of the kingdom of God, and to be in the kingdom is to be in the church.

The church comprises the spiritual house of God. In writing to Timothy, Paul spoke of "the house of God, which is the church of the living God." (I Tim. 3:15) Peter refers to the church as "a spiritual house." (I Peter 2:5) This being true, the family of God resides in this spiritual house, the church. Peter instructed elders of the church to "feed the flock of God" (I Peter 5:2), and Paul commanded elders to "feed the church of God." (Acts 20:28) The church then is the flock of God; it is comprised of His sheep, and He is its Good Shepherd.

The term *church* is from the Greek *ecclesia*, and means a body of persons, or a called out group. The church of the Lord then means the Lord's people; people called out of the world to serve Christ. One cannot be classified among the Lord's people without being in the Lord's church. The idea of the church being a called out body is illustrated in Paul's letter to the Romans. "Among whom are ye also called of Jesus Christ." (Rom. 1:6) This divine calling is accomplished by the preaching of the gospel. "Whereunto he called you by our gospel,

to the obtaining of the glory of our Lord Jesus Christ.”
(II Thess. 2:14)

The church is spoken of under symbols and similitudes in the New Testament to illustrate its various features. When God intends to illustrate the type of *government* in the church, it is called a *kingdom*. (Matt. 16:19; Col. 1:13) It is the kingdom of Christ in that the Lord sits enthroned at the right hand of God as the “blessed and only Potentate,” as Lord or Ruler of His people, and as “King of Kings.” To Him is ascribed absolute authority over His people. (Matt. 28:18; Eph. 1:19-23) In suggesting the *separateness* of the Lord’s people, they are called a *church*. (Matt. 16:18) The Lord’s people constitute a church in that they are called out of the world, and are separated from it, to serve Him. God’s people are referred to as the “*temple of God*” when it is intended to emphasize their *worship*, and God’s abiding presence with them. (I Cor. 3:16-17; II Cor. 6:16) The people of God are holy, as the material temple under the old law was holy, in that God dwells in them and they are to worship Him continually. The figures of a *vineyard*, *husbandry* and *building* applied to the people of God suggest that they are to *work* for Him. (Matt. 20:1-16; I Cor. 3:9) The term *body* is used with reference to the church to suggest its *unity*, *harmony*, and *fellowship*, and that Christ is its divine Head. (Eph. 1:22; Col. 1:18) *Flock* is applied to the church to illustrate Christ as the great and good *Shepherd* of our souls. (Acts 20:28; I Peter 1:25) The church is referred to as the *bride* of Christ to emphasize the *intimate relationship* between the church and the Lord. (Rom. 7:4; Eph. 5:22-27; Rev. 21:2) The church is an *army*, with Christ as *Captain*, in that it wages constant *conflict* and *warfare* against the devil and

his evil forces. (Heb. 2:10; Eph. 6:13-17; II Tim. 2:3) The church or people of God are a *chosen generation*, a *royal priesthood* and *holy nation* in that they are God's *elect*, they *administer* to Him, and their lives are to be *holy* and *pure*. (I Peter 2:9)

Individual names applied to the children of God also illustrate their relation to Him. Members of the church are called *Christians* in that they are *followers of Christ*. (Acts 11:26) The term *brethren* suggests their *relation to each other* by the bond of mutual love that cements their hearts in the common faith. (Acts 9:30) They are termed *disciples* because they are *learners* of Christ. (Acts 11:26) They are referred to as *believers* because of their impregnable *faith* in Christ. (Acts 5:14) They are *saints* because of their devout *consecration* to God. (Acts 9:13) Every term, therefore, applied to members of the church emphasizes their intimate relation to the Lord, and to one another. The church that causes one to sustain such a relationship to the Lord, and to fellow members, is indeed a grand and glorious institution! It would desecrate the sacredness of the Lord's church to think of it upon the same level with human institutions and denominations.

The Importance of the Church

Modern theologians deprecate the church of Jesus Christ, regarding it as non-essential, and we would conclude from their ideas that it is of no consequence whatsoever. If they mean that modern denominations are non-essential, then we can most heartily accept their position. Modern denominations as a substitute for the New Testament church are a corruption and perversion of God's teachings of the church. They are but as a cheap

imitation of any precious stone, as compared with the divine church of our Lord!

The divine church of God is a pearl of great price, and shines forth to us from the pages of the Bible in incomparable splendor and beauty. The discerning Bible student cannot study what God has said about the church without being impressed with its greatness, grandeur and glory. To see God's evaluation of the church, and to speak of it impiously, is but blasphemy of the rankest type! We should as well speak disrespectfully of the holy Son of God, as to ridicule the church of which He is Head. We should as well speak derogatorily of His precious blood, as to deprecate the institution purchased with it! We could as well disgrace the cross upon which He died, as to reproach the body He died to reconcile to God! The vicarious sufferings of the Savior are just as useless as the kingdom made possible by them!

The magnificence and importance of the church is seen in its vital relation to God's eternal purpose. His scheme of redemption for lost mankind cannot be seen in its fulness apart from the church. At the fall of Adam, and his expulsion from Eden, God purposed to redeem man through His son. (Gen. 3:15) Through Abraham God later promised to bless all nations (Gen. 12:1-3), and through Christ this promise is fulfilled. (Gal. 3:26-29) God also made numerous revelations of the kingdom through the prophets. (Dan. 2:31-44; Isaiah 2:2-3; Micah 4:1-2) During the ministry of John the Baptist the kingdom is seen in its preparatory state. John prepared the material or subjects for the coming kingdom. (Matt. 3:1-2) The kingdom came in perfection on Pentecost with the coming of the Holy Spirit, and converts were added to it. (Acts 2:1-4, 47) The church has therefore existed in

God's scheme of redemption from the foundation of the world, in purpose, promise, prophecy, preparation and finally in perfection.

The glorious gospel of Christ is the principle item in God's scheme of redemption, and the church is God's only agency to proclaim the gospel. Jesus was in God's purpose a "Lamb slain from the foundation of the world." (Rev. 13:8) The gospel in substance is the Lord's death, burial and resurrection. (I Cor. 15:1-4) The gospel is "the power of God unto salvation." (Romans 1:16) All who obey not the gospel "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (II Thess. 1:7-9) To see the great importance of the gospel is also to see the importance of the church, as it is God's agency through which the gospel is made available to the world. "To the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God." (Eph. 3:10) Preceding this verse, Paul had shown that the Gospel is the marvelous provision of God. (Eph. 1:1-9) He then concluded that the church is the institution of God through which the gospel is dispensed to the world. The church, therefore, sustains a vital relation to the gospel, and hence the salvation of the world.

Many other Scriptures confirm the importance of the church of Christ. One cannot properly glorify God except in the church. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3:21) The fact that Jesus was the builder further suggests the greatness of the church. (Matt. 16:18) Jesus is head of the church, and exalted above every principality and power. (Eph. 1:21-23) Can an institution

with such a supreme Head be of little importance? Jesus likewise loved the church, as a husband loves his wife, and gave himself for it. (Eph. 5:25) Could such sacred love have been bestowed and spent upon a non-essential agency? Jesus paid the supreme price of love for the church in that He died for it. (Eph. 5:25) Could an institution of no importance have led the Savior to die for it? Could the life of the holy Son of God have been sacrificed for naught, and wasted on a worthless institution? May God help us to see the greatness and glory of the church that was worthy of the death of His Son! Jesus is "the Saviour of the body," and the body is the church. (Eph. 1:22-23; Col. 1:18) The church then is comprised of the people of God to whom the Lord is Savior. If the Lord is your Savior, my friend, it is because you are in His church! One cannot be saved and not be in the church, since the Lord adds the saved to the church. "And the Lord added to the church daily such as should be saved." (Acts 2:47) Then when the Lord returns he shall "deliver up the kingdom to God, even the Father." (I Cor. 15:24) If we expect to be among those the Lord shall finally deliver to God for eternal salvation, then we must of necessity be in the kingdom, the church of the Lord.

