

STRAIGHTWAY

"And straightway they forsook their nets, and followed him" Mark 1:18.

CHRISTIAN PURITIES FELLOWSHIP

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Hope in Christ's Resurrection

Dr. H. T. Spence

The Resurrection of Jesus Christ is truly a mystery of power and majesty in Scripture that continues to baffle the minds of the liberals, modernists, and religious skeptics. It is a mystery that haunts the scientific world of empiricism like a nagging ghost of the past. It is that unique miracle of all the miracles of Christ that brings a vehement anger to the tongue and pen of modernists and liberals. It is the all-potent witness in history that calls humanity to an unending future after death.

While the empirical world denies and modernists and liberals reject the validity of the Resurrection, others in the conservative theological camp negate the purpose and benefit of the Resurrection for the believer. The Covenant theologians are quickly becoming a greater

influence in doctrinal writings. Although they give a large significance to the death of Christ, His Resurrection is counted little more than something for His personal convenience, His necessary return from the sphere of death to the place which He occupied before. One searches almost in vain in their writings for any explanation of it. Although Covenant theologians do believe in the Resurrection, they do not believe it has any doctrinal significance or import.

Although the death of Jesus Christ is truly the focal point of the Atonement, Christians view the Cross through an open tomb. While the Roman Catholic Church focuses on the story and imagery of the Cross and the stations of the Cross, Protestant Christianity views the Resurrection as an imperative

companion truth. The death of Christ and His Resurrection are component parts of one stupendous, divine understanding of God. Had Christ not died, then those realities that His Resurrection provides would have no basis upon which to rest. Moreover, had He not been raised from the dead, there would be no fruition in His death, no Savior, no living embodiment of that which was purposed by His death. Both events are to be seen as essential in the absolute sense. Yet, the Resurrection of Jesus Christ is the first step in His exaltation, which continues in His Ascension, the session at the right Hand of God, and the various identifications found in His Second Coming.

Of all the miracles identified in the Bible, which is the greatest could be debated. There is the miracle of Creation spoken of in Psalm 33:9, "He spake, and it was done, He commanded and it stood fast." There are also the miracles of the Red Sea, the manna, Joshua's long day, Hezekiah's sundial, and even

the Incarnation of Christ in the womb of the Virgin Mary. Nevertheless, when one contemplates the "degree of power" in miracles, perhaps the greatest miracle and evidence of God's power was the resurrecting of Christ from the dead. To bring back from the dead Jarius' daughter, and the widow of Nain's son, and Lazarus were truly miracles of greatness. However, for God Himself to be brought back from the dead is a deep miracle. Whenever God called attention to the greatness of His power, He always cited the Resurrection of Jesus Christ (Ephesians 1:19-20 and Hebrews 13:20). The same power that was used of God in raising His Son makes possible the spiritual resurrection of all who are dead in trespasses and sins and of the resurrection of all saints.

The fact of Christ's Resurrection is mentioned 104 times in the New Testament. Before He died, Christ stated seven times that He would rise again. After He arose, He showed many infallible proofs. He testified that He was alive and would never die again.

STRAIGHTWAY

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Shadows and Types in the Old Testament

The types and shadows in the Old Testament of the Resurrection can be viewed in a number of historical settings: Adam's being awakened out of deep sleep (Genesis 2); Isaac, when his father received him as a figure from the dead (Genesis 22); the bush's burning but not being consumed (Exodus 3); and Jonah's three days in the belly of the fish

(Jonah 2). Among these shadows and types are four classical fore-shadowings in biblical pattern of this unique miracle.

The first classical type and shadow is found in the priesthood of Melchizedec: "And Melchizedec king of Salem, brought forth bread and wine: and He was the priest of the most high God (Genesis 14:18)." While the Aaronic priesthood was constantly interrupted by death (Hebrews 7:23-24), the priesthood of Christ, which is said to be after the order of Melchizedec, is based wholly upon resurrected ground. Melchizedec himself typified Christ in His eternal character, having no recorded mother nor recorded beginning or ending of days. Christ fulfilled the pattern found in Aaron (Christ's accomplishing redemption by His death). In the Melchizedecian order as well, Christ is standing on resurrected ground, looking back upon a finished redemption. It is symbolized in the presentation to Abraham by Melchizedec through the bread (His body) and wine (His blood).

