From the Baptist Manual, Published in 1955
COMPARE WITH THE INSPIRED WORD OF GOD

Throughout the manual, the church is repeatedly referred to as a church, no church, every church, our churches.

PAGE 150. The Bible only refers to The CHURCH, the one CHRIST died for MATTHEW:18.

The manual also talks of the doctrines in the plural sense, but the inspired word of GOD teaches only the doctrine of CHRIST. The word or term DOCTRINES is found in the BIBLE only 5 times, referring to the doctrines of MEN and DEMONS.

On PAGE 15, the Manual talks about the constitution of churches when there is only one CHURCH and it is constituted upon the DOCTRINE of CHRIST. John 12:48.

Page 17 of the Manual speaks about the influence of a NEW CHURCH and it being endorsed by a council of recognition. This teaching is not found in GOD'S WORD.

Also on page 17, reference is made of two ways of receiving members into a church. ACTS 2:47 states "The LORD added to the CHURCH."
Page 14 of the Manual states this, and also speaks of Sister Churches of similar faith and Order.

EPHESIANS 4:5 says there is only ONE FAITH.

The Manual quotes EPHESIANS 4:11, 12 and then states evangelists has been taken away from GOD'S WORD This is not in the BIBLE.

Man is WARNED NOT TO ADD TO NOR TAKE AWAY FROM GOD'S WORD.

Page 23 - Pastor is found only ONCE in the New Testament (EPHESIANS 4:11)-referred to as TEACHER, not as stated in the Manual as shown on Page 25.

Page 27 has Pastors taking over Elders role and responsibilities, which violates Scripture in 1 Timothy 3:4 & 5.

Page 28 & 32 states pastors and deacons are the only permanent scriptural officers.

Page 24 misquotes ACTS 20:28, Philippians 1:1 saying they refer to pastors but the BIBLE says bishops. Page 25 says pastors, bishops and elders is the same office departing once more from the WORD.

Page 41 of the Manual states here that whatever confirms with GOD'S revealed WORD is right, and whatever deviates from it is wrong.. It also states it a duty incumbent on all men to search the scriptures (2 Timothy 2:15) to learn what they teach and this cannot be faithfully performed UNLESS prejudices and preconceived opinions are laid aside.

This due a HEARTY AMEN.

If anyone reading this has a Baptist Manual available, please read Page 41 through Page 44.

PAGE 42 STATES THE MEANING OF THE Bible is the Bible. AMEN Again,

and if with honest hearts, we are searching for the Truth that will set us free, with prayers and GOD;S help (2 Timothy 2:7) we can all come to the same conclusion.

Jesus prayed in John 17 that we be one in HIM, Paul in 1 Corithians 10:13 pleads to speak the same things and not be divided, being of the same mind and same judgment.

Also, in 1 Colossians 3, Paul pleads with us not to be divided - to be of one body and yet division in our service and worship to our CREATOR is the leading factor in disobeying the request of CHRIST - that we be as one as HE and the FATHER are one.

As this Manual states, each group or as it says "sects" profess to take the WORD of GOD contends for their distinctive view as if they had different bibles.

We need to put aside man's traditions and opinions and simply go by "THUS SAITH THE LORD". WE need to consider Matthew 7:21,22, Matt 15:8. 9 and we need to ponder on these verses to determine just who JESUS is addressing and to go to what Paul says I Philippians 2:12.

When we stand before GOD on Judgment Day, when it is too late, (as in the case of the Five (5) Foolish Virgins) we cannot blame Ministers or Teachers that taught us wrong- it will be our own responsibility - as pointed out by Paul in Philippians 2:12

Page 46 - Excuses will not help and there will be no appeal-when we breathe our last time, there will be no changing of our status as eternity will have begun for each of us..

Page 42 - 43 talks of Creeds on different groups opinions - this is not found in the Bible.

Page 43 states that Baptists glory in their form of church government and speaks of a declaration of Faith. Deuteronomy 4:2, 12:32, Proverbs 30:6, and Revelations 22:19 of GOD'S WORD condemns one who adds to or takes away from HIS WORD.

On Page 48 of the Manual it violates this, saying justification by faith without works is solely through faith that one is "justified", which contradicts James 2:20-26.

We need to be mindful of 1 Colossians 9:27, Romans 10:2,3 , I John 4:1and it is imperative that we follow Paul's admonition and go to 2 Timothy 2:15 and Philippians 2:12 to make sure our election.

Page 57 of the Manual refers to the Christian Sabbath. Sabbath in God's word is the seventh (7) day of the week - a day of rest. The First Day of the Week is the day which Christians meet to worship on Sunday (Colossians 2: 15-17 refers to the Sabbath as a shadow of things to come Page 61 of the Manual talks of church covenant and one body in Christ when it is glaringly obvious with what is pointed out in this Manual on Pages 41-43 - that the world is divided in disobedience to CHRIST'S prayer - that we be one in HIM John 17.