The Unity of the Church

One of the greatest indictments against sectarianism is that it has produced too many churches, and that no unity exists between these various bodies. There are two hundred sixty different churches in the United States, and over a thousand in the world. All of them teach conflicting doctrines, wear different names, worship differently, function differently, and will not fellow-

ship one another. This is the exact reverse condition than that for which Jesus so fervently prayed. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20-21) Some think the unity of all believers an impossibility. Did Jesus then here pray under delusion, not knowing that the unity for which He prayed was an impossibility? The fact is that there was only one church in apostolic time, and for centuries after. There were twenty-seven different local congregations mentioned in the New Testament, but they were not different denominations. This is seen in that "the multitude of them that believed were of one heart and of one soul." (Acts 4:32) They were all of the same faith, their worship was the same, they wore the same names, and were of "one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27) There is no similarity between modern denominations and "the churches of Christ" of the New Testament.

Paul instructed the Ephesians "to keep the unity of the Spirit in the bond of peace." In the following verses he states, "There is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4:3-6) Here seven items are mentioned of which there is only one: body, Spirit, hope, Lord, faith, baptism and God. Paul had already explained that the body is the church. (Eph. 1:22-23) Paul therefore argued that there is only *one church*, just as there is only one of these other items. The ripest of human wisdom and logic could not obscure

this inspired passage, nor justify the existence of a thousand different churches! Denominationalism therefore stands condemned because of the divisions produced by them, and to please God we must maintain unity by belonging only to the one church—the church of the New Testament.

It is asserted that a unity of all believers cannot be attained in that all cannot “see alike.” But this is contrary to inspired teaching. It is an evident fact that the early saints *did* see alike, and there existed only one church for centuries. While men today urge that we cannot see alike, Paul commanded that we do. To the Corinthians, he wrote, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you . . . that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?” (I Cor. 1:10-13) Existing in that church was a condition precisely like that which exists in the religious world today. Men now say, “I am of Wesley; I am of Calvin; I am of Luther; I am of the pope; and I am of Joseph Smith.” But what was Paul’s estimate of such divisions? “For ye are yet carnal: for whereas there is among you envyings and strife, and divisions, are ye not carnal, and walk as men?” (I Cor. 3:3) Such divisions are condemned as carnal, and “to be carnally minded is death.” (Rom. 8:6) Such language is too plain to be misunderstood! My friend, you cannot therefore afford to be a member of a denomination, since

participation in such divisions will cost your soul. Affiliate yourself with no sectarian church. Obey the simple gospel of Christ, and thereby become a member of His church only.

Is Church Membership Essential?

The subject of church membership is a controverted one, but whether it is essential to belong to the New Testament church is a vital question. If the Bible teaches that one must be a member of the Lord's church to be saved, then the question assumes the greatest of importance. Since denominational preachers freely admit that membership in their church is non-essential, they with this admission concede that theirs is not the New Testament church. Any church that does not claim to be essential, and the Lord's church, is not worthy of my confidence, efforts, support and membership. But let us permit God's Word to have free course in this matter, and accept whatever conclusions are produced by it.

We have already seen what the New Testament church is, and to see what it is determines whether membership in it is essential to salvation. The church is the spiritual body of Christ. (Eph. 1:22-23; Col. 1:18) If one can be saved out of the New Testament church, then he can be saved out of the body of Christ, and out of Christ. To be in Christ is to be "a new creature" (II Cor. 5:17), and to be in Christ is to be in His spiritual body, or church. If one can be saved out of the church, he then can be saved without becoming "a new creature." The church is the Lord's kingdom (Matt. 16:18-19), and to be in the church is to be out of the devil's kingdom. (Col. 1:13) If one can be saved out of the Lord's kingdom, the church, then he can be saved while remaining in the

devil's kingdom. The church is "the house of God" (I Tim. 3:15), and in that house His family dwells. (Eph. 3:14-15) If one can be saved out of the church, he then can be saved without becoming a member of the family of God. The Lord reigns as "King of Kings" over His kingdom. (Rev. 17:14) If one can be saved out of the kingdom of Christ, the church, he can be saved without becoming a subject of the King of Kings. The church is the "flock of God," over which Christ is the Good Shepherd. (Acts 20:28; I Peter 2:25) If one can be saved out of the church, he can be saved without the leadership of Christ. The church (*ecclesia*: "called out") is the "called of Jesus Christ." (Rom. 1:6) If one can be saved out of the church, he can be saved without being "called of Jesus," and without being among the Lord's called people. The churches to whom Peter wrote were the "elect according to the foreknowledge of God." (I Peter 1:2) If one can be saved out of the church, he can be saved without being the elect, or approved, of God. Jesus died to purchase the church "with his own blood." (Acts 20:28) If one can be saved out of the church, he can be saved without being among those purchased with the blood of Christ. Jesus "loved the church, and gave himself for it." (Eph. 5:25) If one can be saved out of the church, he can be saved without being among those the Lord loved, and without the efficacy of His death. The disciples comprising the church at Antioch were called "Christians." (Acts 11:26) If one can be saved out of the church, he can be saved without wearing the holy name of Christ. The Lord added, and still adds, to the church daily those that are saved. (Acts 2:47) If one can go to heaven out of the church, then he can go to heaven without being saved. Those added to the Jerusalem

church were believers, who were added to the Lord. (Acts 5:14) If one can be saved out of the church, then he can be saved without being a believer, and without being added to the Lord. Those added to the church on Pentecost believed that Jesus was Lord and Christ, repented, and were baptized. (Acts 2:36-38) If one can be saved out of the church, he can be saved without believing that Jesus is the Christ, without repentance, and without baptism. When the Lord returns He shall deliver "up the kingdom to God." If one can reach heaven out of the church, then he will go there without being among those delivered to God at the Lord's return. My friend, we have reasoned with you from the Scriptures to show that being a member of the Lord's church is essential to your entrance into heaven. We ask, for your soul's sake, that you give "the more earnest heed" to these inalterable truths of God's Word, become a member of the Lord's church, and have assurance of eternal salvation.

How Can One Belong To The Lord's Church?

But the question may arise, "Can one be a member of the New Testament church now without any denominational affiliation?" To argue that one could not would be to argue that the New Testament church does not exist today, and that God's Word concerning the perpetuity of the church has failed. But what does the Bible say about the continued existence of the kingdom? Daniel prophesied that God would "set up a kingdom, which shall never be destroyed," and "it shall stand forever." (Daniel 2:44) Jesus said that "the gates of hell shall not prevail against" the church. (Matt. 16:18) The church is "a kingdom which cannot be moved." (Heb. 12:28) The kingdom

shall exist until the Lord returns, at which time He shall deliver it up to God. (I Cor. 15:24) To assert that the kingdom of God is not in existence today is to argue that God's word has failed! Since His church exists today, persons can belong to it without denominational affiliation, just as members did in apostolic time.

But how can one become a member of the New Testament church today? In precisely the same manner as people became members of the church, or entered the kingdom, in apostolic time. The Word of God is the seed of the kingdom (Luke 8:11), and when that seed is implanted in the sincere heart, it will produce the same fruit now as then. Does the seed of wheat produce different fruit of that two thousand years ago? On Pentecost the Apostle Peter preached the Word of God, his hearers received it, believed, repented and were baptized. (Acts 2:36-38) They were then added to the church. (Acts 2:47) This one must do today to become a member of the Lord's church, and it alone.

How Different Is The Church of Christ?

In all probability there is a church of Christ in your community. Do you know the things for which the church of Christ stands, and the plea it makes to the world? Our purpose is not to proselyte from one denomination to another, but rather to persuade all to free themselves from denominationalism, take their stand with us as Christians only, and contend for "the faith once delivered to the saints." (Jude 3) We shall list some ways in which the church of Christ differs from the sectarian churches.

The church of Christ accepts the Bible alone as its rule of faith and practice, and rejects all human creeds,

disciplines, confessions of faith and church manuals. The church of Christ possesses every mark of identity of the New Testament church, and believes, teaches and practices only what churches of the New Testament did. The church of Christ accepts the simple New Testament order of worship, and rejects all denominational rites, ceremonies and innovations. The church of Christ pleads for the unity of all believers, which the Bible demands. The church of Christ recognizes only the New Testament conditions of salvation of belief, repentance and baptism. The church of Christ meets on the first day of the week, the Lord's Day, to observe the Lord's Supper. (Acts 20:7) The church of Christ has no ecclesiastical organizations, such as associations, conferences, conventions, general assemblies or councils, and has no officers but those prescribed by the New Testament of elders and deacons.