A second precious type concerns the two birds used in the cleansing of the leper (Leviticus 14:4-7). These birds must be viewed together as one type of the whole divine undertaking that was wrought by Christ through His death and Resurrection. The first bird is killed, signifying Christ's death on the Cross; the second bird is dipped in the blood of the first, signifying Christ in His resurrection and Ascension. As Hebrews 9:11-28 confirms, God has recognized no other blood than that of His Son.

A third type and shadow is found in the Feast of First Fruits (Leviticus 23:10-11). On April 16, a sheaf of grain, representing the first fruit of all the harvest, was brought before the priest and waved before Jehovah. So Christ, as the first fruits in resurrection (I Corinthians 15:23), by His resurrected and glorified body represents all those whom He had saved and those who would go to Heaven.

A final classic type and shadow is the budding rod of Aaron (Numbers 17:8). Because Aaron's priesthood had been questioned in the rebellion of Korah, God Himself chose to confirm it. Each of the tribal leaders brought a perfectly dead rod that Moses then took before the Lord. God caused only Aaron's rod to bud with life, proving Aaron was the divinely appointed one of God. Like the many other rods, the list of religious founders is ever growing: Mohammed, Joseph Smith, Mary Baker Eddy, and the Popes, to name a few. Although all of these have died, including Christ, only Christ was raised from the dead. He is the singular, exalted High Priest!

Scripture of Prophecy

Although there are a number of indirect verses in the Old Testament that hint at Christ's Resurrection (as well as the believer's), there are three direct predictions given. The first passage is Psalm 16:9-10:

Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

While it is clear that David is anticipating his own resurrection, both Peter and Paul (Acts 2 and 13) quote this Scripture as referring to the Resurrection of Christ. This is predicted truth that Christ would see no corruption. Though He would be in a state of complete death between His initial entrance into death and the Resurrection, He never saw corruption. Note also the reference to the believer's resurrection in I Corinthians 15:42-57: those caught away at the coming of the Lord, though changed from mortal to the immortal state in the "twinkling of an eye," will not see corruption. It was also prophetically rendered that not a bone of Christ's body would be broken. In like manner it was prophetically rendered that He should not see corruption.

Another prophecy of Christ's Resurrection is in Psalm 22:22-31. Although in the first twenty verses of this psalm Christ is conscious that He was forsakened, in verse 21 he then states "thou hast heard me." In verse 21 he cries, "Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns." The phrase "for thou hast heard me" declares His resurrection from the power of the unicorn, from the authority of the grave. Verse 22 foreshadows Christ's Ascension: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." In the first half of Psalm 22, He is "forsaken by God"; in the last half He is "delivered by God."

A third prophecy is found in Psalm 118:22-24:

The stone which the builders refused is become the head stone of the corner. This is the Lord's doing: it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.

The divine commentary on this portion is found in Acts 4:10-11. The rejected stone becoming the headstone of the corner illustrates the truth that God raised Christ from the dead. This is a reversal of the decision of the builders in rejecting the stone; it was a work of Jehovah. Israel here is the builder who rejected the stone in the Crucifixion only to find their deed reversed by the Resurrection. The day of Christ's Resurrection, the first day of the week, was ordained of God as a day that believers may rejoice and serve. The first word spoken on the Resurrection morning by our Lord was *Kairete* (Matthew 28:9), which is translated "All hail," or literally "Rejoice" or "O Joy!" The Lord Himself, in compliance with Psalm 118:22-24 began the first celebration of His Resurrection with rejoicing.

The Death of Christ and His Entombment

In the hymn "Alas! And Did My Saviour Bleed," Isaac Watts stated "When God, the mighty Maker, died for man, the creature's sin." When Christ was made sin for us, it became the darkest day and yet the most glorious day of history. Near 3:00 p.m. on that Friday, Christ

Jesus cried, "It is finished!" Redemption was now complete. "Into thy hands I commend [I deposit for safekeeping] my spirit." He went down into the estate of death at that moment. Every power of Satan and man now conspired to retain His body in the tomb. According to Hebrews 2:14, up until the Resurrection of Christ, Satan had the power or dominion over death. What spiritual powers lurked around the Cross at that moment when the God-man balanced between life and death? At the tomb, Rome, the greatest earthly power, set its seal. Hope seemed to lie dead; hope lay wrapped in the darkness. Even the disciples acknowledged the demise of the Hope of Israel. The weakness of God was being seen.

