

BRYAN STATION BAPTIST CHURCH

THE PIONEER BAPTIST

INDEPENDENT • MISSIONARY • ESTABLISHED 1786

“Preaching the same truth since before Kentucky was a state”

VOLUME 37, NO. 6

MARCH, 2006

FAMILY WORSHIP

By: A. W. Pink

There are some very important outward ordinances and means of grace which are plainly implied in the Word of God, but for the exercise of which we have few, if any, plain and positive precepts; rather are we left to gather them from the example of holy men and from various incidental circumstances. An important end is answered by this arrangement: trial is thereby made of the state of our hearts. It serves to make evident whether, because an expressed command cannot be brought requiring its performance, professing Christians will neglect a duty plainly implied. Thus, more of the real state of our minds is discovered, and it is made manifest whether we have or have not and ardent love for God and His service. This holds good both of public and family worship. Nevertheless, it is not at all difficult to prove the obligation of domestic piety.

Consider first the example of Abraham, the father of the faithful and the friend of God. It was for his domestic piety that he received blessing from Jehovah Himself, Genesis 18:19, *“For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment...”* The patriarch is here commended for instructing his children and servants in the most important of all duties, *“the way of the LORD”* – the truth about His glorious person. His high claims upon us, His requirements from us. Note well the words, *“he will command”* them; that is, he would use the authority God

had given him as a father and head of his house, to enforce the duties of family godliness. Abraham also prayed with as well as instructed his family; wherever he pitched his tent, Genesis 12:7, *“...and there builded he an altar unto the LORD...”* Genesis 13:4, *“Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.”* Now my readers, we may well ask ourselves, Galatians 3:29, Are we *“...Abraham’s seed, and heirs according to the promise.”* John 8:39, *“...If ye were Abraham’s children, ye would do the works of Abraham.”* And not neglect the weighty duty of family worship?

The example of other holy men are similar to that of Abraham’s. Consider the pious determination of Joshua who declared to Israel, Joshua 24:15, *“...as for me and my house, we will serve the LORD.”* Neither the exalted station which he held, nor the pressing public duties which developed upon him, were allowed to crowd out his attention to the spiritual well-being of his family. Again, when David brought back the ark of God to Jerusalem with joy and thanksgiving, after discharging his public duties, II Samuel 6:20, *“Then David returned to bless his household...”* In addition to these eminent examples we may cite the cases of Job; in Job 1:5, *“And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them*

all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.”

Daniel 6:10, *“Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.”*

Limiting ourselves to only one in the New Testament, we think of the history of Timothy, who was reared in a godly home. Paul writing to Timothy, II Timothy 1:5, *“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.”* II Timothy 3:15, *“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”*

On the other hand, we may observe what fearful threatenings are pronounced against those who disregard this duty. We wonder how many of our readers have seriously pondered those awe-inspiring words, Jeremiah 10:25, *“Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name...”* How

(Continued on Page 3)

THE NECESSITY OF THE ATONING DEATH OF CHRIST

By: Dr. C. D. Cole

In affirming the necessity of the atoning death of Christ it is not in the sense of divine obligation to the sinner. This would be a denial of the truth of salvation by grace. But if sinners are to be saved then atonement is necessary. The purpose to save originates in the sovereign will of God, but the way of salvation involves other Divine attributes. Christ certainly affirmed the necessity of His death. John 3:14-15, "*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.*" Luke 24:26, "*Ought not Christ to have suffered these things, and to enter into his glory?*"

Considering God in all His attributes, there could be no cheap way of saving sinners. If any other way was possible then surely God would not have given His Son up to death. The cross was not arbitrary, whether it be considered as coming under the positive or permissive will of God.

If God loves sinners why can't He forgive them by His sovereign will without the death of Christ? Forgiveness, when exercised by man, does not call for any atonement or satisfaction of any kind, but is based upon repentance on the part of the offending party. Why cannot God forgive on the same basis? If God cannot forgive on mere repentance, how can it be right for us to forgive on such basis? In reply we must distinguish between God and men in their relations. God is a Law-giver, but man as an individual is not. This results in an obvious difference in dealing with transgressors. Where law is involved something more is necessary than mere repentance. Penalty for violation inheres in the very nature of law. Without penalty for disobedience there can be no law, but only advice which carries no power of enforcement. There is no such thing as enforced advice because advice is not law.

THE FACT OF THE NECESSITY OF ATONEMENT

The Old Testament sacrifices assumed and implied it. Atonement was made a part of the instituted order of worship. Atonement through sacrifices was the normal prerequisite of the remission of sins.

The necessity of distinctly asserted in both Old and New Testaments. The book of Hebrews is a commentary on the Old Testament book of Leviticus. In Hebrews 9:22, we are told that "*...without shedding of blood is no remission.*" Hebrews 8:3, "*For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.*" Hebrews 9:14, "*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?*"

Christ repeatedly declared that the purpose of His coming into the world was to die a redemptive death. Mark 10:45, "*For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*" Matthew 26:26-28, "*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.*" Luke 24:26, "*Ought not Christ to have suffered these things, and to enter into his glory?*" John 3:14-15, "*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.*" When Peter tried to dissuade Him from any thought of dying, Christ said, in Mark 8:33, "*...Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.*" Christ's death was voluntary because it was necessary for our salvation. He was not a conscript but a volunteer in the holy war to rescue us from Satan.

