

Bryan Station Baptist Church

INDEPENDENT

ESTABLISHED 1786 MISSIONARY

THE PIONEER BAPTIST

"Preaching The Same Truth We Preached Before Kentucky Was A State"

VOL. 20, NO. 6

MARCH, 1989

THE CHRISTIAN ALTAR

C. D. COLE

INTRODUCTION: One of the leading characteristics of pure Christianity is its spirituality. I use the word spiritual in contrast with the word material. "God is a Spirit and must be worshipped in spirit and in truth." This means that worship does not consist in looking at or handling material things - things that appeal to the physical senses. Spiritual worship does not require a stately cathedral and a lot of material figures, such as is found in some religious buildings. This is not to say that our church buildings should not be clean and attractive, but you can have a beautiful chapel filled with people, and yet have no worshipers. On the other hand Paul and other martyrs worshiped God while languishing in filthy dungeons. John was banished to the rocky and barren and lonely island of Patmos, but there he held sweet communion with the Saviour.

In Christianity there is no place for meats and material altars, as there was under the old ceremonial law of the old dispensation. Judaism was made up of types and figures - visible and material manifestations of the divine glory, but in Christianity we have the spiritual Divinity in heaven whom we worship in spirit and in truth. We have the spiritual reality of the material shadow. We have no visible and material manifestation of God; we have no visible

and material High Priest; we have no visible and material altar; we have no visible and material meat, but we do have the spiritual reality of which these things were typical.

Paul says that those who place dependence upon so-called sacred meats are not profited. The heart is blessed by grace and not by meats. The grace of God, manifested in the Gospel, understood and believed, will do the heart more good than the use of any kind of material food. The Christian does have his food, but there is nothing material about it; it is a spiritual reality.

"We have an altar, whereof they have no right to eat which serve the tabernacle." The Hebrew word for altar means literally a place of slaughter or sacrifice. And this place of sacrifice was the place from which the priest got his food - the place of sacrifice was also an eating place. The Jewish priest got his food off the altar.

"We have an altar." Paul is meeting the objection of the Jews to Christianity that the Christian had no altar - no sacrifice and no sacred food. Paul says that the Christian does have something to eat and something the Jewish priest did not have.

Under the old economy there were two kinds of offerings. In some of the offerings the priest got at least a part of the animal that was sacrificed as his food, while in the sin-offering on the day of atonement, the body of the animal was burned outside the camp, and the priest did not get any portion of it. But the Christian is allowed to feast, spiritually, on the sacrifice Christ offered outside the city of Jerusalem. The sacrifice the Jews offered on the annual day of atonement was not used for food, but Christ who offered Himself to God is the sacred food of the believer.

The Levitical priests could not eat what was offered on the great day of atonement, but the Christian priest can eat of Christ who died upon Calvary. To the charge that the Christian had no sacred food, Paul replies that he has spiritual food that even the priest did not eat of in typical manifestation.

Christ is not only our passover sacrificed for us; He is also our food, the source of life and strength. He is the bread of life.

Let us look at the method of eating Christ's flesh and drinking His blood.

1. It is not the literal and carnal eating and drinking. There is nothing you can put in your mouth that will save you. If this is literal and carnal eating of Christ, then we would have to have Christ's literal flesh and blood to eat and drink. And it is obvious we do not have him in that sense. Nor can anybody give Him to us in that sense. My nephew claims to do this when he consecrates the piece of bread and gives to his people. If it were possible to have the literal and actual blood Christ shed on the cross, the sinner might drink of it and still be lost. I repeat there is nothing you can put in your mouth or stomach that will save you.

2. The language about eating the flesh and drinking the blood of Christ is figurative and spiritual. It means to derive from the sacrifice the blessings which His sacrifice was intended to obtain for us. This is not done with any of the five physical senses, but by faith. We feed upon Christ when we believe his death and resurrection was sufficient for our

salvation. In John 6:47-52 believing and eating are used simultaneously and interchangeably. I feed upon Christ when I depend upon his sacrifice for my salvation. I feed upon Christ when I draw upon him for the resources I lack and can find in Him. I need right standing with God and in Him I have this right standing, and I get it by faith in Him. I need peace with God, and He made this peace by the blood of His cross. Romans 5:1 I need redemption from the curse of the law I have broken, and I have this redemption through Christ Romans 3:24

"Not saved are we by trying,

From self can come no aid;

'Tis on the blood relying,

Once for our ransom paid;

'Tis looking unto Jesus,

The Holy One and Just;

'Tis His great work that saves us,

It is not try but trust."