The church of Christ rejects all human names, and wears only the name of Christ. (Acts 11:26; Romans 16:16) The church of Christ preaches the gospel exactly as inspired preachers of the New Testament. The church of Christ requires divine authority, not human speculations, assumptions or opinions, for all that it believes, teaches or practices. The church of Christ claims Christ as its builder (Matt. 16:18), and Christ as its only Head. (Col. 1:18) The church of Christ is not a human denomination, but is the spiritual body of Christ. (Eph. 1:22-23) The church of Christ accepts God's Word as final and sole authority in all religious matters. (II Tim. 3:16-17; II Peter 1:3)

To the best of our ability, and with the sustaining help of God, we have striven to present to you God's Word concerning the glorious church and kingdom of Christ. Will you not accept the invitation of Christ, obey

His gospel, become a member of His church and a citizen of His kingdom, and thereby receive His assurance of eternal salvation?

*“I love thy kingdom Lord, the house of Thine abode;
The church our blessed Redeemer saved, with His own
precious blood.*

*I love thy church O God! Her walls before Thee stand,
Dear as the apple of Thine eye, and graven on Thy
hand!*

*“For her my tears shall fall, for her my prayers ascend;
To her my cares and toils be given, 'till toils and cares
shall end.*

*Beyond my highest joy, I prize her heavenly ways,
Her sweet communion, solemn vows, her hymns of
love and praise!”*

CHAPTER VI

CHRISTIAN WORSHIP

Worship is the most intimate means of spiritual relationship between man and God. It is an act in which man expresses veneration, honor, adoration and praise to the Almighty God. The very character of God is such that man has always been compelled to worship Him. God is omnipotent, omniscient, omnipresent, the source of all good, and the epitome of love. An awareness of these impels man to bow in penitent submission and earnest esteem for the Great God!

We must distinguish worship of God from the worship of the gods. Worship of the true God is the only true worship, and in this we distinguish worship of Him from the heathen worship of Mohammedism, Hinduism, Zoroastrianism, Taoism, Confucianism, Buddhism, Mohammedanism or Shintoism. But the chief distinction we shall here make is between *Christian* and *sectarian* or *denominational* worship. Christian worship is the divine system of worship revealed in the New Testament. Denominational worship is a human system devised by man, is a departure from the inspired system, and is therefore uninspired worship.

The philosophy of our age argues that the *way* we worship God is immaterial. Conceptions of worship in our time ranges from mere morality to near idolatry. Some hold that just so one is good morally, has the esteem of his fellow creatures, and strives to be honorable, that such goodness entitles him to acceptance with God.

Others seek to worship God through sectarian machinery, graven images, rituals, counting of beads, prayers through high ecclesiastical dignitaries, or by unrestrained displays of emotional out-bursts. Others, like Israel of Paul's day, seek to praise God through their own established systems, but "going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:3)

God has always revealed *how* man is to worship Him. From the time of Adam to the giving of the law of Moses on Mt. Sinai, a period of 2500 years, prevailed the Patriarchal age. God at that time stipulated that He was to be worshipped through the head of each family. Under the law of Moses, the Jews were fully informed of every rite and ceremony used in the worship of God. His will in worship was revealed to them in the most minute detail. They well understood how the temple was to be constructed, the vestments the priests were to wear, the kind and quality of sacrifices, vessels, furnishings of the temple, and such like. Both the Patriarchal and Jewish systems of worship were but shadows of God's perfect order of worship—Christian worship. Since God revealed, with such great detail and care, how He must be worshipped then, are we to suppose that He has not completely revealed how He is to be acceptably worshipped now?

Two Essentials of Worship

While conversing with the Samaritan woman, Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) He had already pointed out that the time was approaching when worship would not be performed neither in the Jewish nor Samaritan manner. (John 4:21) He then

taught what the two fundamental principles of worship would be. These were that acceptable worship must be performed in *spirit* and in *truth*.

The nature of God requires that He be worshipped in spirit, since God is Spirit. "God is not material, according to the gross conceptions of the pagans. He is not a material force, nor an abstract force, as some scientists urge. Nor is he a kind of blind, impersonal power. He is a Spirit, fills the universe, is omnipresent, and hence can be worshipped anywhere, because he is everywhere. A material worship, a worship of forms, is not in harmony with his nature." (*Commentary on John*, B. W. Johnson, Page 72)

The highest nature of man is not his physical organisms, but rather his spiritual being. Man's physical being is but a composition of clay, and to the dust it shall return. But into this tabernacle of clay God breathed His very spirit, and man became an animated creature, fashioned in the image of God. The spirit of man is another term for the spiritual heart of man. It is the inner, immortal man in which God is interested, and commands to worship Him. We have elsewhere seen that this inner man, the heart, comprises his intellect, emotions, will power and conscience, hence embraces the highest faculties with which God has endowed man. From the heart emanates all actions of man, whether good or evil. (Matt. 12:34; 15:18-19) God requires complete surrender of the heart unto Him. (Matt. 22:37-38) To worship God in spirit, then, is to worship Him with our spirit or spiritual nature. Since the heart or spirit of man embodies his greatest powers, then to worship God with the spirit is to worship Him in the highest manner possible with man. Any worship devoid of spirit is cold, formal,

impersonal and unemotional, and is simply a shallow ceremony like worship of the Pharisees. God does not seek such worship, but rather acceptable worship of Him must be in *spirit*.

Acceptable worship must also be in *truth* as well as in *spirit*. This is the second essential quality of worship prescribed by the Lord. Though great as it is, worship with the heart alone is not sufficient. Sincerity, earnestness and adoration springing from the depths of the heart must be directed in the proper channel—in *spirit*, and expressed in the proper manner—in *truth*. The heathen worship their gods with great spiritual fervor, but this is not enough. The pagans of Athens were remarkably religious, but they worshipped in ignorance of the truth and the true God. (Acts 17:22-30) Paul testified that the Jews of his day had a devout “zeal of God, but not according to knowledge.” (Romans 10:2) Hence the rule of both *spirit* and *truth* is God’s measurement of acceptable worship. Neither of these essential elements can be omitted.

To worship God in truth is to worship Him as He has directed in His inspired Word. Jesus prayed to God, “Sanctify them through thy truth: *thy word is truth*.” (John 17:17) God’s Word is referred to as truth numerous times. (John 8:31-32; I Peter 1:22) Hence, to worship God in truth is to worship Him in the manner revealed in His Word. Worship, or items of worship, of human origin will not suffice. Worship must be as God has revealed, else it is not “in truth.”

Elements of Christian Worship

God has not failed to reveal how He is to be worshipped in the Christian age. All items of acceptable wor-

ship have been plainly revealed by inspiration. We should then examine His Word to determine what He has required, that our worship may be pleasing unto Him.

1. *The Lord's Supper*

One of the most sacred and most beautiful items of Christian worship is the observance of the Lord's Supper. This is a great memorial, commemorating the death of our Lord, and his vicarious sufferings for our sins. Jesus instituted the supper on the night before His death. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:26-28)

The early church was steadfast in its observance of this great and solemn supper. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42) "Breaking of bread" is another expression for the Lord's Supper, and this passage affirms that they "continued steadfastly" in this item of worship. Beside this Jerusalem church, the churches of Troas and Corinth are specified as meeting regularly to engage in the supper. (Acts 20:7; I Cor. 11:24-26)

The testimony of many church historians verifies that the early church regularly observed the Lord's Supper. "The first clear trace of the celebration of Sunday we meet in Acts 20:7. From this we see that the Christians assembled on the first day of the week for mutual edification and for administration of the Lord's Supper, and that Paul waited in Troas till this particular day that he

might enjoy a long and cordial talk with them 'until midnight' respecting the kingdom of God." (*History of the Apostolic Church*, Schaff, Page 553) "In the apostolic church, as we have seen, the Lord's Supper was regularly celebrated in the public assemblies . . ." (*McClintock and Strong's Encyclopedia*, Vol. 5, Page 574) "As we have already remarked, the celebration of the Lord's Supper was still held to constitute an essential part of divine worship on every Sunday, as appears from Justin Martyr; and the whole church partook of the communion, after they had joined the amen of the preceding prayer." (*History of the Christian Church*, Neander, Vol. 1, Page 332) "The ordinary practice was for the communion to be received on Sunday of each week." (*History of the Christian Church*, Fisher, Page 68) "The Christians of this century assembled for the worship of God and for their advancement in piety, on the *first day of the week*, the day on which *Christ* reassumed his life; for that this day was set apart for religious worship by the apostles themselves, and that, after the example of the church at Jerusalem, it was generally observed, we have unexceptionable testimony." (*Ecclesiastical History*, Book 1, Page 85)