The sacrificial death of Christ was made prominent in the teaching of the apostles. Paul declared that in Romans 4:25, "*Who was delivered for our offences, and was raised again for our justification.*" I John 3:25, "*And ye know that he was manifested to take away our sins; and in him is no sin.*" I John 3:8, "*...For this purpose the Son of God was manifested, that he might destroy the works of the devil,*" Romans 5:1-9. "*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By*

whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." Romans 3:24-25, "*Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*"

The possibility of divine acceptance on the ground of man's own goodness is positively denied. Romans 3:20-23, "*Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God.*" Galatians 2:16, "*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*" Galatians 3:10-11, "*For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.*"

The necessity of the atonement is identical with the necessity of the incarnation. Any theory of atonement that does not require the incarnation of the eternal Logos is bound to be false. "The Moral Influence Theory," and "The Governmental Theory" do not require the incarnation of the sinless Son of God. Any man would do for such theories as these.

THE GROUNDS FOR THE NECESSITY OF ATONEMENT

We have been dealing with evidence of its necessity; we will now consider the basis of such necessity. We have seen from various angles that it is necessary; we will now see why it is necessary. The question may be answered in a single sentence: holiness in God and sin in man constitute the reason for the necessity of atonement. But it may be profitable to amplify.

The holiness of God made it necessary. Habakkuk 1:13, "*Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*" God cannot stand sin in His sight; therefore, He must withstand it. He must destroy sin or it will destroy Him. Sin in its last analysis is self instead of God; and this means self against God. God must submit to sin or conquer it. He cannot let sin alone without tragic results to Himself and His creation. Sin must be condemned or endorsed; punished or rewarded; approved or abominated. God cannot be neutral towards sin and remain God.

(Continued from Page 1)

unspeakably solemn to find that prayerless families are here coupled with the heathen that know not the Lord. Yet need that surprise us? Why, there are many heathen families who unite together in worshiping their false gods. And do not they put thousands of professing Christians to shame? Observe too that Jeremiah 10:25 recorded a fearful imprecation upon both classes alike: "*Pour out thy fury upon...*" How loudly should these words speak to us.

It is not enough that we pray as private individuals in our closets: we are

required to honor God in our families as well. At least twice each day, in the morning and in the evening, the whole household should be gathered together to bow before the Lord; parents and children, master and servant, to confess their sins, to give thanks for God's mercies, to seek His help and blessing. Nothing must be allowed to interfere with this duty: all other domestic arrangements are to bend to it. The head of the house is the one to lead the devotions, but if he be absent, or seriously ill, or an unbeliever, then the wife should take his place. Under no circumstances should family worship be omitted. If we would enjoy the blessing of God upon our family, then let its members gather together daily for praise and prayer. I Samuel 2:30, "*...them that honour me I will honour...*" is His promise.

An old writer well said, "A family without prayer is like a house without a roof, open and exposed to all the storms of Heaven." All our domestic comforts and temporal mercies issue from the lovingkindness of the Lord, and the best we can do in return is to gratefully acknowledge, together, His goodness to us as a family. Excuses against the discharge of this sacred duty are idle and worthless. Of what avail will it be when we render an account to God for the stewardship of our families to say that we had no time available, working hard from morn till eve? The more pressing be our temporal duties, the greater our need of seeking spiritual succor. Nor may any Christian plead that he is not qualified for such a work: gifts and talents are developed by use and not by neglect.

Family worship should be conducted reverently, earnestly and simply. It is then that the little ones will receive their first impressions and form their initial conceptions of the Lord God. Great care needs to be taken lest a false idea be given them of the divine character and for this the balance must be preserved between dwelling upon His transcendency and immanency, His holiness and His mercy, His might and His tenderness, His justice and His grace. Worship should begin with a few words of prayer invoking God's presence and blessing. A short passage from His word should follow, with brief com-

ments thereon. Two or three verses of a Psalm may be sung. Close with a prayer of committal into the hands of God. Though we may not be able to pray eloquently, we should pray earnestly. Prevailing prayers are usually brief ones. Beware of wearying the young ones.

The advantages and blessings of family worship are incalculable. First, family worship will prevent much sin. It awes the soul, conveys a sense of God's majesty and authority, sets solemn truths before the mind, brings down benefits from God on the home. Personal piety in the home is a most influential means, under God, of conveying piety to the little ones. Children are largely creatures of imitation, loving to copy what they see in others. Psalm 78:5-7, "*For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments.*" How much of the dreadful moral and spiritual conditions of the masses today may be traced back to the neglect of their fathers in this duty? How can those who neglect the worship of God in their families look for peace and comfort therein? Daily prayer in the home is a blessed means of grace for allaying those unhappy passions to which our common nature is subject. Finally, family prayer gains for us the presence and blessing of the Lord. There is a promise of His presence which is peculiarly applicable to this duty. Matthew 18:19-20, "*Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.*" Many have found in family worship that help and communion with God which they sought for with less effect in private prayer.