3. In feeding upon Jesus Christ we have fellowship with the Father. That which satisfied His justice, magnified his law, glorified all His perfections, and gave Him perfect satisfaction, is that which quiets our conscience, and rejoices our heart. We find enjoyment in that which God the Father finds enjoyment. We hear God saying, as it were, in reference to the sacrifice of His Son, "I am fully satisfied," and our souls echo back, "So are we." He says, "This is my Son, in whom I am well-pleased," and we reply, "This is our Saviour in Whom we delight to trust."

4. It will not take many words to show the superiority of the Christian privilege as to sacred food over the Jewish people, and even over the Jewish priests.

a) They had the privilege of eating the types or emblems of blessings, we, in feeding upon Christ, have the blessings themselves. They had only the emblems of expiation and forgiveness and fellowship with God; we have in reality the expiation, forgiveness, and fellowship

with God thru Christ.

THE DEATH OF CHRIST

C.D. COLE

b) The Jews had only a part of the sacrifices for their food, we have the whole sacrifice of Christ to feed upon.

c) The Jews did not dare to drink the blood of their sacrifices, but we drink His Blood.

CONCLUSION: The only thing that can benefit any sinner for salvation is Christ crucified. We have redemption thru His blood and nothing else. What He did on the cross was enough to put away sin. In bearing our sins He also took them away. And the only way to benefit from His death is thru faith. We get the blessings thru trust in Him.

"It is not try, but trust;

'Tis His great work that saves us;

It is not try, but trust."

Faith is the living power from heaven, which grasps the promise God hs given; Securely fixed on Christ alone. A trust that cannot be o'erthrown.

Faith finds in Christ whate'ver we need to save and strengthen, guide and feed; Strong in His grace it joys to share His cross, in hope, His crown to wear.

Such faith in us, O God, implant,
And to our prayers Thy favor grant,
In Jesus Christ, Thy saving Son,
Who is our fount of health alone."

CHURCH FINDS PASTOR!

Tom Byrd
Route 1, Box 64
Campton, KY 41301

Dear Brother Gormley:

Thank you for publishing the notice sent you concerning Emmanuel Baptist Church at Salyersville, Kentucky.

They have called us to pastor and we have accepted. We desire your prayers.

In Jesus,
Tom Byrd

Christianity is distinctly a religion of redemption. The death of Christ is the most prominent doctrine in the Bible. There was a Parliament of religion held in Chicago some years ago in connection with the world's fair. The national religions were represented at this Parliament. One by one leading men arose and spoke for Buddhism, Confucianism, Hinduism, and Mohammedism. The Dr. Joseph Cook, who had been chosen to represent Christianity, arose to speak. He began thus: "Here is Lady Macbeth's hand, stained with the foul murder of King Duncan. See her as she strolls thru the halls and corridors of her palatial home, rubbing her hands and crying, 'Out spot! Out, I say! Will these hands never be clean?'" Then turning to the representatives of the other religions, he said, "Can any of you who are so anxious to propagate your religion offer any cleansing efficacy for the sin and guilt of Lady Macbeth's crime?" There was an oppressive silence for there was nothing in these religions to redeem sinners from the guilt of sin. Other religions teach ethics and morals but they have no redemption for the unethical and immoral, and therefore no salvation for anybody, for all are immoral, having sinned and come short of the glory of God.

THE PURPOSE OF THE DEATH OF CHRIST

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

2. Looking at his death from another angle we think and speak of it as a redemptive death. As sinners we were under the moral law of God and cursed by it. Gal. 3:10. Now to get us out from under the curse Christ became a curse for us and therefore redeemed us from its

curse. Since the law cursed him for my sins it cannot curse me for them. There is a redemption department in the Treasury Building at Washington. There are always huge piles of greenbacks or paper money to be found here. When paper money thru use has become so torn and ragged or soiled it is sent to this department and new money is given in exchange. I heard of a pile of bills that went thru a fire and was almost reduced to ashes. There was enough of each bill left to determine the exact amount. The merchant left the redemption department with a bundle of new money. Our lives have become soiled with sinful thoughts and deeds-useless in the wonderful business of glorifying God. And failing in this business we are cursed by God and apart from redemption would have that curse executed in the day of judgment. That we might escape God's **WRATH** in the day of judgment, Christ bore it on the cross. Eph. 1:7, It is not a change of character but a change of position before the law.

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