Page 42 states the meaning of the bible is the bible meaning GOD <u>meant what he said, and said what he meant.</u>

Again, going to @ Timothy 2:15 and Philippians 2:12 it is the

responsibility of the believer to
Follow the example of the Behrens in Acts 17:11. It is our soul's eternal abode which is at stake and we need to make sure of our election.

Page 61 of the Manual speaks of striving for the advancement of this church and sustains it's ordinances, disciplines and doctrines. Should one not rather strive for the ordinance, discipline and doctrines of CHRIST?

Ordinance Is defined as "A direction or command of an authorative nature"

Matthew 28:18 states that CHRIST has all authority in Heaven and Earth. This church spoken of identifies itself as "Its" in a direct conflict with GOD'S divine identity as THECHURCH which CHRIST died for. Matthew 16:18.

Page 63 of the Manual states a church has not the right to institute ordinances, a departure from what is said on Page 61.

Pages 64 - 65 says baptism is administered by a proper administrator given authority by a church not in the bible.

It also speaks as their Fathers in their confession of 1689. Mathew 23:9 says call no one your father on earth - you have only ONE FATHER IN HEAVEN. This conflicts with scripture.

Page 76 of the Manual says baptism is a symbol of purification or separation from sin and then goes on to say we are really cleansed in the BLOOD OF CHRIST. Romans 6:6,7 tells us the sin is done away with and that he who died or is baptized is justified from sin. The obedience to what JESUS said in Matthew 28:- what Peter said in Acts 2:38, Mark 16, Mark 16:16, Acts 2:41, 8:12, 9:18. 10:48, 16:53 and in 22;16 in all cases point that baptism is the answer of a good conscience toward GOD - not an alleged belief (so declared but without proof), so what man can look into the heart of another and tell what is there 1 Corinthians 2:11.

GOD is the ONLYONE that can know and He is the JUDGE.

Who among the creation of GOD with our finite mind can say "This is a candidate - That one is not.

If one says he believes, but does not act on that belief, then it is without consummation making that belief null and void. And without profit. If someone wants to turn away from sin to serve GOD, he must obey as in Hebrews 11:16.

If this person believes and obeys the GOSPEL (2 Thesolonians 2:8).

The one who teaches this person what he must do to be saved has carried out the commission which CHRIST left us to do. If we teach them right, then if he obeys thru the faith established by that belief he must repent of his sins, then confess CHRIST as the SON of
GOD and upon that confession of faith, he can then be baptized into CHRIST and added by the LORD to HIS CHURCH.

Since the LORD adds us to the CHURCH, CHRTST died for, there is no need to join. The thought above precludes any way man can determine this person's sincerity.

Page 89 of the Manual speaks of a closed communion but this is not in the Bible. We are told to examine ourselves (1 Colossians 11:27, 28) and when

we are baptized into the BODY of CHRIST, GOD adds us to the CHURCH.

Page 115 of the Manual states that in the exercise of discipline, the LAW OF CHRIST may be departed from. This violates (Revelations 22:18,19. Please check the comment at the bottom of Page 116.

I pray that whoever reads this would reflect on it and examine himself whether he is truly serving GOD or is he following man's teaching and traditions.

There are many good, sincere people in different religious groups throughout the world who will profess they have served GOD, only to be told as the people were, in Matthew 7:21 only to find out they have not served HIM at all.

Men, can, and will rationalize and reason about how to get around what Paul said in1 Corinthians 4:6, only to realize when it was too late that they have done exactly that to their condemnation.

The following thoughts should help clarify for us, the necessity to do things concerning our relationship with GOD as HE commanded.

Let us now review this in respect to the sacrifice of Cain and Abel and ask all men to consider Luke 6:46 - "Why call ye me LORD, LORD and do not the things I say".

This is not meant to be a criticism of anyone, but to simply point out our need to study the scriptures carefully and make sure our election.

If anyone would be interested in discussion of this or like a study please contact C. D. Rye at 632-0860 or Cell 824-5001

Please Read and Consider.

"By faith Abel offered unto God" reveals the reason for his sacrifice being "more excellent" than that of Cain. See article below on "The Message of the Blood of Abel." It is a biblical precept that "faith comes from hearing God's word" (Rom. 10:17), and in the light of that it may be definitely concluded that Abel acted in accordance with God's command, whereas Cain did not.