However, when Christ died, He laid hold of death, rather than death's laying hold of Him. None but God could loose the pains of death! On that third day, that appointed day of joy, the Holy Trinity wrought another mystery. John 2:19 and 10:17-18 invite us to see that Christ came forth from the tomb by His own power and will. According to I Peter 3:18, He was quickened by the power of the Holy Spirit. The New Testament states twenty-five times that Christ was raised by the power of God the Father. We must remember that it was the Theanthropic Being that died, the God-Man, the indissoluble hypostatic union. Deity did not leave that body when His Spirit separated from the *soma*, the body. For His body was part of His permanent entity. Just as He was raised

of the Father, raised of the Holy Spirit, and raised by His own power, so the Father, the Holy Spirit, and He Himself were active in the preservation of the body. He laid hold of death; He conquered it the moment He laid hold of it.

Conclusion

The Resurrection became the further proof of His proper deity, that He is the Lord God Almighty, declaring Himself to be the Son of God with power, that He is Lord of all, both of the dead and of the living. He proved that He has the keys of death and hell that can and will unlock the graves of His people to set them free, as He has Himself. The Resurrection is the proof that He has done His work as a surety for His people; He has paid all debts; He has finished the transgression, making an end of sin; He has made reconciliation for iniquity and brought in everlasting righteousness. He has done everything He agreed to do, to the full satisfaction of His Divine Father.

The Resurrection proved that Christ procured victory over death and the grave. He has not only destroyed him that had the power of death, the devil, but also abolished death itself, the last enemy. He has brought life and immortality to light. He did what He resolved to do: He became the plague to death; He became the grave's destruction so that the believer in full trust in the conquering Savior, may triumphantly say, "O death, where is thy sting; O grave where is thy victory!"

Twenty-ninth Annual Bible Conference

Foundations Bible College & Theological Seminary

“The Golden Passional” —Isaiah 53—

Palm Sunday: April 13, 2003

9:30 AM — Special Film

10:30 AM — Sermon: “The Golden Passional”

— the President, Dr. H. T. Spence

6:00 PM — Sermon: “Who Hath Believed Our Report”

(Isaiah 53:1)

— the President, Dr. H. T. Spence

Monday: April 14, 2003

8:00 AM — Sermon: “He Shall Grow Up Before Him”

(Isaiah 53:2a)

— Brother Adam Watt

10:00 AM — Special Film

7:00 PM — Sermon: “He Hath No Form Nor Comeliness”

(Isaiah 53:2b)

— the Vice President, Dr. Dennis L. Lowry

Tuesday: April 15, 2003

8:00 AM — Special Film

10:00 AM — Sermon: “He Is Despised and Rejected of Men”

(Isaiah 53:3)

— the Vice President, Dr. Dennis L. Lowry

7:00 PM — Sermon: “Surely He Hath Borne Our Grievs”

(Isaiah 53:4)

— the Principal, Dr. Douglas Wilson

Wednesday: April 16, 2003

- 8:00 AM – Sermon: “He Was Wounded for Our Transgressions”
(Isaiah 53:5) — Pastor Mark Cowles
- 10:00 AM – Sermon: “All We Like Sheep Have Gone Astray”
(Isaiah 53:6) — Rev. Gary Dean
- 7:00 PM – Sermon: “He Was Oppressed, and He Was Afflicted”
(Isaiah 53:7) — Pastor Mark Cowles

Thursday: April 17, 2003

- 8:00 AM – Sermon: “Who Shall Declare His Generation?”
(Isaiah 53:8) — Rev. Gary Dean
- 10:00 AM – Sermon: “He Made His Grave with the Wicked”
(Isaiah 53:9) — Pastor Mark Cowles
- 3:00 PM – Board of Trustees Meeting
- 7:00 PM – Sermon: “It Pleased the Lord to Bruise Him” (Isaiah 53:10)
— Rev. Gary Dean