The Lord's Supper is observed in memory of His death for our sins. Concerning the supper, Jesus said, "This do in remembrance of me." (Luke 22:19) In worshipping the Lord, nothing could be more fitting to recall His death for us than the bread, a symbol of His body in which he suffered for the sins of the world, and the wine, a symbol of His blood, which He shed for the sins of the world. This blessed memorial is to be continued until the Lord returns. It not only serves as a memorial of His death, but also a token of His second coming. "For

as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (I Cor. 11:26)

The day upon which this institution is to be observed is also clearly indicated by the Scriptures. Sectarian churches observe the Supper at times during the week, annually, semi-annually and quarterly. But the early church observed the Lord's Supper on the first day of the week. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them . . ." (Acts 20:7) The first day of the week is the Lord's day, the day of His resurrection, and the day of Christian worship. Included in this worship each first day of the week was the Lord's Supper as seen above. The church historians quoted above also state that the early church observed the Lord's Supper upon each Lord's Day. One who does not observe the Lord's Supper on the first day of the week has omitted a most vital item of worship.

2. *Singing in The Worship*

Praising God in song is also another item of Christian worship. Doubtless no act of worship is more inspirational than the lifting of one's voice in praise and adoration of the Eternal God. Soloman said in the long ago, "In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice." (Prov. 29:6) David said, "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble." (Psalms 59:16) Later he added, "Make a joyful noise unto God, all ye lands: Sing forth the honour of his name: make his praise glorious." (Psalms 66:1-2)

Singing is an item of Christian worship. Paul wrote, "I will pray with the spirit, and I will pray with the

understanding also: I will sing with the spirit, and I will sing with the understanding also." (I Cor. 14:15) Christians are to sing and make melody in their hearts to the Lord. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19) To the Colossian church Paul wrote, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16) Singing is then definitely an item of Christian worship, and to omit it is to omit a great act of worship unto God.

3. *Prayers in the Worship*

Prayer is a glorious privilege of the Christian, and is also an item of Christian worship. We have cited that the early church continued steadfastly in the breaking of bread, and the same reference says they continued thus in prayer. (Acts 2:42) Though prayer should be practiced in the worship on the Lord's Day, it should not however be limited to that service. Paul recommends that Christians "pray without ceasing." (I Thess. 5:17) Again he wrote, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (I Tim. 2:8) It is most assuring to know that the Lord's ears are open to the prayers of the righteous. (I Peter 3:12) Prayer is a natural expression of praise to God. "Be careful in nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6) The prayers of saints ascend to the throne of God as fragrant incense. (Rev. 8:3) One who neglects prayer is depriving himself of one of the greatest sources of strength,

comfort and blessings. To omit prayer in worship also is to neglect a vital item of praise and thanksgiving.

4. *Contribution in Worship*

The returning to God a portion of our financial blessings is likewise a constituent of Christian worship. Not only is giving commanded, but from it is derived personal blessings. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." (Luke 6:38) All must give in proportion to their prosperity. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him . . ." (I Cor. 16:2) There must be a definite purpose as to the amount given, and it should be given cheerfully. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Cor. 9:7) The person who fails to give liberally, cheerfully and purposefully to the Lord is guilty of robbing God. (Malachi 3:8-9)

5. *Edification in Worship*

Edification, or instruction in God's Word, was definitely practiced in the assembly of the early church. They continued steadfastly in the apostles' doctrine, or teaching. (Acts 2:42) The early saints publicly read the inspired writings. (Col. 4:16; I Thess. 5:27) We should also devote a portion of the worship to instruction in the Word of God. Teaching, or edification is also done in singing. (Col. 3:16; I Cor. 14:14-16) Paul edified many churches by his preaching, and "exhorting them to continue in the faith." (Acts 14:22) Edification then is accomplished by publicly reading God's Word, through

singing, and through preaching. It must not be omitted in Christian worship.

We have seen that Christian worship consists of observing the Lord's Supper, singing praise to God, pouring out our heart to Him in prayer, contribution of our finances, and the studying of His holy Word. To omit any of these is to depart from God's revealed plan of Christian worship.

Instrumental Music

Many have diverted from God's simple arrangement of worship, and have introduced unscriptural innovations into worship. All such digressions are positively forbidden by the Word of God. (Matt. 15:9; Gal. 1:8; II John 9; Rev. 22:18-19) One of the most prominent human innovations is instrumental music, which is nowhere authorized of God. Every New Testament reference to music in the worship specifies that is to be *vocal* music only—singing. (Matt. 26:30; I Cor. 14:15; Eph. 5:19; Col. 3:16) God intends that we make melody, but He has commanded that melody be made *in the heart*. (Eph. 5:19)

Various churches and scholarly theologians have stood with churches of Christ in opposing instrumental music in the worship. The Greek Orthodox Church, with its one hundred million communicants, does not use instrumental music. Charles H. Spurgeon, one of the greatest Baptist preachers of all time, opposed instrumental music as long as he lived. He preached for twenty years in the huge Metropolitan Baptist Tabernacle in London to ten thousand persons each Sunday, and instrumental music was never used in his services. Spurgeon said, "We might as well pray by machinery as to praise by it."

John Wesley, the founder of Methodism, also strenu-

ously opposed instrumental music in worship, saying, "I have no objections to instruments in our chapels, provided they are neither seen nor heard." John Calvin, the founder of the Presbyterian Church, stated, "Musical instruments in celebrating praise to God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law. The papists, therefore, have foolishly borrowed this, as well as many other things, from the Jews. Men who are fond of outward pomp may delight in that noise, but the simplicity which God recommends to us by the apostle is far more pleasing to Him." Adam Clarke, one of the ripest scholars of Methodism, stated, "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the Divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I farther believe that the use of such instruments, in the Christian Church, is without the sanction and against the will of God; that they are subversive of the spirit of true devotion, and that they are sinful. . . . Music, as a science, I esteem and admire: but instruments of music in the house of God I abominate and abhor. This is the abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity." (*Clarke's Commentary*, Vol. 4, Page 684)

Instrumental music was introduced into the worship by Pope Vitalian of the Roman Catholic Church in the year A. D. 666. The only authority for it, therefore, is the authority of this pope and his apostate church. Since there is absolutely no divine authority for instrumental music in worship, it therefore constitutes sinful digression.

Had God intended that we praise Him through mechanical means, and upon instruments, He would have given us directions for such. Let us sing His praise, as the New Testament directs, and make melody *in our hearts*—not upon an instrument.

CHAPTER VII

SEVERAL DOCTRINES CONSIDERED

There are a number of doctrines taught by the Nazarene Church, and similar "holiness" groups, that demand our attention, but a lack of space forbids an elaborate discussion of them. We have devoted adequate space, we think, for study of their cardinal doctrines. But we shall in this chapter give brief notice to some of the lesser important, but no less fundamental, doctrines.

Original Sin, or Depravity

The Nazarene Church, as other churches of Calvinistic doctrine, teaches that through Adam sin was transmitted to the whole human race; that one is totally depraved, born in sin, and because of such depravity cannot turn to God without receiving miraculous power upon his heart from God through the Holy Spirit. "We believe that original sin, or depravity, is that corruption of the nature of all the offsprings of Adam, by reason of which every one is very far gone from original righteousness, or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to evil, and that continually; and that it continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit." (*Manual*, Page 27)

There is not one syllable in the entire Bible that teaches that the guilt of Adam's sin was imposed upon and corrupted "all the offspring of Adam." The simple fact is that sin and death entered the world through

Adam, and not that the guilt of his sin was transmitted to all his offspring. "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." (Romans 5:12) Adam sinned and brought death into the world, and Christ died and brought life into the world. (II Tim. 1:10) If all are born in sin because of Adam's sin, then now all are born saved because of the Lord's death! Death is the wages of sin (Rom. 6:23), and Paul argued that "death passed upon all men, for that all have sinned." (Rom. 5:12) Hence, all men shall suffer death as a condemnation of *their own sins*, and not because of Adam's sin. But let us see further if Adam's sin resulted in the "corruption of the nature of all the offsprings of Adam." Jesus, the sinless Son of God, was in the flesh an "offspring of Adam," and Luke traces His genealogy back to Adam. (Luke 3:38) Since Nazarenes claim that original sin results in the "corruption of the nature of all the offspring of Adam," and since Jesus was a fleshly descendent of Adam, we wonder if they would stand by their position? It would mean that Jesus, too, was "very far gone from the original righteousness" of Adam, that He was "averse to God" at his birth, that he was born "without spiritual life," was "inclined to evil, and that continually!" My friend, one is born into this life as free from sin as Adam ever was.