"A more excellent sacrifice," as these words stand in the common versions, is thought by scholars to be a reference

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[9]Adam Clarke, *op. cit.*, p. 762.

to the number of offerings rather than to their quality, as explained by Macknight thus:

> Accordingly, they observe that notwithstanding Cain ought to have offered a sin offering, he brought only of the fruit of the ground as an offering to the Lord, which was no proper sacrifice (because it omitted the sin offering); but Abel, "He also brought of the fattest of the firstlings of the flock, and of the fat thereof"; that is, besides the fruit of the ground, which was one of his gifts mentioned in the following verse, he also brought of the fattest of the firstlings of the flock; so that he offered a sin offering as well as a meat offering, and thereby showed both his sense of the divine goodness and of his own sinfulness. Whereas, Cain, having no sense of sin, thought himself obliged to offer nothing but a meat offering, and made it perhaps not of the firstfruits, or of the best of the fruits.[10]

"Through which he had witness borne to him that he was righteous" raises the question of how such witness was communicated, which could have been in the manner of God's accepting the sacrifice (as by fire, perhaps); or it could have been in the scriptural record, which is more likely. What is written in the Bible by God is the witness of Abel's righteousness; and the reason for this conclusion is the revelation that this witness is still going on, as implied by the words "yet speaketh." Nor does this rule out the thought that God might have accepted Abel's offering by fire, as in the case of Elijah on Mt. Carmel, and in the case of Gideon. If such did happen, and if it did not happen with reference to Cain's offering, the immediate discomfiture of Cain would be explained.

"Through it he being dead yet speaketh" should be compared with 12:24, which has "The blood of sprinkling that speaketh better than that of Abel." Taken together, the expressions justify the conclusion that there is a divine message in the blood of Abel. Did not God himself speak of the voice of the blood of Abel, saying, of the blood of Abel, that it cried unto him "from the ground" (Gen. 4:

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[10] James Macknight, *op. cit.*, p. 580.

10)? With all propriety, therefore, it may be inquired, "What does the blood of Abel say?"

The Message of the Blood of Abel

The blood of Abel says that God takes account of the injustices perpetrated against the innocent and that one day they will be avenged. The Lord said to Cain, "The voice of thy brother's blood crieth unto me from the ground" (Gen. 4:10). This foretells the hour when God in righteous wrath shall cast evil out of his universe, taking vengeance upon them that deserve it (Rom. 12:19). It was sin that cut down this young man in the morning of the world; and there is a score to be settled with sin. Abel, being dead, yet speaketh; his blood crieth from the ground, and not merely his, but the blood of all the innocents ever slain from that primeval violence till the end of the ages.

God has appointed a day in which he will settle accounts, and nothing can show the necessity of such a thing any more than the blood of Abel. No punishment of Cain could bring Abel back. He sank into the grave while the swift centuries fled, while Cain went out to build a city and continue his posterity in the earth. What about Abel? How is justice ever to be had for him without a judgment day? And that is exactly what the blood of Abel says, that there will indeed be a day of reckoning, that God is keeping the score, that vengeance shall be meted out to the evil-doer, and that the faithful shall be rewarded. Unless this is true, there is no sense talking of eternal justice, for there could be none. If the wheels of justice may grind only in time, there are innumerable cases in which the wicked shall have the better of it. The blood of Abel warns the murderer, and every wrong-doer, that the Creator will yet require that the accounts be settled. This is the thread of eternal and universal justice that runs all the way from Eden to the City Foursquare. Every man ever born on earth shall confront that day and hour of judgment (2 Cor. 5:10) when Abel, and all the righteous, shall receive their reward and when the unrighteous shall likewise receive theirs. Abel's

blood shall never cease to cry to God till that is accomplished.

The blood of Abel says that the righteous are hated without cause.

> For this is the message that ye heard from the beginning, that we should love one another, not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil and his brother's righteous. Marvel not, brethren, if the world hateth you" (1 John 3:11-13).

Other scriptures supporting this premise are Matt. 5:10-12; 1 Tim. 3:12; and John 15:18.

The blood of Abel says that it does make a difference *how* men worship God, that some things will pass in divine worship and that others will not. This was the principle overlooked by Cain to his eternal discredit; and yet the great majority of mankind in the twentieth century after Christ seem not to know this. Certainly, the NT leaves no doubt whatever on this point. In John 4:24; Mark 7:7; Acts 17:24, 25; Revelation 22:18ff; 2 John 9; Matthew 15:6; and in 1 Corinthians 4:6, it is overwhelmingly plain that the great message of the new covenant on the subject of divine worship is in perfect agreement with the message of the blood of Abel, to the effect that the only acceptable way to worship God is in the manner God has commanded. In fact, from the beginning of time, only two ways appear in which God can be worshiped, the true way, and man's way, the one good, the other evil; and man has before him only two choices, namely, (1) to worship as God has commanded, or (2) to worship in a manner that man supposes to be just as good! Cain should be sufficient warning that the second choice is folly.