Friday: April 18, 2003

- 8:00 AM – Sermon: “He Shall See of the Travail of His Soul”
(Isaiah 53:11) — the President, Dr. H. T. Spence
- 10:00 AM – Meeting of the Boards
- 11:45 AM – Special Noon Meal
- 7:00 PM – Oratorio

Sunday: April 20, 2003

- 6:30 AM – Sunrise Service: “The Power of His Resurrection”
— Brother Samuel Sanderlin
- 9:30 AM – Special Film
- 10:30 AM – Sermon: “Dividing the Spoil”
(Isaiah 53:12a) — the President, Dr. H. T. Spence
- 6:00 PM – Sermon: “He Poured Out His Soul unto Death”
(Isaiah 53:12b) — the President, Dr. H. T. Spence

The Loyalty Oath—A Modern Trend

Dr. O. Talmadge Spence, Founder
Reprint from *Straightway*, June 1974

More and more we are hearing it as a popular trend that church members are being requested to sign a “loyalty oath” to denominationalism. The churchianity of our times, guided by the modern ecclesiastic, is tightening the grip that dominates the thoughts and actions of church members. Accepting Christ as Savior no longer seems sufficient for the individual’s commitment to church membership. The New Testament gave the priority of such identification with the church as follows: “And the Lord added the ones being saved from day to day together (to the church)” (Acts 2:47b, Nestle Text).

What greater essential could possibly be made of anyone than being saved and accepted by the Lord Jesus? The substitutes of our time gauge the loyalty of a church member by the saints; and I always thought (and still do) that it would be impossible to build a true church without Bible saints. What more wonderful reality could be vouchsafed to any demand made by any ecclesiastic than the glorious fact of being born again through the blood of Jesus Christ? Is this a worn-out, faded fact in these days? You cannot tie up people to the signatures of a written “loyalty oath.” It is not only unscriptural, but it binds the conscience and cheer of giving with the true sacrifice of free-born believers.

During the early days of the New Testament, other bondages were suspected when the brethren of the Jerusalem Council met to keep free the recent legacy given by the Lord Jesus Himself. They met; they discussed the matter. They prayed; they resolved the issue. Nothing more wholesome and free was ever written to verify the grace of God working in human hearts, unhampered by the additional debts of cheap churchmen. The words were clear; the words were complete. They are most fitting for our time, and we would do well to practice the matter by our most sacred obedience. “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things” (Acts 15:28a). To clutter church membership with “things” and “oaths” and human “loyalties” will but obscure the greatest loyalty of them all—that of following Christ by biblical obedience. Christ does not ask us to show our love to Him by headlong zeal, but by simple obedience to His Word.

Would to God we were as zealous for biblical principles as the modern trend is zealous for earthy progress. You can never legislate “loyalty,” in the final analysis, from any man; but the power of the grace of God can bring a loyalty that will be individually volitional and free. When things are biblically sound, Christians will give their loyalty free!

BLESSED CROSS!

—Dr. H. T. Spence—

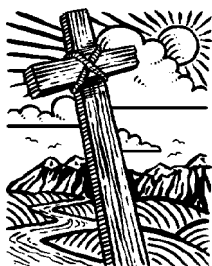
On The Lonely Hill Of Calv'ry
There To Die For All Mankind,
Was The Saviour, Heaven's Beauty;
Glorious Death! O Grace Divine!

Blessed Cross, 'Tis God In Hiding;
Smitten Rock, The Cleft To See!
Foolishness To Man, Deriding;
But In Faith, Man's Liberty!

Wrath Of God Poured Out From Heaven!
Sin Is Judged Upon That Tree!
But There Too, God's Peace Was Given;
There Redemption Came To Be!

Hear, Ye Sinner! Now Awaken!
Hear, Ye Christian! Now Revive!
Through The Cross The Dead Are Shaken!
Through The Cross Man Comes Alive!

Blessed Cross Of Christ The Saviour!
Blessed Cross Of Christ The Lamb!
There I'm Brought Into God's Favor.
Wondrous Christ, The Great "I Am."



Commencement Exercises

May 11, 2003

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Foundations Graduate School
Foundations Christian Academy

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Graduation Service, 6 P.M.

Guest Minister

Dr. David DeBose, Hamilton, Virginia

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