John Wesley, the founder of Methodism, whose doctrines the Nazarene Church was founded to promote, declared, "... Every man born into the world now bears the image of the devil, in pride and self-will; the image of the beast, in sensual appetites and desires." (*Wesley's Sermons*, Wesley, Vol. 2, Page 266) Wesley further stated, "We are condemned before we have done good or

evil; under the curse ere we know what it is.” (*Original Sins*, Wesley, Page 340) We again return the feet of his advocates to the fire, and ask, did Jesus “bear the image of the devil, in pride and self-will; the image of the beast, in sensual appetites and desires”? Such doctrines originated with Augustine and John Calvin, and are utterly repulsive to any careful Bible student!

Two principal proof texts are relied upon by the exponents of depravity. David said, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” (Psalms 51:5) They assume that this proves that all men are born in sin. But David did not say *all men* are shapen in iniquity; he said *he* was. Nor did David say he was born guilty of sin. He said, “. . . *In sin did my mother conceive me.*” The sin referred to was committed by his mother, not David; it was committed when he was “shapen” and “conceived”, and does not state that David was born a sinner! Another “proof text” of advocates of this doctrine is also issued from David, “The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.” (Psalms 58:3) This verse also fails to prove what they claim for it. The verse does not say that men are *born astray*, but “*they go astray!*” Nor does it claim that “they go astray” immediately after birth, but after they are mature, for they go astray “*speaking lies!*” But Jesus taught the very opposite concerning children, and said they are fit subjects for entrance into heaven. “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” (Matt. 18:3) Children, then, are prepared to enter heaven, and all must become like children to go there. Does this sound as if children are “condemned,” under “curse,” “averse to God,” “with-

out spiritual life," "inclined to evil, and that continually"? If so, then babes of these wicked characters enter heaven, heaven is comprised of ones with such sinful nature, and we must become wicked like this to enter heaven!

Nor does one Scripture teach that the "baptism *with the Holy Spirit*" eradicates this imaginary effect of Adam's sin, nor that Holy Spirit baptism *was ever to forgive sins*. Hence, the doctrine itself is imaginary, and has an imaginary cure! Another glaring contradiction is present in this doctrine. The Nazarene *Manual* states that this condition of guilt continues "with the life of the regenerate, until eradicated by the baptism with the Holy Spirit." Such a doctrine has a person regenerated, yet at the same time corrupted with Adamic sin, "averse to God," "without spiritual life," "condemned," under "curse," and inclined to evil continually! This doesn't correspond with the Bible description of a person regenerated by the blood of Christ, for His blood "*cleanseth us from all sin!*" (I John 1:7) Moreover, the Bible teaches that sin is a personal offense, not inherited guilt, "for sin is the transgression of the law." (I John 3:4) The Bible plainly teaches that the guilt of sin cannot be inherited, or transmitted from parent to progeny. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." (Ezekiel 18:20) If "the son shall not bear the iniquity of the father," then how is it possible that the iniquity of Adam can be charged with his sons today? We maintain that one is born spiritually perfect, and is guilty of iniquity only when he commits such. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezekiel 28:15)

It is the effects of sin, not the guilt, that is transmitted

from one generation to another. If a father is found guilty of murder, and hangs for the crime, is his son also to be adjudged a murderer? Surely the son shall suffer grief, humiliation, and despair as a result of his father's sin. But this is the effect, not the guilt, that he suffers! He needs no pardon to acquit him of the guilt of his father's transgression, for of it he is not guilty. Just so we suffer the effect of Adam's sin, in that through him sin and death entered the world. But we need no pardon from God of Adam's sin, for of it we are not guilty. We need seek pardon only for the sins we have personally committed, and indeed they are enough!

The theory, too, would make it appear that God cannot, or does not, save the sinner completely at once! According to the proponents of the theory, God must operate first upon the sinner to save him from *his* sins, then later operate upon him to save him from *Adam's* sins! But further, it is claimed that when this "Adamic nature" is "eradicated" that it removes all desire for sin. Now, if the "Adamic nature" is completely "eradicated," *then with what nature does the Christian commit sin!?* It cannot be with the "Adamic nature," for this has been "eradicated!" If then the Christian sins after the "Adamic nature" has been "eradicated," it must be with the new nature that God gives him! My friend, we graciously give such human doctrines back to men who conceived them, and rest our souls upon the promise that *when Jesus saves us He saves us!*

The Free Agency of Man

The natural consequence of the Calvinistic doctrine of hereditary depravity is that man is not a free moral agent. That is, that he has no power within himself to respond to the preaching of the gospel, and be converted.

He must therefore await a miraculous act of God to enable him to turn from sin. This renders man wholly without any will power, or the ability to purpose or do right. Nazarenes believe "that through the fall of Adam he (man) became depraved so that he cannot now turn and prepare himself by his own natural strength and works to faith and calling upon God; but the grace of God through Jesus Christ is freely bestowed upon all men, enabling all who will to turn from sin to righteousness . . ." (*Manual*, Pages 27-28) These two statements make it difficult to know which to accept. The latter part of the quotation affirms that men can turn to God, while the first portion denies it! But the first part of the quotation is consistent with their teaching, since they assert that this Adamic nature is not "eradicated" until the person is sanctified, and that sanctification follows conversion. If men "cannot *now* turn and prepare himself by his own natural strength and works to faith and calling upon God," then why do Nazarenes invite sinners to the mourner's bench, and have them call "upon God?" If sinners cannot respond, why preach to them at all?

Jesus taught that man is able to resolve in his own will either to accept or reject Him. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:24-25) It is impossible to eliminate the personal decision of one's will from that simple passage. Jesus further suggested that the decision to accept or reject Him rests entirely with the individual. "Behold, I stand at the door, and knock: and if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20)

Calvinists teach that Jesus must come into the heart *first* in order to open it. But Jesus taught that man must open the door to his heart *himself*, then He would enter. John taught that the Spirit and bride tenderly invites man to accept Christ, and that "whosoever will" may "take of the water of life freely." (Rev. 22:17) On Pentecost, Peter exhorted his hearers, "Save yourselves from this untoward generation." (Acts 2:40) The simple fact that God has given commands to challenge the will of man, and for the alien sinner to obey, is ample proof that man is able to obey them. But one might suggest that the Lord taught that "no man can come to me, except the Father which has sent me draw him." (John 6:44) But the very next verse shows that man is drawn to God by being taught of Him. (John 6:45) Then when one is taught of God, he has the ability to respond to such teaching, and to come to Him in obedience if he wills to do so.

The Doctrine of Sinless Perfection

The Nazarene Church teaches, as we have observed already, that when one is sanctified by Holy Spirit baptism that every desire and impulse to sin is destroyed. The person then who is sanctified, according to them, is enabled to live perfectly and above sin. But the Bible nowhere teaches such doctrine. This "holiness" doctrine, as we have seen, originated with John Wesley. Solomon taught that "there is not a just man upon the earth, that doeth good and sinneth not." (Eccl. 7:20) It is further stated that "there is no man that sinneth not." (I Kings 8:46) John wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8) Nazarenes will admit, I am sure, that Paul was sanctified, yet he positively stated that he was not perfect. (Phil. 3:12)

It is true that the child of God is a new creature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) In baptism, which climaxes conversion, the old man is crucified, the body of sin is destroyed, and the person arises to walk in newness of life. (Romans 6:3-6) These expressions refer to the disposal of the old person of sin, or our past lives that were saturated with both the practice and guilt of sin. Our redemption in Christ only forgives and remits our *past sins* at conversion. "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness *for the remissions of sins that are past*, through the forbearance of God." (Romans 3:23-25) Man is just as much a free moral agent after conversion as prior to it, and he still has the same capabilities to commit sin. This is why Paul had to buffet his body, and bring it into subjection. (I Cor. 9:27) It is why Paul was at times brought "into captivity to the law of sin." (Romans 7:23) That the temptation to sin, and the possibility of committing it, was present with Paul is why he stated that he was not perfect in life. (Phil. 3:12) The ability to sin after conversion is that which prompted Peter to so shamefully deny his Lord thrice. (Matt. 26:31-34) Peter was a faithful apostle of Christ, yet Satan wanted him, and induced him to deny the Lord. (Luke 22:31-34) The devil still operates in the world, and strives to "devour" even faithful Christians. (I Peter 5:8) According to Nazarenes, man is never a free moral agent. They assert this to be true before conversion, and after conversion all desire of sin

is removed so that he cannot sin. Man is then neither a free moral agent before nor after conversion, according to the logical end of this doctrine. This being true, why do they turn folk out of their church when they commit sin after conversion?