Cain was the first innovator, and from that beginning he became a murderer and then a liar; and this provides a powerful emphasis upon the nature of the frightful sin of presumptuous intrusion by man into the sacred business of *how* he worships God. Millenniums have come and gone since those Adamic brothers stood the test in the shadow

of the gates of Paradise, one of them to fail ignobly, the other to succeed gloriously (and pay the price of it with his blood) ; and yet, after the passing of those long generations, no man can show anything wrong with Cain's offering except this, that it was Cain's choice and not God's order that prompted it. With all the specious logic of modern innovators, Cain might have tried to justify himself, saying, "If God wants smoke, my stack of wheat has that lamb outclassed a hundred ways; if God wants value, my wheat will buy two lambs; and, as for all that messy blood, I never liked that anyway. Surely God can save us if we never go near a drop of blood Surely, God couldn't care about a thing like *that*; it's the spirit of the thing that counts anyway!" Cain could never have spoken like this? His spiritual descendants do; and there is reason to suppose he might have fortified his disobedience with some form of rationalism, even as sinful men do today. If the reader does not believe it, let him read the arguments that are advanced for changing the ordinance of Christ, called baptism, which every scholar on earth knows to have been originally the immersion of a penitent believer in water unto the remission of his sins, into other ceremonies bearing little or no resemblance to the true ordinance as practiced by the apostles and inspired evangelists of the new covenant; and, if still in doubt, let the reader peruse the dissertations of those who would introduce instruments of music into the worship of God, or who would hold to the doctrine of purgatory, or elevate Mary the mother of Jesus to a throne in heaven. The blood of Abel cries down six thousand years of recorded history that it does make a difference *how* men worship God, whether they accept and practice the commandments of the Father, or decide to walk after their own traditions.

The blood of Abel says that faith is the key to true and acceptable worship. (See 11:6:) "By faith" is the expression used over and over in this remarkable anthology of biblical heroes. Although supported by intelligent reasonings, faith is superior to reason. Dr. George Buttrick once said, "Faith is still the strong man that carries the little

child *reason* upon his shoulders."[11] The manner in which this is true is illustrated by the example of Abel. From our vantage point, removed by thousands of years from that of Abel, men today can understand *why* God prescribed that a lamb should be sacrificed as a sin offering. It was a type of the "Lamb slain from the foundation of the world," and was a key factor in the long chain of evidence by which God would truly identify the Messiah when he should, at last, come into the world; and, although this is plain enough to us, it could never have been plain to Abel and Cain, because faith was the only instrument by which it was possible for them to have pleased God or understood his purpose. But if there was a reason then, there is a reason now, why men should do what God has decreed, and not merely what they suppose might serve just as well.

The blood of Abel says that the only true righteousness is in obeying the commandments of God. "All thy commandments, O God, are righteousness" (Ps. 119:151). The commandments of the gospel are righteousness (Rom. 1:15, 16). Our Lord obeyed an ordinance of God which technically did not apply to him, and from which he might justly have claimed exemption, since he was sinless; but he was baptized in order to "fulfill all righteousness" (Matt. 3:16). The righteousness of Zacharias and Elizabeth consisted of this, that "They walked in all the commandments and ordinances of the Lord, blameless" (Luke 1:6). In a generation given to scoffing at "ordinances," it is well to behold in all of God's commandments and ordinances the sole basis of the only true righteousness. This was the fundamental lapse of ancient Israel, that they, "being ignorant of God's righteousness (that is, God's commandments), and seeking to establish their own righteousness (that is, their own religious traditions), they did not submit themselves to the righteousness of God" (Rom. 10:3). The scriptural meaning of the term "righteousness" is extremely important, because thousands of thousands today are falling into the error of ancient Israel and are walking in their own ways

[11] Quotation from a sermon during "The Cole Lectures," Vanderbilt University, 1950.

instead of God's. To all such persons, the Master addressed the question, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46).

Since the expression "by faith" or its equivalent "through faith" or "in faith" is so frequently used in this chapter, a more particular focus on the subject of walking by faith is appropriate.

Walking by Faith

Since faith comes by hearing God's word (Rom. 10:17), it follows that walking by faith means walking as directed by God's word. Negatively, it means (1) that we should not walk by sight (2 Cor. 5:7), (2) that we should not be guided by our own fallible, human feelings and emotions (Rom. 8:4), (3) that we should not rely merely upon what seems right in our own eyes (Prov. 14:12), (4) that we should not be guided by human traditions (Mark 7:9), (5) that we ought not to be influenced in our religious convictions and practices by the opinions of human majorities (Matt. 7:14), (6) that we must not allow the views and customs of our ancestors to be determinative (1 Peter 1:18), and (7) that we have no business consulting merely our own desires and pleasures where sacred things are involved, "For Christ pleased not himself" (Rom. 15:3).