It must be remembered, however, that a continuous and persistent practice of sin after conversion is wholly inconsistent with the Christian life. The Christian is no longer a child of the devil, but a child of God; no longer a servant of sin, but a servant of Christ; no longer an unrighteous person, but a righteous one. This is spoken by John, "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God." (I John 3:9) "Sin" in this verse is in the *linear* tense of the Greek verb, which has no parallel in English. The linear tense expresses continued action. Literally, then, John taught that the person born of God *cannot continue in sin*, and not that it is impossible for him to sin. But none can truthfully say that he does not occasionally sin. "If we say we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8) Yet God's gracious provisions are available to the child of God when he does sin, and is penitent. "If we confess our sins, he is faithful and just to forgive us of our sins, and cleanse us from all unrighteousness." (I John 1:9) Jesus taught, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) It is here taught that God is the standard of absolute perfection, and that we must strive to be like Him. But can any say that he has attained the same state of absolute perfection as God? If so, then that person would be as good as God. The Perfect God is the pattern after which

we are to mold our lives, and while serving Him we are to "go on unto perfection." (Heb. 6:1)

Sprinkling and Pouring For Baptism

Nazarenes, like other affusionists, contend that sprinkling and pouring are acceptable "modes" of baptism. "Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant." (*Manual*, Page 31) There is absolutely no Scriptural authority for sprinkling or pouring. The practice of these are both unscriptural and anti-scriptural. In all the examples of New Testament baptism, not one suggests that sprinkling or pouring was practiced.

The English verb "baptize" is translated from the Greek "*baptizo*." Baptize, as used in the New Testament, always meant to immerse, dip or plunge, and never meant to sprinkle or pour any more than the English verb *immerse* means to *sprinkle*. The Greek terms for sprinkle and pour are *rantizo* and *cheo*. These terms never meant to immerse, and were never used in connection with water baptism. According to the ablest Greek scholars, *baptizo* never had any other meaning than to dip, plunge, submerge or immerse. This is the testimony of such Greek authorities as Bagster, Lidell and Scott, Scapula, Thayer, Parkhurst, Bloomfield and others. Church historians testify that the early church practiced immersion alone, among whom are Conybeare and Howson, Dollinger, Neander, Moshlem, Fisher, Wall and many others. Testimony from the early "fathers" and their writings, such as Barnabas, The Apostolic Constitutions, Hippolytus, Cyprian, Justin Martyr, Chrysostom, Irenaeus, Hermas, Tertullian, The Teaching of the Twelve Apostles, and many others, confirm immersion as the exclusive

“form” of baptism. Pouring and sprinkling originated with the Catholic Council of Ravenna, in 1311 A. D., and has been practiced since that time by their authority and sanction.

To see what is represented in baptism is to know that these cannot be accomplished by sprinkling or pouring. Jesus said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5) Baptism, according to the Lord, signifies a birth, in that one is planted in the water and delivered out of it. It is impossible to see such a representation in sprinkling or pouring. Baptism also represents a death, burial and resurrection. (Romans 6:3-6) In baptism the body is buried in the watery grave, the man dies to his old life of sin, and is resurrected from the grave of water to “walk in newness of life.” It is impossible to see a picture of a death, burial and resurrection in sprinkling or pouring; hence, sprinkling or pouring cannot represent Scriptural baptism. In baptism the body is “washed with pure water.” (Heb. 10:22) In sprinkling or pouring the head only is barely dampened, and this cannot picture the washing that Scriptural baptism involves.

In every example of baptism recorded in the New Testament, immersion alone is clearly implied. “Much water” was used (John 3:23), the candidate went “down into the water” (Acts 8:38), and came “up out of the water.” (Matt. 3:16; Acts 8:39) These actions are not involved in sprinkling or pouring. Sprinkling and pouring are therefore unscriptural and anti-scriptural “modes” of baptism, and persons who have been sprinkled or poured have not been Scripturally baptized. Since Paul taught there is “one baptism” (Eph. 4:4), and immersion was the exclusive practice at that time, immersion is

therefore the *one baptism* acceptable to God. Nazarenes practice *five baptisms*: (1) Holy Spirit baptism, (2) immersion, (3) sprinkling, (4) pouring, and (5) infant baptism. But only *one baptism* can be consistent with the Bible, and that is immersion into Christ. (Rom. 6:3-6) We urge you, therefore, to accept the only baptism existing now by Scriptural authority; be buried with your Lord in baptism, crucify your old man, and arise to walk in newness of life.

The Baptism of Infants

The Nazarene Church also practices infant baptism, and while in that institution I witnessed the baptism of many infants. "Baptism being the symbol of the New Testament, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training." (*Manual*, Pages 30-31) Again we charge this to be another unscriptural doctrine of the Church of the Nazarene. This is done without Scriptural command, sanction, inference or precedent.

The question naturally arises as to whom is a proper subject for Scriptural baptism. The Bible teaches that one must be capable of receiving the gospel before he can be baptized. Jesus instructed the apostles to teach those whom they baptized. (Matt. 28:18-20; Mark 16:15-16) Since an infant is incapable of being taught the gospel, it is therefore not a proper subject of Scriptural baptism. One must also believe in Christ as the Son of God before he can be baptized. "And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I be-

lieve that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.” (Acts 8:36-38) Since infants cannot express such implicit faith in Christ, they cannot be Scripturally baptized. Repentance of sins is likewise a prerequisite of Scriptural baptism. To the believers on Pentecost, Peter commanded, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . .” (Acts 2:38) In that genuine repentance must precede baptism, and infants cannot repent, nor have any sins of which to repent, they are not then Scriptural subjects of baptism.

The examples of household conversions in the New Testament are frequently given as assumed “proof” of infant baptism. But such is *petitio principii*—a begging of the question, and merely assumed proof. It cannot be proved from household conversions that infants were baptized, but rather the opposite is strongly inferred. The conversion of Cornelius is an example of household conversion, yet it is stated that Cornelius “feared God with all his house.” (Acts 10:2) If we assume that there were infants in this household, then they were sufficiently old to fear God. The example of the conversion of the Philippian jailor and his household is also given to “include” baptism of infants. But this is not true, for those saved were commanded to believe on Christ. “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” (Acts 16:31) All there who were saved were required to believe, and Paul baptized them the same hour of the night. (Acts 16:33) Since infants cannot express faith in Christ, then they were not included among those baptized. Lydia and her household were

baptized (Acts 16:15), and it is urged that this also illustrates infant baptism. But too much would have to be assumed in this case, and assumption is not proof. If the conversion of the household of Lydia illustrates infant baptism, it would have to be assumed: (1) that she was married, since the Bible does not suggest that she was, (2) if she was married she had children, for the Bible does not mention her children, and (3) that if she had children they were baptized, for the Bible does not say that any children were baptized here. But such assumes too much, and proves nothing. The most qualified authorities define the Greek word household (*oikos*) as not only meaning the members of the family, but the word can include any member of the household, such as slaves or domestic servants. (See *Greek-English Lexicon*, Thayer, Page 440; *The Analytical Greek Lexicon*, Bagster, Page 284) Household conversions, therefore, do not suggest infant baptism. But the contrary is true, since these households "feared God," and were commanded to believe in Christ, which infants could not do.

Women Preachers

The Nazarene Church embraces another anti-scriptural policy in that it permits women to preach. But the Bible prohibition of this matter is plain. The Apostle Paul wrote, "Let your women keep silence in the churches: for it is not permitted for them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." (I Cor. 14:34-35) Paul here presents three prohibitions of women in the public assembly: (1) They are to keep silence in the churches; (2) they are not permitted to speak; and (3) it is a shame for

women to speak in the church. In verses 19-40 of the chapter Paul discusses principles that govern speaking in the assembly. These principles positively forbids women to speak or teach when the church is assembled.

Paul further wrote, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:12-14) The apostle here emphasizes the pre-eminence of man over woman. This divine principle has been true since creation, and is to be recognized in the church. When woman preaches the gospel to man in the public assembly, she is not recognizing her place of subjection to man, and is exercising authority over him. This is the negative conclusion of Paul's argument. According to the Scriptures, woman is to be in silent subjection to man with regard to public proclamation of the Word of God. When Nazarenes authorize women to preach, they are granting her authority that God's Word forbids.

Women are permitted to teach (Titus 2:3-4), and can even privately instruct men (Acts 18:24-27). But they are forbidden to teach in the public assembly of the church. There is no example of a woman so preaching in the New Testament. When a woman today preaches or teaches in the public assembly of the church, she is doing so in rebellion to God's Word.

Terms Applied To Preachers

The Nazarene Church, like most denominations, apply two terms to their preachers that are used unscripturally. These terms are "pastor" and "Reverend." The term *pastor* is from the Greek *poimen*, and means "shepherd."

(Eph. 4:11) It is used synonymously with *bishop* (*episkopos*. Acts 20:28), and *elder* (*presbuteros*. Acts 20:17) These terms were applied to officers (elders) of each New Testament congregation. (I Tim. 3:2-7; Titus 1:5-9) The terms pastor, bishop and elder were never applied to the local preacher of a church. There was a plurality of elders, or pastors, in every church. (Acts 14:23) These officers were required, among other things, to be married and have believing children. (I Tim. 3:2-4) These qualifications were never required of preachers. When either of these terms (pastor, bishop, elder) are applied to a preacher, then they are used in an unscriptural manner.

It is likewise unscriptural to call a preacher "Reverend," and is contrary to the Bible usage of the term. Sectarian preachers condemn Catholics for calling the pope "Holy Father" or "Lord God The Pope," but they do as much wrong in calling themselves "Reverend." The term "Reverend" is found only once in the Bible, and there it is applied to God. David said, "He sent redemption unto his people: he hath commanded his covenant for ever: *holy and reverend is his name.*" (Psalms 111:9) When mortal men arrogate to themselves a name that in the Bible is applied only to God Almighty, they are guilty of blasphemy! They by this place themselves in the same superlative sphere as God. It would be just as appropriate to call a preacher "Jehovah," "Almighty," "Lord," or "God" as it would be to call him "Reverend."

The Doctrine of Holiness

Nazarenes, and other "holiness" groups, make the matter of holiness a special experience of the Christian, which occurs after conversion. The "experience of

holiness" is to them the same as "sanctification," and is referred to as "the second work of grace," "the second blessing," "the fullness of the blessing," and the like. It is claimed by them that holiness is bestowed by a baptism of the Holy Spirit. But all of these are misconceptions of the Bible doctrine of holiness.

It is not denied that the child of God must be holy and follow holiness. But we do deny that holiness is obtained or imputed in the manner they contend. Holiness does not come to one in a miraculous manner after conversion, but it is involved in conversion, and involves freedom from sin. Holiness is obtained by obedience to the gospel. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." (Rom. 6:17-19) Seen in these verses are the facts that one becomes free from sin by obedience to the gospel, and just as he was a sinner by yielding his members to iniquity, he also becomes holy by yielding his members to righteousness. Holiness is the fruit of service rendered by children of God. (Verse 22)

Paul further shows that holiness is obtained at conversion. "And that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:24) The "new man" is put on in baptism, which is the consummating act of conversion. (Romans 6:3-6) Holiness is a state to be followed, a way of life, and not something miraculously obtained. "Follow peace with all

men, and holiness, without which no man shall see the Lord." (Heb. 12:14) Paul said to *follow holiness*, and not to *get* holiness. Holiness then is a state of God-likeness into which one is delivered through conversion, and which way of life he is to follow as a child of God.

Evidences of Pardon

Nazarenes, like other "holiness" groups, believe in what they term "heart-felt religion," believing that an unusual emotional sensation is evidence of their acceptance with God. But the Bible does not teach that assurance of pardon is dependent upon frenzied emotional tantrums. We have cited that this sort of emotionalism in religion originated with the preaching of John Wesley, after whom Nazarenes formulated their beliefs. We have submitted historical citations that Wesley's "preaching frequently excited ungovernable emotion in the hearts of many of his hearers. There were screams, paroxysms of agony, and outcries and contortions of the body, sometimes not unlike the phenomena recorded of demoniacs in the gospels." People who experience such uncontrolled emotionalism are led to believe that such experiences are evident that God has saved them.

There often arises a misunderstanding as to just what is the heart referred to in the Bible. It is often taken to mean our fleshly organ that pumps blood through the human body. But this is not true. The heart referred to in the Bible *thinks* (Matt. 9:4; Heb. 4:12), *reasons* (Mark 2:8), *understands* (Matt. 13:15), and *believes* (Romans 10:9-10) These actions are classified as *intellectual* processes, and are not performed with the physical heart. The heart referred to in the Bible also *loves* (Matt. 22:37), *despises* (II Sam. 6:16), *rejoices*

(Psalms 33:21), and *suffers anguish* (II Cor. 2:4). These actions are the *emotions* of man, and are not performed by the fleshly heart. The heart also *purposes* (Acts 11:23), and *determines* (I Cor. 7:37) These are expressions of the *will power*, or volitional ability, and are not expressions of the physical heart. The heart spoken of in the Bible may be *pricked* (Acts 2:37), “*cut*” by words of reproof (Acts 5:33), and *condemns* or *approves* man’s actions (I John 3:20-21). These are regarded as the *conscience*, and are not processes of the physical heart. The heart under consideration in the Bible is the inward nature of man, comprised of his intellect, emotions, will power and conscience.

Good Conscience No Evidence of Pardon

Too many incorrectly presume that a good conscience is an evidence of pardon. It is assuredly true that the conscience enters into the service of God. The conscience is purged and purified by the blood of Christ. (Heb. 9:14; 10:22) The writer of Hebrews trusted that he had a good conscience. (Heb. 13:18) Paul wrote, “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” (I Tim. 1:5) Peter added, “For it is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.” (I Peter 2:19) Most certainly then, the conscience has a vital role in our service to God.

To understand what is the conscience is necessary to appreciate its work for us. We submit the following definition of the conscience, which we think acceptable. “It is the testimony and secret judgment of the soul, which gives its approbation to actions that it thinks good, or reproaches itself with those which it believes to be

evil." (*Cruden's Concordance*, New Edition, Page 76) The conscience then does not dictate the right course, but the course it *thinks* good. It does not point out what is wrong, but that which our better judgment *thinks* wrong. The conscience bears witness, or approves, of that which it thinks to be right, and disapproves of that it thinks to be wrong. This is further confirmed by the Scriptures. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law *written in their hearts, their conscience also bearing witness*, and their thoughts the mean while accusing or else excusing one another." (Rom. 2:14-15)

Since the conscience merely bears witness to belief that is in the heart, it is no evidence that the heart is right. The conscience will approve a conviction of heart believed to be right, which in fact may be wrong. This also has its foundation in Scriptural proof. Paul recounts his violent persecution of Christians before his conversion, saying, "*I verily thought with myself that I ought to do many things contrary to Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.*" (Acts 26:9-11) Was it right for Paul to bind, persecute, imprison and execute these Christians? He claimed that these things were "contrary to Jesus of Nazareth." Since it was wrong for him to do these things, why did he do them? Paul answers, "I

verily thought with myself that I ought to do" these things. But now, what about his conscience; was it clear while doing these evil things? Paul also provides this answer, saying, "Men and brethren, *I have lived in all good conscience before God until this day.*" (Acts 23:1) Simply that one has a good conscience is not therefore evidence that he is doing right, but that he is doing what he *thinks* is right. Paul did "many things contrary to Jesus" before his conversion, yet at the same time "lived in all good conscience before God."

Good Feelings No Evidence of Pardon

Feelings, like the conscience, are deceptive, and cannot be relied upon as an infallible guide. We may feel that we are in perfect health, whereas a physical examination may reveal that a cancer has begun to gnaw away our life. We may feel that all is well with us, and that good fortune is ours, but a messenger may bear us the sad news that, possibly unknown to us, calamity or misfortune has befallen us. We may likewise strongly feel that we have experienced great misfortune, but later discover that we were mistaken. Jacob earnestly believed that his favorite son, Joseph, was dead, and declared, "I will go down into the grave unto my son mourning." (Gen. 37:35) The truth was, however, that Joseph at that time was very much alive in Egypt, and Jacob was later reunited with him. Since feelings can be so deceptive, God has not made "a feeling better felt than told" an evidence of pardon. The Ethiopian nobleman "went on his way rejoicing" *after* he had completed his obedience to the Lord. (Acts 8:39) One then rejoices because he knows he is a Christian, by doing what God requires, and does not "know" he is a child of God merely because he rejoices.

The Bible Evidence of Pardon

The Word of God provides the rule by which one can unmistakably know that he is saved. In this man is not compelled to rely upon such fickle evidences as a good conscience or a good feeling. John taught, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (I John 2:3-5) Here God reveals simple but infallible evidence of pardon. Jesus commands faith in Him (John 8:24), repentance of sins (Luke 13:3), and baptism (Mark 16:16). Remission of sins, or salvation, is conditioned upon these commands. Jesus promises salvation to those who comply with these commands. John then testified that if we obey the commands of God, we can know that we know Him. If one has not obeyed the Lord, he can lay no claim to knowing Him, or being in Him. When one obeys the Lord's commands, he has His assurance of pardon, and can know that he is a child of God. Then the Holy Spirit bears witness with our spirits that we are the children of God. (Rom. 8:16) This is the only means of procuring pardon, and the only evidence of Pardon that God gives.

CHAPTER VIII

FINAL EXHORTATION

My work in this book must now be brought to its conclusion. These efforts are now committed into the hands of the reader, and have passed beyond our power of control. Whatever good they shall accomplish will be determined by the disposition of each reader. These things have been written in frankness, but with such frankness as truth deserves. If we are able to know our own heart, we can truly say that in these matters the truth has been spoken in love. No bitterness of any sort possesses our heart toward ones who do not hold these truths, but rather a passionate desire to lead them to respond properly to the truth has prompted these writings. We have earnestly striven to sow the precious seed of truth in your heart, and now patiently wait for God to give the increase. It is our fervent prayer that these seed will fall in good ground, and bring forth a verdant harvest unto the Lord.

We have nothing to gain by these efforts, except the joyous consolation of leading souls out of the bondage of human errors, and into the marvelous freedom of truth. Each reader has the same opportunity to learn and obey the truth as I, and sustains the same great responsibility to God. All of us have His Word, and are by it able to know what God requires of us. Both the reader and I shall one day stand before the fearful judgment seat of Christ, and give final account of our lives. The Lord has taught that His Word will judge us in that day. "He

that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48)

It is certain then that the reader will one day render account for his reaction to these truths, and I am fully aware that I shall answer for how I have written them. Dear friend, do not permit prejudice or predisposition to blind your soul from the truth! My heart was once filled with prejudice for the truth, but I thank God that I was able to see my error, and courageous enough to accept the truth. I have the same right to reject God's Word as you, but what would I profit, since these truths shall confront me at the judgment?

God's will has never been changed by man's rejection of it. Regardless of man's attitude toward the truth, the truth remains unchanged. In the long ago, God commanded Jonah to preach to the sinful people of Ninevah. (Jonah 1:2) But God's will did not please Jonah, and he rebelled against it. After his rebellion had run its disastrous course, Jonah was brought to repentance. When Jonah then heard the will of God again, it was the same as at first. God still commanded Jonah to preach to Ninevah, and Jonah's rebellion had not changed this. (Jonah 3:2) Thus it is today that our rebellion against the truth does not alter God's will. One may, for instance, rebel against the Lord's plan of salvation, seeing "no sense in it." But after his rebellion has run its course, if he then seeks to do the Lord's will he shall find Jesus still saying, "He that believeth and is baptized, shall be saved!" (Mark 16:16) The same principle will also apply to any truth of God's Word.

But why should one refuse God's truths, when he has all to lose and nothing to gain by doing so? God's

truth alone will free from sin (John 8:32), sanctify (John 17:17), and purify the soul. (I Peter 1:22) The way of man is not the way of God. The traditions and errors of man can at best only satisfy a few personal fancies, *but at the expense of the soul!* May God grant us courage to repudiate such human errors, and accept His truth.

The very thought of losing the soul is fearful! To lose material property is grievous, but it can usually be replaced. Possibly the largest diamond of which there is any record was found in 1905. The precious stone weighed over three thousand carats, or nearly a pound and a half, and was estimated to be worth nearly five millions of dollars. What an earthly treasure! But, my friend, a million such diamonds would not be comparable to the value of your soul! Jesus illustrated the value of the soul when he asked, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26) All of the fading pleasures, deceitful joys, and decaying wealth of the world is not worth the price of a soul! When one feels that he is doing well in sin or error, he is sadly mistaken.

Words are inadequate to describe the fearfulness of being lost at the judgment, but, prepared or not, all shall one day take part in that scene. "... For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." (Romans 14:10-12; Cf. II Cor. 5:10) "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he

shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:31-32) The verdict pronounced upon the unprepared is, "And these shall go away into everlasting punishment." (Matt. 25:46) Have you seriously considered what fearfulness it would be to be found among these unfaithful? Think of it, *everlasting punishment!*

At the Lord's coming, eternal vengeance shall be heaped upon the wretched, miserable souls of the lost! "And you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (II Thess. 1:7-9) Oh, what wailing, agonizing, tormented, terrifying cry shall come from the lost! "And the kings of the earth, and the great men, and the rich men, and chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17) Friend, surely you do not want to be among that number! For your sake then, we beg of you to accept Jesus the Savior, and render penitent obedience to His will, ere it is too late! Now is the time to hear His tender voice, and if you reject Him in life you must leave it having spurned the last opportunity, and having abandoned all hope! It will be tragic, too, that many religious people will be lost. Jesus said, "Many will say to me in that day. Lord, Lord,

have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matt. 7:22-23) It will not be enough at the judgment to merely be religious; we must abide in the Lord’s truth while being religious.

I must attempt to show you, too, what is to be gained by accepting Christ and the truth of His Word, though such gains equally defy description. The Apostle Paul was himself at loss to describe all the joys of the gospel. He seemed to sum these up by stating, “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” (I Cor. 3:9) In anticipation of these resplendent joys, he stated, “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For this we groan, earnestly desiring to be clothed upon with our house which is from heaven.” (II Cor. 5: 1-2) To him it was far more profitable to depart and be with the Lord, than to remain in this miserable, mortal life. (Phil. 1:23) Peter also envisioned the matchless and eternal rewards of the faithful, saying, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” (I Peter 1:3-4)

How blessed it will be to enter into all the celestial joys of the Lord! If we are the Lord’s at His coming, He shall give us a new and immortal body, “fashioned like

unto His glorious body.” (Phil. 3:21) What endless glory shall be ours through the blood of the Lamb! “What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes!” (Rev. 7:13-17) What a marvelous inheritance; what glorious victory!

In consideration of all eternity then, we earnestly beg you to turn from the blight and blindness of error to the radiant light of God’s glorious and gleaming truth. Will you not lay aside your beggarly, filthy garments of sin, be washed in the blood of the Lamb of God, and be clothed with the white raiment of a child of the King? Will you not humbly bow before the conquering Christ of Glory, and penitently submit to the mandates of the matchless King of Kings? You shall then be a citizen of the eternal kingdom of heaven, and a member of the blood-bought church of the Son of God. Having thus enlisted in the Christian army, and put on the whole armour of God, you can march forth with us as a gallant soldier of the cross under the leadership of the Lord of Hosts, the Captain of our souls, and bravely fight the good fight of faith. God then being with us, none can prevail against us, victory shall be ours and vanquished

shall be our foes. Then one glad day, after the din of our final battle on earth has cast its last echo through the hills, the Lord shall safely pilot us across the surging waters of the mystic sea of death, and deliver us to the courts of the Majesty on high. Entering triumphantly at last into the celestial city of day, we shall join the victorious saints of all ages, surround the magnificent throne of God, sing the rapturous song of victory, and live in God's tenderest love and boundless blessings while an endless eternity rolls on and on forever and forever!

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